

UNIVERSITY OF CYPRUS



**University
of Cyprus**

DEPARTMENT OF SOCIAL & POLITICAL SCIENCES

**THE EFFECTIVENESS OF THE WORLDVIEW
TRANSFORMATION APPROACH TO PEACE
EDUCATION IN PROTRACTED ETHNO-
NATIONALIST CONFLICTS: THE CASE OF
CYPRUS**

DOCTOR OF PHILOSOPHY DISSERTATION

DEMETRIOS NICOLAIDES

2013



University
of Cyprus

DEPARTMENT OF SOCIAL & POLITICAL SCIENCES

THE EFFECTIVENESS OF THE WORLDVIEW
TRANSFORMATION APPROACH TO PEACE
EDUCATION IN PROTRACTED ETHNO-
NATIONALIST CONFLICTS: THE CASE OF
CYPRUS

DEMETRIOS NICOLAIDES

A dissertation
submitted in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy
At the University of Cyprus

December 2013

© Demetrios Nicolaides, 2013

APPROVAL PAGE

Doctoral Candidate: Demetrios Nicolaides

Dissertation Title: The Effectiveness of the Worldview Transformation Approach to Peace Education in Protracted Ethno-Nationalist Conflicts: The Case of Cyprus

*The present Doctorate Dissertation was submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in the **Department of Social & Political Sciences**, and was approved on **09 October, 2013** by the members of the **Examination Committee**:*

Research Supervisor: Dr. Maria Hadjipavlou, Associate Professor _____

Research Co-Supervisor: Dr. Costas Constantinou, Professor _____

Other Member: Dr. Yiannis Papadakis, Associate Professor _____

Other Member: Dr. Savvas Katsikides, Professor _____

Other Member: Dr. Charis Psaltis, Assistant Professor _____

Other Member: Dr. Alexis Heraclides, Professor _____

DECLARATION OF DOCTORAL CANDIDATE

The present doctoral dissertation was submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy of the University of Cyprus. It is a product of original work of my own, unless otherwise mentioned through references, notes or any other statements.

Demetrios Nicolaides [Full Name of Doctoral Candidate]

[Signature]

ΠΕΡΙΛΗΨΗ

Η παρούσα διατριβή εξετάζει την αποτελεσματικότητα της εφαρμογής της Κοσμοθεωρίας του Μετασχηματισμού «(KM)», σε ένα καινοτομικό πλαίσιο της εκπαίδευσης για την Ειρήνη (Danesh & Danesh 2002a, 2002b, 2004b).

Η Κοσμοθεωρία του Μετασχηματισμού (KM) ως διαδικασία της παιδαγωγικής για την Ειρήνη, σε προηγούμενες έρευνες και μελέτες, έχει αποδειχθεί εξαιρετικά αποτελεσματική στη μετατροπή της αρνητικής και διχαστικής κοσμοθεωρίας σε θετικές και διαλλακτικές πεποιθήσεις. Συγκεκριμένα μετά την συμφωνία του Dayton στη Βοσνία-Ερζεγοβίνη εφαρμόστηκε ένα παιδαγωγικό πρόγραμμα για την Ειρήνη βασισμένο στις αρχές της KM με στόχο την επούλωση τραυμάτων του παρελθόντος και την προώθηση θετικών πεποιθήσεων μεταξύ Σέρβων, Βόσνιων και Κροατών.

Η παρούσα διατριβή εξέτασε την αποτελεσματικότητα της KM στα πλαίσια μιας παρατεταμένης εθνοκοινοτικής σύγκρουσης: την περίπτωση της Κύπρου. Ένα πρόγραμμα ΕΓΕ, παρόμοιο με αυτό που χρησιμοποιήθηκε στη Βοσνία – Ερζεγοβίνη, αναπαράχθηκε και εφαρμόστηκε σε τέσσερις Ελληνοκυπριακές τάξεις σχολείων πρωτοβάθμιας εκπαίδευσης. Μια ομάδα εθελοντών δασκάλων επιλέχθηκε και στη συνέχεια εκπαιδεύτηκε με στόχο την κατανόηση των αρχών της KM, καθώς και το πώς αυτή η μέθοδος μπορεί να ενταχθεί στα προγράμματα των μαθημάτων τους. Το πρόγραμμα της KM υλοποιήθηκε κατά τη διάρκεια ενός ακαδημαϊκού εξαμήνου από τον Ιανουάριο έως τον Ιούνιο του 2012.

Οι τρεις βασικοί στόχοι της παρούσας μελέτης ήταν η αποτελεσματική αξιολόγηση των κοσμοθεωριών των μαθητών και μαθητριών, η καταγραφή πληροφοριών που επιβεβαιώνουν την πρακτική εφαρμογή αυτών των αντιλήψεων και η ακριβής επισήμανση οποιασδήποτε βελτίωσης στις κοσμοθεωρίες και εθνοτικές αντιλήψεις. Συνεπώς σχεδιάσαμε και χορηγήσαμε ερωτηματολόγια στους μαθητές/μαθήτριες καθώς και σε ομάδες ελέγχου πριν και μετά το πείραμα που αξιολογούν τους προαναφερθέντες στόχους.

Τα αποτελέσματα του πειράματος δείχνουν ότι το πρόγραμμα ΕΓΕ ήταν πράγματι αποτελεσματικό στη βελτίωση των αντιλήψεων, αλλά τελικά ήταν ανεπαρκή για την επίτευξη σημαντικών μεταλλαγών.

Η Ανάλυση Συνδιακύμανσης (Analysis of Covariance) χρησιμοποιήθηκε για να επισημάνει τις σημαντικές διαφορές μεταξύ της ομάδας παρέμβασης και της ομάδας ελέγχου. Συγκεκριμένα, οι μαθητές μεγαλύτερης ηλικίας παρουσίασαν σημαντικές αλλαγές στην αντίληψη της κοσμοθεωρίας τους, ενώ οι νεότεροι μαθητές επέδειξαν πιο θετική στάση απέναντι στον «άλλο» μετά την παρέμβαση. Όσον αφορά τη στάση τους απέναντι στη «σύγκρουση», η συμμετοχή στην παρέμβαση επέφερε μια μέτρια θετική αλλαγή. Τα αποτελέσματα έδειξαν ότι σε αντίθεση με τις αρχικές εικασίες, οι μαθητές δεν διατηρούσαν ισχυρές κοσμοθεωρίες βασισμένες στη σύγκρουση ή φανερά αρνητική στάση. Η συνεχιζόμενη παράταση της σύγκρουσης και η ελλιπής παιδαγωγική θεωρούνται ότι έχουν αρνητική επίδραση στην επιτυχή εφαρμογή της προσέγγισης KM. Περαιτέρω έρευνα απαιτείται για την απομόνωση και εξερεύνηση των προαναφερθέντων παραγόντων με μεγαλύτερη λεπτομέρεια. Η έλλειψη της κοσμοθεωρίας με βάση την επιβίωση ανάμεσα στα παιδιά συμπληρώνει τις πρόσφατες θεωρίες της κοινωνικής ψυχολογικής ανάπτυξης και, επομένως, αντιτάσσεται τη θεωρία του Danesh για την εξέλιξη της κοσμοθεωρίας.

ABSTRACT

This dissertation explores the effectiveness of a particular approach to peace education, known as Worldview Transformation (WT) (Danesh & Danesh 2002a, 2002b, 2004b). The WT approach to peace education, in previous experiments, has been shown to be an effective pedagogical model. Following the cessation of violence in Bosnia-Herzegovina (BiH), an educational program, based on the principles of WT was implemented to reconcile past traumas and foster positive attitudes between the Bosniaks, Serbs and Croats.

This research sought to test the applicability of the WT approach in the conflict of Cyprus. While the cases of Cyprus and BiH retain many similarities, particularly in their ethno-nationalist origins, each conflict however, retains unique dynamics, characteristics and root causes. The results of this research are particularly significant due to the incredibly limited scientific evaluation of in-school peace education programs in Cyprus. While many studies have explored the effectiveness of peace education in overcoming nationalist narratives, increasing empathy, mutual tolerance and respect, they have all been conducted in out-of-school contexts. Furthermore, this research also represents the first exploration of the effectiveness of WT in protracted conflicts generally.

An EFP program, similar to that which was utilized in BiH was replicated and implemented in four Greek Cypriot primary school classrooms. Intrinsically motivated volunteer teachers were selected and subsequently trained to understand the principles of WT, as well as how it can be integrated into their classrooms. The EFP program was implemented over the course of one academic semester from January to June 2012. A total of 64 primary school students participated in the EFP program in the intervention group, with 42 students comprising the control groups. Pre and post intervention surveys were given to both groups which were designed to extract their worldviews in accordance with the principles and concepts of WT. Analysis of covariance was utilized to reveal significant differences between the intervention and control groups. Specifically, the older students reported significant change in the *perception* aspect of their worldview, while the younger students exhibited more positive attitudes toward the 'other' following the intervention. With respect to their attitudes toward 'the conflict', participation in the intervention resulted in a moderately positive change. The results showed that contrary to the initial assumptions, the students did not maintain strong conflict-based worldviews or

overtly negative attitudes. The continued protraction of the conflict and a challenging pedagogy are assumed to have a negative effect on the successful application of the WT approach. Further research is needed to isolate and explore the aforementioned factors in greater detail. The lack of survival-based worldview amongst the children complements the recent theories of social psychological development and thus contradict Danesh' theory of worldview progression.

Demetrios Nicolaidis

ACKNOWLEDGEMENTS

There are many individuals that I would like to acknowledge and thank for their personal and professional support, which they so generously gave to me while I embarked on this remarkable journey. From my close and personal friends, family, colleagues, teachers and mentors, you have all assisted me in one aspect or another and for that I thank you all from the bottom of my heart.

First and foremost, I would like to thank my research advisor, Dr. Maria Hadjipavlou. I can recall that during my undergraduate studies, I often read much of Dr. Hadjipavlou's work on the Cyprus problem and now I find myself in a situation whereby she is guiding the most important academic work of my life. She has been supportive, resourceful and inspiring and without her guidance and inspiration it was unclear whether I would have decided to pursue my PhD at all. In fact, it was Dr. Hadjipavlou herself who introduced me to the idea of doctoral studies with the University of Cyprus, at a time when I had just finished my Masters degree and was not particularly planning to further my scholarly work. Now I see no future without it. I would also like to thank and acknowledge the personal and professional support from Dr. Savvas Katsikides. He has helped me participate in academic conferences and has offered personal advice on advancing my academic career. We have co-authored a few papers and I hope to be able to continue to work with him professionally. I would also like to extend acknowledgement to Dr. Harry Anastasiou of Portland State University. As my MA advisor, I have known Dr. Anastasiou for many years and we try (whenever he is in Cyprus) to meet for a quick chat over coffee. I have always sought his personal opinion and insight when confronted with challenging professional and academic questions.

I would also like to thank primary school teacher Loizos Loukaidis and the teacher's platform, "United Cyprus". Loizos and the platform became my basis for finding willing teachers to participate in my research. Loizos and I have also talked about organizing teacher training workshops to give more teachers the tools required to teach peace education in their classrooms.

I would similarly like to acknowledge the following teachers for their involvement in my research and for agreeing to implement a peace education program in their classrooms. They are: Natassa Demetriou – Tsiourtou; Demetra Socratous; Iliana Petridou; Simoni

Partakidou & Elena Hadjigeorgiou. They volunteered their time to learn about the principles of peace education and how it should be implemented in their classrooms. They reviewed the lesson plans and found new ways to integrate these concepts into their curriculum. I would like to continue to work with these teachers in the future and examine the possibility of creating a collection of their lesson plans as a handbook for peace education in Cyprus.

My family and friends also deserve recognition and thanks. My parents, Andreas & Maria Nicolaides, have consistently motivated me to work hard and realize my dreams, particularly in difficult times. They have helped me, in overcoming personal challenges and have always given me their unconditional love and support.

Last, but certainly not least, I would like to thank my wife Michelle. We had met while I was still in Austria studying for my MA and we have both come to Cyprus with a dream to create a home and family here. She has helped me to take those necessary interludes from academic work and apart from making me the happiest man in the world, she has helped me to realize my potential and push through my work. She was always supportive through those exceptionally difficult times and has been the main voice of encouragement, love and support. Without this, my doctoral research would have been impossible.

Demetrios Nicolaides

“Education is the most powerful weapon
which you can use to change the world” - Nelson Mandela

TABLE OF CONTENTS

Validation Page	.....	Error!
Bookmark not defined.		
Declaration of Doctoral Candidate	.....	Error! Bookmark not defined.
Περίληψη	.....	vii
Abstract	.....	viii
Acknowledgements	.....	x
List of Figures and Tables	.....	xv
List of Appendices	.....	xviii
THESIS OUTLINE		1
CHAPTER 1: INTRODUCTION		2
1.0 OVERVIEW	.....	2
1.1 CONCEPTUAL UNDERPINNINGS	.....	2
1.2 PROBLEM STATEMENT	.....	5
1.3 RESEARCH OBJECTIVES	.....	6
1.4 SIGNIFICANCE AND LIMITATIONS OF THE STUDY	.....	8
1.5 DEFINITION OF KEY TERMS	.....	14
1.6 SUMMARY	.....	24
CHAPTER 2: HISTORICAL DEVELOPMENT OF THE CYPRUS PROBLEM		25
2.0 OVERVIEW	.....	25

2.1	DEVELOPMENT OF ETHNO-NATIONALISM	25
2.1	SUMMARY	425
CHAPTER 3: THEORETICAL BACKGROUND		44
3.0	OVERVIEW	44
3.1	LITERATURE REVIEW.....	44
3.2	ANALYSIS AND CRITIQUE OF LITERATURE.....	64
3.3	WORLDVIEW TRANSFORMATION THEORY.....	74
3.4	SUMMARY	96
CHAPTER 4: METHODOLOGY		97
4.0	OVERVIEW	97
4.1	METHODOLOGY.....	998
4.2	SUMMARY	111
CHAPTER 5: RESULTS & ANALYSIS		113
5.0	OVERVIEW	113
5.1	DEMOGRAPHICS	113
5.2	PRE-TEST RESULTS	114
5.3	POST-TEST RESULTS.....	126
5.4	ANALYSIS.....	129
5.5	SUMMARY	150
CHAPTER 6: CONCLUSION		151
6.0	OVERVIEW	151
6.1	SUMMARY	151
6.2	CONCLUSIONS.....	152
6.3	RECOMMENDATIONS & FUTURE RESEARCH.....	159
REFERENCES		163

LIST OF FIGURES AND TABLES

FIGURES

Figure 1	Worldview & Consciousness	79
----------	---------------------------------	----

TABLES

Table 1	Worldview Characteristics.....	86
Table 2	Research Instrument Question Classification	110
Table 3	Sample Analysis	114
Table 4	Pretest Identity Orientation (%).....	115
Table 5	Pretest Means by Worldview Characteristics	116
Table 6	Pre Intervention Worldview Means – Intervention Group	118
Table 7	Pre Intervention Worldview Means – Control Group	119
Table 8	Pre Intervention Worldview Means – Combined	119
Table 9	Pre Intervention Attitudes – Intervention Group	125
Table 10	Pre Intervention Attitudes – Control Group	125
Table 11	Pre Intervention Attitudes – Combined	126
Table 12	Posttest Identity Orientation (%)	127
Table 13	Post Intervention Worldview Means – Intervention Group.....	127
Table 14	Post Intervention Worldview Means – Control Group.....	127
Table 15	Post Intervention Worldview Means - Combined	128
Table 16	Post Intervention Attitudes – Intervention Group.....	128
Table 17	Post Intervention Attitudes –Control Group.....	129
Table 18	Post Intervention Attitudes - Combined	129
Table 19	Survival-based Worldview ANCOVA Results.....	132
Table 20	Survival-based Independent Samples t-test	133
Table 21	Survival-based Worldview ANCOVA Results by Age.....	134
Table 22	Identity-based Worldview ANCOVA Results.....	134
Table 23	Identity-based Independent Samples t-test	135

Table 24	Identity-based Worldview ANCOVA Results by Age.....	136
Table 25	Unity-based Worldviews ANCOVA Results	136
Table 26	Unity-based Independent Samples t-test.....	137
Table 27	Unity-based Worldview ANCOVA Results by Age	138
Table 28	Attitudes of Self ANCOVA Results	139
Table 29	Attitudes of Self Independent Samples t-test	140
Table 30	Attitudes of Self ANCOVA Results by Age	140
Table 31	Attitudes of ‘the other’ ANCOVA Results.....	141
Table 32	Attitudes of ‘the other’ Independent Samples t-test	142
Table 33	Attitudes of ‘the other’ ANCOVA Results by Age	143
Table 34	Attitudes of ‘the conflict’ ANCOVA Results.....	143
Table 35	Attitudes of ‘the conflict’ Independent Samples t-test	145
Table 36	Attitudes of ‘the conflict’ ANCOVA Results by Age	146

LIST OF APPENDICES

APPENDIX A	Request for approval from the Ministry of Education	189
APPENDIX B	Approval letter from the Ministry of Education	192
APPENDIX C	Outline of research project to potential volunteers	197
APPENDIX D	Teacher orientation training material outline	199
APPENDIX E	Parental approval letter – Intervention Group.....	227
APPENDIX F	Parental approval letter – Control Group	229
APPENDIX G	Initial Survey Concept.....	231
APPENDIX H	Final Survey	231

THESIS OUTLINE

This dissertation is divided into six chapters that are arranged as follows:

Chapter 1 provides an overview of the research while highlighting the motivation, conceptual underpinnings, problem statement, research objectives, significance & limitations of the study. Definitions of the key concepts will also be given. The importance of collective narratives in ethno-nationalist conflicts is also discussed.

Chapter 2 explores the historical developments of the Cyprus conflict highlighting the ethno-nationalist underpinnings. This is done by not only evaluating the key historical events, but by also exploring the motivation for social and political actions. This chapter explores the history of Cyprus from the Ottoman conquest to the present day.

Chapter 3 presents a literature review which encompasses a survey of the main scholarly contributions to the field of peace education. In this chapter the fundamental theoretical foundations of the Worldview Transformation theory are also presented as is the rationale as to why this particular approach was selected for further research.

Chapter 4 explores the methodology used in the intervention and discusses some of the challenges faced particularly in the selection of a viable sample population. The factors that influenced the design of the research instrument are also given in this chapter.

Chapter 5 presents the findings of this research by exploring the pre and post survey results. Analysis of covariance was utilized to extract significant effects. The hypotheses are answered and an analysis is presented which discusses some of the possible reasons as to why a complete Worldview Transformation was not found.

Chapter 6 provides a summary of the main findings of the research and answers the main research questions. This chapter also discusses the significance of the findings and suggests where further research is needed.

CHAPTER 1: INTRODUCTION

1.0 OVERVIEW

This chapter provides an outline of the research. The conceptual underpinnings and foundations are explored which subsequently allow for the formulation of the problem statement. The specific research objectives and hypotheses are also established. The limitations and significance of the research area also discussed as are the key terms and concepts.

1.1 CONCEPTUAL UNDERPINNINGS

Peace Education is receiving growing academic interest and is increasingly becoming the focus of scholarly debate and research (Salomon & Cairns, 2010; Salomon & Nevo, 2002; McGlynn et al, 2009; Bekerman & Zembylas, 2012). Although the field of peace education is fairly new, there are already various approaches and theories that outline the theoretical assumptions, pedagogical approaches, methods of evaluation and definitions. These characteristics will be examined in greater detail in chapter three. One of these particular approaches is an integrative in-school method that seeks to create Worldview Transformation (WT). It maintains that the creation and maintenance of conflict is the result of individuals and societies subscribing to conflict-based interpretations of their world. As will be discussed in greater detail in chapter three, this particular approach is founded around unique theoretical assumptions which are outlined in the works of H. B. Danesh (Danesh, 2002a, 2002b, 2004b). This particular approach to peace education was previously implemented in the context of the ethno-nationalist conflict of Bosnia-Herzegovina (BiH). After the cessation of violence and the signing of the Dayton Peace Agreements, H. B. Danesh and the Education for Peace Institute sought to bring conflicting parties together and challenge collective identities, narratives and promote unity, reconciliation and trust. This program, called Education for Peace (EFP), was implemented in primary and secondary schools and was ultimately shown to be a viable instrument for achieving significant worldview change. While the long-term effects of such a program have yet to be fully explored, in the short-term it was reported that the EFP program was largely successful. The approach both in its theoretical assumptions and pedagogical aspects are in fact quite unique from other approaches to peace education. A key element of the EFP program's uniqueness is that it: a) aspires to achieve significant deep-rooted attitudinal (worldview) change and; b) relies heavily on an in-school approach which calls for a complete integration into existing curriculum. Apart from the program's success in

BiH, little supplementary investigation or experimentation had been conducted in other contexts, particularly in the situation of protracted conflicts. Various works have explored the specific characteristics of ethno-nationalism (Muller, 2008; Snyder, 1993; Morgan, 2008) whereby the similarities between the cases of Cyprus and BiH are quite evident. One of the critical pillars of ethno-nationalist conflicts is the importance assigned to national collective narratives and social identity above all (Ashmore, Deaux, & McLaughlin-Volpe, 2004; Klandermans & de Weerd, 2000; Melucci, 1989; Simon & Klandermans, 2001). Apart from these similarities however, the conflict of Cyprus is also characterized as highly protracted, which is not representative of the case of BiH. By utilizing the conflict of Cyprus as a case study, this research ultimately seeks to scientifically evaluate the EFP program's effectiveness in the context of protracted conflicts. Protracted conflicts, as will be explored in greater detail below, retain characteristics and dynamics which sustain uncompromising positions and intractability. They often remain unresolved for a prolonged period of time, fluctuate in intensity and hold the identity group as the most important unit of analysis. Apart from these specific characteristics of protracted conflicts generally, the conflict of Cyprus not only exists as a protracted conflict, but also one based on ethno-nationalist origins. Heraclides (2011) highlights the various unique characteristics of the Cyprus conflict and describes that: a) it is highly intractable; b) maintains a high degree of un-characteristic direct negotiations and; c) is largely absent of direct violence.

Within the context of Cyprus and other protracted conflicts, it was recognized that although several other approaches to peace education had indeed been implemented and their effectiveness evaluated in certain circumstances, the WT approach to peace education had however not been examined in such contexts. Furthermore, within the context of Cyprus and other similar protracted conflicts, only out-of-school approaches have previously been implemented. These out-of-school programs are explored in greater detail in chapter three, where it is suggested that this difference in pedagogical implementation is a key element that sets peace education programs apart.

What is also of critical importance to this study is the connection between core convictions vs. peripheral beliefs. In his analysis and understanding of attitude development and formation, Abelson (1988) makes a distinction between unwavering 'convictions' and dynamic 'peripheral attitudes' that is applicable here. Convictions are described as though they are material possessions of the highest value to the individual. An individual would likely be willing to sacrifice a great deal in the name of their convictions and which

ultimately remain very stable over the course of time. It is this core set of convictions that ultimately lays the foundation for an individual's worldview and it is the alteration or entire re-framing of these convictions that the WT approaches seeks to address. Attitudes and opinions are offered as more malleable and easily susceptible to external influences. Additional research into the connection between Abelson's understandings of core convictions vs. peripheral beliefs and peace education is greatly needed, but it is outside the scope of this research and best suited for future exploration. Salomon (2006) highlights the importance of recognizing between core convictions and peripheral attitudes as they pertain to protracted ethno-nationalist based conflicts. He suggests that current approaches to peace education are inadequate as they hope to only achieve fast, dramatic results, without accurately addressing the deep-rooted and steadfast core convictions. Salomon thus suggests that changes to an individual's core convictions, particularly within the context of ethno-nationalist conflicts are of fundamental importance. Danesh's WT approach however, postulates a complete transformation or re-framing of an individual's core convictions. According to the EFP model, Danesh seeks not only to address and individual's core convictions, but furthermore he aspires to achieve a complete worldview transformation.

Theoretically, Danesh suggests that there are five fundamental components that form the basis of an individual's worldview. With this understanding, Danesh's worldview transformation approach calls for the complete transformation of all of these five components and completely re-models an individual's core convictions or pillars. It was on this premise that the WT approach was selected for additional research in the case of Cyprus. An EFP program, similar to that which was utilized in BiH, was replicated and implemented in four Greek Cypriot primary schools. Intrinsically motivated volunteer teachers were selected and were subsequently trained in the WT theoretical assumptions and pedagogy generally. The teachers also received intensive training and explored appropriate methods in which the content could be effectively integrated into their classrooms. The EFP program was implemented over the course of one academic semester from January to June 2012, whereby the principles and worldview transformation were integrated into all aspects of the school curriculum.

1.2 PROBLEM STATEMENT

While evidence exists to suggest that the WT approach to peace education is indeed an effective method of tapping into and re-framing core convictions, this approach requires additional research in the context of protracted ethno-nationalist based conflicts. As has been briefly introduced above, within the context of protracted ethno-nationalist conflicts, core convictions or worldviews are greatly influenced by the conflict environment. Collective narratives and understandings become a fundamental part of an individual's core within such conflict contexts. It is hypothesized that as the conflict remains protracted, such core convictions will harden. Within protracted ethno-nationalist conflicts, the identity or collective nature of core convictions is particularly important which subsequently influence the development of peripheral attitudes and behaviors.

There are many unanswered questions with respect to the most appropriate and effective model of peace education that can achieve successful and lasting results. Some scholars, such as Freedman & Fraser (1966) argue that the most effective method in which to achieve substantial change in protracted conflicts is by addressing peripheral attitudes first in order to 'open the door' to more substantial core changes. H. B. Danesh however, via his WT approach and research in BiH, suggests the direct transformation of an individual's core convictions is indeed possible. With this approach not yet tested in the context of a protracted ethno-nationalist based conflict, there is a clear and problematic issue with respect to Danesh's approach. Danesh presents and outlines three distinct worldviews which form the basis of his analysis. He identifies that the majority of all individuals possess conflict-based worldviews, as modern society has primarily developed around the principles of conflict and competition. He also makes a direct connection between consciousness and worldview and argues that there exists a natural progression from conflict-based worldviews to peace-based ones. A more thorough analysis of Danesh's worldview theory will be given in chapter three. However, there is very little analysis into Danesh's worldview theory in conflict situations and there are many problematic assumptions. If, according to Danesh, most societies and individuals, even those not involved in conflicts, retain conflict-based worldviews, how can we accurately assess whether his particular approach is indeed effective in improving attitudes and worldviews? Danesh states that his model of peace education can and does positively change worldviews from conflict-based to peace-based and thus he is also suggesting that his model is effectively creating a high state of consciousness and thus transforming

individuals to a socio-psychological state above that of the majority of the general population. Indeed, these assumptions appear quite problematic particularly when little subsequent research has been conducted. Thus, additional broader investigation of Danesh's theories and fundamental assumptions are also needed, however this is outside the scope of this study. What can be done however is to conduct a thorough examination of particular parts or segments of Danesh's assumptions, particularly his model's effectiveness to alter worldviews or core convictions in protracted ethno-nationalist based conflicts.

1.3 RESEARCH OBJECTIVES

The broader objective of this research is to explore and evaluate whether a WT approach to peace education can be an effective model of peace education in protracted ethno-nationalist based conflicts. With respect to the first component of this research it should be noted that the range of variables that influence, motivate, drive and foster an individual's worldview are incredibly diverse and thus conducting a comprehensive account of the students' worldviews would have been outside the scope of this research. Developing a more substantial understanding of those aspects that are involved in the formation, maintenance and re-framing of an individual's worldview should be conducted in subsequent research that employs and utilizes psychometric analysis and vigorous experimentation. Therefore, during the design of the research instrument itself, the main objective was to construct a viable and valid instrument that could accurately gauge the students' worldview without conducting advanced psychometric testing and analysis of each individual participant. In order to overcome this limitation, the final research instrument involved the use of hypothetical and real-world worldview determination questions, based on Danesh's definition of worldview. In order to address these research objectives the following questions were investigated:

1. To investigate and gain insight into the worldviews of Greek Cypriot primary school children & ascertain if they hold conflict-based or peace-based worldviews;
2. To test whether these worldviews are the constructs of social biases or if they can be maintained in practical assessment;
3. To assess generally the applicability of the WT approach in protracted ethno-nationalist based conflicts;

4. To explore the possibility of direct core transformation in protracted ethno-nationalist based conflicts;

1.3.1 Hypotheses

Through this research it is hypothesized that a complete re-framing of the participant's core convictions, within the context of a protracted ethno-nationalist based conflict, will indeed be possible. The cases of Cyprus and BiH are largely based on the same fundamental underpinnings and exhibit many of the same characteristics. The one aspect where they differ however is the degree to which the Cyprus conflict continues to remain unsolved. This serves to deepen divisions and cement positions that may be irreconcilable. However, the previous success of Danesh's approach and its method of implementation is indeed unique and inspiring. It is believed that, a larger holistic re-framing of an individual's worldview is needed in such contexts. Smaller changes to peripheral attitudes may weaken and diminish over time. This is perhaps one of the fundamental reasons as to why many peace education programs fail to create lasting success. Without addressing deep convictions, it is inconceivable that attitudinal changes will be long lasting. In order to explore these broader research questions, the following direct hypotheses have been formulated.

With respect to the worldviews of the participants, it is hypothesized that due to the protracted nature of the Cyprus conflict and the deepening of societal divisions, that the students will first display a greater inclination toward the conflict-based worldviews (H1.1 – H1.3) It is also postulated that as a result of the success of the intervention, the students' worldviews will improve via greater rejection of the conflict-based worldviews and greater support of the unity-based worldview (H2.1 – 2.3). With respect to the students' attitudes, it is believed that they will mirror their conflict-based orientations and negative perceptions of themselves, the conflict and the 'other' (H1.4 - 1.6). As their worldviews improve as a result of their participation in the intervention, their attitudes, should also subsequently improve (H2.4 - 2.6).

Pre-test

- H1.1 The sample will favor the survival-based worldview;
- H1.2 The sample will favor the identity-based worldview;
- H1.3 The sample will not favor the unity-based worldview;
- H1.4 The sample will have negative views of 'themselves';
- H1.5 The sample will have negative views of the 'other';

H1.6 The sample will have negative views of the ‘conflict’

Post-test

H2.1 The sample’s inclination toward the survival-based worldview will decrease;

H2.2 The sample’s inclination toward the identity-based worldview will decrease;

H2.3 The sample will favor the unity-based worldview;

H2.4 The sample will have positive views of ‘themselves’;

H2.5 The sample will have positive views of the ‘other’;

H2.6 The sample will have positive views of the ‘conflict’

1.4 SIGNIFICANCE AND LIMITATIONS OF THE STUDY

1.4.1 Significance

This study is significant as it tests the ability of the WT approach to effectively transform core convictions in protracted ethno-nationalist based conflicts. This is particularly important because it will ultimately allow for greater understanding and validation of the WT approach to be able to positively affect attitudes in protracted ethno-nationalist based conflicts. If this is indeed found, it will begin to open the door to a larger area of future research. It is significant because the results will also allow us to gain greater insight into the particular approaches that should be utilized in such contexts. As has been noted previously, there are differences with respect to the design of peace education in protracted ethno-nationalist based conflicts. The one possibility is that small seemingly insignificant changes to peripheral attitudes will allow greater access to an individual’s core convictions. The other possibility is that a complete transformation of an individual’s core convictions can be accomplished. Danesh’s approach prefers the later and thus, the results of this research will allow for a clearer understanding of the particular approach that is better suited for use in protracted ethno-nationalist based conflicts.

Until now, Danesh’s concept of worldview transformation has only been previously tested once before in the context of the EFP in BiH. If peace researchers and peace education practitioners aspire to create a meaningful and scientific field of study, rigorous research of the various approaches are needed in both laboratory and real-world conditions. Due to the fact that Danesh’s approach has only been implemented and evaluated in only one conflict situation, this leaves little room for validation and credibility assessment. While this is not suggesting that Danesh’s results be disregarded, they must however be re-tested

and re-evaluated in different contexts in order to develop a more complete image of the approach's effectiveness, applicability, limitations and problems. Highlighting the limitations and problems of any approach to peace education and in particular Danesh's worldview transformation theory will allow greater scientific inquiry into the reasons and causes of failure. Doing so will ultimately assist in creating approaches to peace education that are rigorous and effective. It is indeed naive to believe that 'one size fits all' and that any one approach to peace education can be developed, re-modeled and changed into a ultra-approach that can be applicable in any and all contexts. What is needed instead is a wide array or arsenal of approaches that are highly attuned and tailored to meet the needs of the particular conflict setting in which they are to be applied. By undertaking this research some degree of validation or identification of weakness and/or strengths will be visible that will be able to assist in the scholarly and scientific development of the worldview transformation approach.

Another aspect of this research that is significant regards the implementation of peace education in Cyprus more generally. As will be discussed in greater detail in chapter three, I also distinguish between formal and informal approaches to peace education which are essentially categorized according to their implementation. Informal peace education comprises out-of-school methods that largely occur through workshops, weekend seminars or summer camps whereby individuals participate on a voluntary basis (Ungerleider, 2001). Informal approaches to peace education suffer greatly from self-selection bias as participation in the sessions traditionally occurs on a volunteer basis. Thus, those who often participate in such sessions often have a pre-disposition to the concepts and principles of reconciliation, justice, human rights, equality and mutual respect or are skeptical about meeting the 'other'. These are the very qualities that peace education seeks to develop and enhance. Educators and peace practitioners may also test the group's capacity and ability to grasp the theoretical concepts associated with peace education and their attitudinal or behavioral change as a result of their involvement in the program. The particular problem with these approaches is that regardless of rigorous selection criteria and methods, those individuals that will be drawn to participate in such interventions will undoubtedly have a natural inclination or bias towards peaceful practices and also need to have a good command of the English language (Broome et al, 2011). Yaacov Yablon (2012) examines this phenomenon in the Israeli-Palestinian context and finds that those who were intrinsically motivated to participate in specific peace encounters with the 'other' achieved a greater degree of positive change than those who were extrinsically

motivated. He notes that those who were least motivated to participate carried the greatest risk for deterioration and required additional support from the program to prevent the escalation of hate. It seems logical that those with intrinsic motivations improved the most, which represents a fundamental challenge in the evaluation of peace education programs.

Within Cyprus, most evaluations or research in peace education are done in a similar informal fashion (Hadjipavlou 2007, Broome 2004, Diamond 1997 & Yaman 2007) which subsequently leads to another significant aspect of this research. This intervention will operate within the context of formal peace education whereby the existing curriculum of school classrooms will be modified and implemented as part of the daily lesson plan, as opposed to an extra-curricular activity. This will be the first such formal integration and intervention of any approach to peace education in Cyprus and will thus allow greater insight into some of the fundamental questions when exploring formal peace education in Cyprus. Key questions such as the: a) the ease; b) appropriateness; c) effectiveness and; d) challenges of implementing such an approach in Cyprus will be explored.

1.4.2 Limitations

One of the major limitations of this study is the lack of prior research with respect to the WT approach. As already discussed, this approach has only previously been tested in the conflict of BiH. Additional research and experimentation in other contexts has yet to be conducted and thus the theory is quite problematic. Apart from Danesh's own academic research, subsequent scholarly work on the worldview transformation approach and its effectiveness has indeed been conducted, however after closer examination, it was discovered that most of this work was carried out by individuals affiliated with Danesh's Education for Peace Institute. The reason that this particular limitation exists, however, is largely due to the recent development of the approach itself. The primary scholarly works that constitute the base of Danesh's worldview transformation theory were only published in 2002, with the first findings of the BiH research being published in 2005. While a greater degree of literature of scholarly research would have been extremely beneficial, it ultimately does not pose as a major impediment to this research.

There also exists a degree of self-reported data, with respect to the EFP in BiH, which is also a possible limitation to this research. Although the academic publications note that comments, interviews and feedback from participating students, teachers, parents and community members was utilized to assess the degree of worldview transformation, the

raw data and information is not available for independent review and verification. Without being able to scrutinize the results and review the respondent's answers and interviews, it is difficult to negate the possibility of self-reported data. Part of this limitation however, stems from logistical problems as many of the surveys and feedback forms have yet to be translated into English.

The EFP in BiH was a uniquely integrative intervention in which entire communities participated. This mass inclusion may have led to the development of a collectively positive association with the program, regardless of its scientific merit. In Clarke-Habibi (2005) it is noted that at the onset of the program there was a great deal of anxiety and animosity amongst the participants, but that after a few intensive days, the participants had been completely transformed. What is unclear however is whether this great transformation was solely the result of the program or by other extraneous factors, such as the mere contact with the 'other'. Participants may have been able to find common ground and through their close contact manage to erode collective mentalities and create a more positive understanding of each other.

Another important limitation of this study is the inability to record and analyze the long-term effects of the intervention. This however is not a limitation that is particularly unique to this research but has been identified as a major limitation of peace education generally (Salomon & Kupermintz, 2005). Most approaches to peace education, including this particular method, utilize a basic pre and post intervention evaluation mechanism, which for obvious reasons, can be considered inadequate. While the intervention used pre and post testing strategies to identify attitudinal change in the participants, the post testing was only permitted to be carried out immediately after the conclusion of the EFP program, due to logistical and governmental restrictions. This greatly limited the ability to evaluate the long-term attitudinal effects of the intervention. While attitudes, beliefs and opinions may have changed in the short-term and immediately after the conclusion of the EFP program, there are little reassurances that such changes may be sustained in the long-term. Without continued and progressive involvement in the EFP over a longer period of time, it is highly plausible and probable, that any positive effects, may diminish or erode all together. As mentioned before, this problem is not only indicative of this particular intervention, but rather represents a larger and significant limitation of peace education research generally. In order to accurately and successfully evaluate the effectiveness of any approach to peace education, the effects must be measured in the long-term. Even the results of Danesh's

research in BiH may diminish or erode completely in the long-term. Without properly testing participants in the long-term peace educators and researchers ultimately have little insight into the genuine effectiveness and ability of peace education to achieve lasting and sustainable attitudinal and behavioral change. This longitudinal limitation generally exists due to the fact that collecting the necessary data after a prolonged period of time presents significant logistical challenges. A researcher would ultimately be required to consistently test the participants and monitor their development over a long-period of time while attempting to control for a multitude of exogenous factors. While this particular limitation is of fundamental concern to the field of peace education generally, it ultimately does not represent a major limitation of this particular research as this study is not concerned with the long-term implications.

With respect to cultural or perpetuating biases, it is important to make note of these possible limitations and what measures were implemented to curb them. The perpetuating biases that will be discussed here relate directly to the protracted nature of the conflict. Within the context of protracted ethno-nationalist based conflicts, collective identities and national narratives strengthen, creating substantial dichotomies between the in-groups and out-groups. In Cyprus for example, the Greek Cypriot narrative places a great deal of emphasis and significance on the Hellenic components of Cypriot life and history. Not only does the Greek Cypriot narrative focus on the Hellenic aspects of Cypriot socio-cultural life, but it also translates into a degree of political allegiance. For example, in a recent study of 2,000 Greek and Turkish Cypriots (1,000 each), over 54% of Greek Cypriots considered Greece to be their mother country, as opposed to Cyprus, thus placing greater emphasis on the Hellenic socio-cultural aspects of their identity and nation.¹ For these 54% of Greek Cypriots, Greece is the historical source of their existence and thus deserves the status of mother country. The development of divisive collective identities and narratives in protracted ethno-nationalist conflicts leads to polarizing views of righteousness and legitimacy. Thus, for the Greek Cypriots this leads to the view that Cyprus is Greek and that being Cypriot equates to being Greek. During a recent visit to the Troodos Mountains, I encountered an exchange between a Greek Cypriot hotel receptionist and a Turkish Cypriot guest. The receptionist offered check-in assistance to the Turkish Cypriot hotel guest, speaking in Greek. When the hotel guest replied that she did not speak Greek, the receptionist apologized as she assumed the guest to be Greek-speaking as the guest, “looked Cypriot.” The hotel guest replied, “I am Cypriot, but from the North.” This

¹ Cyprus 2015 (2011) *Bridging the Gap in the Inter-communal Negotiations: An Island-wide study of public opinion in Cyprus*. Cyprus

exchange highlights the degree to which the historical *Greekness* of Cyprus is an integral part of the Greek Cypriot collective belief. With respect to the direct violence of 1974, many Greek Cypriots negate the suffering of the Turkish Cypriots (Hadjipavlou, 2007) and suggesting that the Turkish Cypriots are also victims is unwelcome. These collective viewpoints naturally create a degree of inherit perpetuating bias that can be omnipresent. For example, schools will often have signs that encourage students “not to forget their enslaved towns and villages” or to “not allow for the division of Cyprus”.² The Cyprus issue dominates the political agenda as elections, particularly for President, revolve around the candidate’s proposals with respect to handling reunification negotiations. The Church of Cyprus and its religious leaders have a history of involvement in political affairs³ who will often meet with political leaders and even endorse presidential candidates in elections. Furthermore, the Archbishop of the church will often make public statements with respect to the Cyprus issue and other social, economic and political matters. Health services, such as the public government hospitals, also give priority to refugees and individuals from enclaved villages. The key aspect here is that the Cyprus issue is an omnipresent element that permeates into all facets of society and every day Cypriot life. Thus the participants of this research may be hesitant to state their true feelings or emotions with respect to the Cyprus issue, in fear of acting against the collective. Regardless of the instruments utilized in the intervention, overcoming this limitation would prove particularly challenging.

Another limitation of this study deals with the use of volunteer teachers to identify the sample population. The fact that the teachers voluntarily participated in this study dictates that the sample is in fact non-randomized. Due also to the fact that the teachers were intrinsically motivated to participate in the study dictates that the teachers’ views and opinions are indeed not representative of the general population. They thus may already retain pro-reconciliation viewpoints and opinions that may not be shared by the general population of Greek Cypriot primary school teachers. Thus, they may be more willing to implement the approach of Danesh and may communicate the content with a great deal of enthusiasm and rigor that may itself factor into the results of the intervention.

Finally, the development of an appropriate and valid worldview identification instrument is also a particular limitation of this research. Danesh identifies five main characteristics that form the basis of an individual’s worldview however, he does not offer any scientifically

² In particular these messages were observed at the St. George-Havouzas Primary school in Limassol.

³ See more information about the church’s involvement in social and political affairs in the historical background of the Cyprus problem, as outlined in chapter two of this dissertation.

valid instrument that can be utilized to accurately assess an individual's worldview. It is largely problematic to assess worldview change or transformation without an effective measurement instrument. Developing a viable measurement instrument would represent an endeavor outside the scope of this dissertation that would require extensive research and experimentation.

1.5 DEFINITION OF KEY TERMS

1.5.1 Ethnic Nationalism

In this section, some of the underlying or common aspects of ethno-nationalist conflicts will be examined. In particular this section will explore the: a) definitions; b) characteristics and; c) examples of ethno-nationalist based conflicts. In order to examine these conflicts and their characteristics in greater details, it is first necessary to offer a definition of ethnic-nationalism itself.

Ethnic-nationalism is a form of nationalism where the national group is defined according to ethnic lines. According to Muller (2008:10) ethnic nationalism, “...draws much of its emotive power from the notion that members of a nation are part of an extended family, ultimately united by ties of blood. It is the subjective belief in the reality of a common ‘we’ that counts.” Nationalism itself involves a sense of belonging to a specific nation. This ‘nation’ can be conceived and created around a number of different characteristics including, geographic location, political state, language, institutions, culture, religion, history and/or ethnicity. According to Snyder (1993), nationalism can be sub-divided into two categories: 1) civic association (Associations to a state, institution, constitution and general civic principles) and; 2) ethnic association (Association based on ethnic lines). Nationalism occurs when a specific group of people have a strong national association and subsequently attempt to export their national values within a state or geographic area over other groups in society. Ethno-nationalism however represents a particular strain of nationalism whereby an ethnic community desires to attain and achieve absolute dominance over its own social, political and economic affairs. In his work, Morgan (2008:54) defines ethnic nationalism as, “...the desire for one's race to be pure and to exclude other from one's claimed territory...” By virtue, ethno-nationalist elements often occur in states or societies that are undemocratically controlled and where the ethnic group does not have or believes it does not have adequate social, economic, cultural and political control or involvement. The requirement to have complete dominance over their own

affairs often leads ethno-nationalist movements to pursue statehood or some degree of sovereignty in decision-making (Francis 1968; Connor, 1970; Richmond, 1984; Horowitz, 1985; Smith, 1972:18, 1993; Muller 2008). This desire for complete dominance has often meant that ethno-nationalist conflicts tend to be protracted, intractable, exceptionally violent and unforgiving. In his analysis on ethno-nationalism in the contemporary world, Mehrotra (1998) argues that democratic states or the creation of democratic institutions and principles is the best way to address ethno-nationalism. He argues that the fundamental principles of democratic states (equality under the law, representative government and the protection of individual civil rights) ensures a degree of self-autonomy, fair treatment and safeguards the interests of ethnic groups. When ethnic cooperation and collaboration breaks down the resulting violence is often experienced in the structural and cultural contexts, as well as directly. In fact, one of the unique characteristics of ethno-nationalist conflicts is the existence of a large degree of cultural violence. In order to understand how cultural violence is manifested, a greater understanding of the various forms of violence is required. In his analysis of violence, Galtung identified three aspects of violence: 1) Direct violence; 2) structural violence and; 3) cultural violence.

Direct violence is categorized by its visible, destructive and willfully harmful effects and is essentially characterized as the intent to harm, injure or kill. Direct violence is without question the most destructive and irreversible form of violence. The results of direct violence, such as death and bodily harm can never be treated. These physical forms of direct violence have inflicted incredible damage, both to our societies and to our environment, unnecessary loss of life and untold human suffering. Additionally, direct violence does not only exist in the physical form, but can also exist in emotional and psychological aspects. Attacking, damaging or hurting one's emotions or psyche are equally as destructive as the physical forms of direct violence and can also be just as irreversible. Direct violence is fundamentally characterized as the external manifestation of negative behaviors.

Structural violence is manifested in hierarchically biased societies and often involves the disproportionate use or exercise of control over another disenfranchised group. Structural violence is also amplified by a great deal of rigidity whereby the institutions of a state or organization do not adapt to changing dynamics, creating more conflict. Structural violence can thus occur at all levels of society, whether it involves access to and equality under law; adequate political representation within a state's institutions; or exploitative

intergovernmental agreements. As previously mentioned, structural violence usually occurs due to the lack of flexibility or unwillingness amongst those who retain power and influence to adjust and re-calibrate the violent structures and institutions. The racist institutional arrangements in apartheid South Africa are perfect examples of structural violence. Thus, structurally violent institutions can continue to perpetuate violence if not adequately challenged and can furthermore quickly become normal practice. Essentially, structural violence occurs when individuals fall into specific roles or uphold certain beliefs without active realization. Women have long been victims of structural violence as ancient notions regarding the role or place of women still prevail. When a woman is told that her place is in the home, she is a victim of structural violence. Essentially, it was believed that this was the natural place for the women of society and that deviation from this norm was inappropriate. Colonialism is another concrete example of structural violence, as the structure of colonialism itself was widely perceived as righteous or justified. Many European nations believed that it was their responsibility to colonize uncivilized areas of the globe and once it had become a widely accepted principle, it left all those societies who were being colonized as victims of structural violence. In this example, the European nations had widely accepted the system of colonization and thus, the institutions of society reflected this belief, placing the Europeans at the top of world social structures and all others beneath them. This and any other 'centric' views naturally place one group above the others and thus, structures are created which promote the development of a certain group and oppress the development of another group. Furthermore, the millions of people who die every year from malnourishment lack of food, curable or preventable diseases are also all victims of structural violence. Structural violence can best be described as unintended, or customary.

Cultural violence can best be described as an invisible element of violence, but one that retains significant weight within the minds of individuals. In order to understand cultural violence holistically, it is first necessary to examine what is meant by culture. In this regard, culture can be described as a set of rules or norms from which a group or entire society adheres to and obeys. In essence, culture formulates a distinction between what is right and wrong, good and evil, acceptable and unacceptable and is often perpetuated through laws, media and religion to name a few. Therefore cultural violence implies the *intent* to harm, injure or even kill, through the use of words and images. More importantly however is the large degree of acceptance of cultural violence. If a specific culture develops, through various measures, a sense of right and wrong, good and evil and

acceptable and unacceptable, any deviation from these norms would be viewed with a negative connotation. Homosexuality for example and the general degree to which it is unaccepted throughout the world represents a form of cultural violence, as the popular cultural belief is that homosexuality is immoral, unnatural and an outright blasphemous disrespect for the will of God. Although in most states throughout the world, homosexuals are not murdered or tortured for their beliefs, the extent to which it is portrayed as unacceptable and unnatural through the use of media, political speeches or other forms of oppression, represents a clear and concise form of cultural violence. Nationalist forces are major proponents of cultural violence as they often invoke and utilize symbolic and power symbols, retain strong in-group vs. out-group dynamics and maintain blatant or uncompromising beliefs that 'they' are just, righteous and legitimate, while the 'others' are evil and sacrilegious. Speeches are perhaps the strongest dispensers of cultural violence and evidence of such can easily be found within speeches of numerous political, religious and military figures. Former United States President George W. Bush's speech on security threats facing the United States in the post-9/11 era, for example and his identification of an "Axis of Evil" is a fundamental representation of cultural violence. The single phrase, axis of evil, dichotomizes worldviews between 'us vs. them', 'right vs. wrong', 'good vs. evil' and 'legitimate vs. illegitimate'. Johan Galtung (1990) describes cultural violence as "*...those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence.*"⁴ In ethnic nationalist conflicts, cultural violence plays a significant role and it perhaps one of the greatest obstacles to peace building in such communities. With strong adherences to collective ideals, ethnic-conflicts often explode into extremely violent outcomes. Indeed, the most devastating and bloodiest conflicts primarily stem from ethno-nationalist based fault lines. This strong perpetuation of cultural violence often also leads to a great deal of structural violence in the form of physical separation. The basis or justification for physical separation often stems directly from the collectivist aspects of the conflict and the strong associations of 'us' vs. 'them' (Broome, 2004; Hadjipavlou-Trigeorgis, 1998; Hadjipavlou, 2004a; Muller, 2008).

One of the unique aspects of ethnic-nationalism refers to the formation and maintenance of collective identities and historical narratives. It is important to note at this stage that when referring to collectives, it does not imply a single collective that encompasses and entire

⁴ Galtung, Johan (1990) *Cultural Violence*, The Journal of Peace Research, 27:3, 291.

ethnic group. While there can and often is elements of collectivism that loosely bind a larger ethnic group together, there are also smaller and equally important social groups that retain their own notions and understandings of collectivism that excludes members of the same community. In the work of Yiannis Papadakis for example, (2003) he investigates the formation and maintenance of diverse narratives within the Greek & Turkish Cypriot communities in the case of Cyprus. Specifically, he analyzes the differences in the importance attributed by political parties to historical events. By doing so, Papadakis is able to show that apart from the larger dichotomous Greek and Turkish collective narratives, smaller sub-group dichotomies also exist. In his personal account of encountering and experiencing collective narratives, he highlights sub-group dichotomies when discussing differences between Greek Cypriots on the political left and right. He identifies that the political left, represented through the Progressive Party of the Working People (AKEL), after Independence, began to place a greater emphasis on the use of the new flag of the Republic of Cyprus, while the Democratic Rally (DISY) and its right-wing supporters, utilized the blue and white flag of Greece (Papadakis, 2011). If we examine additional research in the area of social group identity, we find that individuals do not only subscribe simply to one social group but rather, the opposite is true, that individuals often maintain multiple social group identities that often intersect each other (Stryker & Statham, 1985; Tajfel, 1970, 1978, 1981; Deaux, 1996). What is particularly important however with respect to social groups is not so much how these groups are formed, particularly within the context of this research, but the development of a collective group *identity*. In their analysis of the socio-psychological components of collective identity, David and Bar-Tal (2009) suggest that collective identities are formed on both the micro and macro levels. At the micro level, they suggest that each individual's recognition and categorization as being part of a collective community carries cognitive, emotional and behavior consequences. They highlight the importance of the individual cognitively, emotionally and behaviorally choosing to subscribe to a particular collective group. At the macro level, they highlight the concept of shared awareness and the importance it plays in the maintenance of group adhesion. In ethno-nationalist based conflicts the maintenance of the collective identity is of primary concern as it is often considered to be at risk by an opposing identity or nation. Civil society is often centered on this collective identity with the result that strong inner-group ties are forged. The generally high degree of acceptance of the collective identity quickly reinforces a common enemy. The importance that group membership exerts on the creation of socially acceptable behaviors is also of particular importance, (Tajfel & Turner, 1979; Turner & Onorato, 1999) which is only reinforced in

the context of ethnic conflict. Furthermore, reinforced by the high degree of acceptance, the belief or possibility that their group may be equally to blame in the development of the conflict becomes impossible. Atrocities and crimes are either permitted, justified or ignored when carried out by members of the same group as retribution for previous acts committed by the 'others'.

As has been previously mentioned, individuals will often subscribe to a multitude of social groups and retain various social identities, however these dynamics can quickly change in the context of ethno-nationalist based conflicts. In the ethno-nationalist context a larger collective cohesion to a single overarching social group develops. Internal divisions are often put aside for the 'greater good' or for the benefit of the 'nation'. Yiannis Papadakis (1998) explores this concept, of 'grand' historical narratives of nationalism. The 'other' also shifts from sub-groups to an opposing larger ethno-nationalist entity and thus a large degree of peace building in such conflicts must be centered on the re-humanization of the 'other' (Bekerman, Zembylas and McGlynn, 2009). Although smaller sub-groups often remain in place, the larger overarching collective identity quickly takes root and calls for a high degree of conformity. Being outside the collective identity often equates to nothing less than sedition. Common ground is found amongst all the smaller sub-groups as individual identities are given less importance and more attention is given to the awareness or recognition of a common social identity (Ashmore, Deaux, & McLaughlin-Volpe, 2004; Klandermans & de Weerd, 2000; Melucci, 1989; Simon & Klandermans, 2001). Conformity with the groups' values and beliefs also becomes of critical importance and in many cases can exert pressure and influence on social, political and religious leaders to conform and maintain the identity (Bar-Tal, 2000). This high degree of adherence and acceptance of a broader collective identity, particularly when exacerbated due to violent conflict, is the fundamental driving force behind the development of cultural violence. One of the most highly utilized state mechanism for the delivery and transmission of cultural violence is education (Papadakis, 2008; Vural & Ozuyanik, 2008; Spyrou, 2011). Other avenues such as museums have also been explored (Papadakis, 1994). The key motivations behind the development of nationalist education is primarily due to the fact that it allows the collective identity and struggle to be past down to future generations, (Kohn, 1994:164) and because it can easily be adjusted and centrally controlled by the collective. This is the primary reason why research and practice in the field of peace education has grown substantially in conflict societies. It is perceived that in order to counter the nationalist overtures of education, peace based educational programs and workshops must be

implemented. Of course, this also presents a dilemma with respect to the ability of such peace based approaches to achieve real and effective change without addressing wider issues of community and government involvement which is characterized by the scholarly discussion in peace education regarding the benefits of in-school vs. out-of-school approaches.

1.5.2 Protracted Conflicts

The term 'protracted conflict' is used extensively in the fields of peace research, political science and international relations, which simply refers to conflicts that are unresolved and have persisted for an extended period of time. In this regard, protracted conflicts can exist at the interpersonal, intrapersonal, societal, national and international level. Initial scholarly work surrounding the phenomenon of protracted social conflicts (PSC) was conducted by Edward Azar (1990) in his work *The Management of Protracted Social Conflict: Theory & Cases*. In his article he defines protracted social conflict as the prolonged and often violent struggle by communal groups for the achievement of basic needs such as security, recognition and acceptance, fair access to political institutions and economic participation. A key component of Azar's theory is the complexity and collection of actors usually associated with such conflicts. His analysis, which took root during the 70s and 80s, attempted to make sense of a world that had been increasingly moving away from traditional views about war, violence and peace. Azar notes that, "*...many conflicts currently active in the underdeveloped parts of the world are characterized by a blurred demarcation between internal and external sources and actors. Moreover, there are multiples casual factors and dynamics, reflected in changing goals, actors and targets. Finally, these conflicts do not show clear starting and terminating points.*"⁵ More specifically, Azar (1985) identified ten propositions of protracted conflicts. Azar outlined that protracted conflicts have: (a) a prolonged nature; (b) multi-ethnic/communal cleavages; (c) injustices and deprivations, which are hard to define and measure; (d) common behavioral qualities; (e) human needs and cultural values that will not be negotiated; (f) conflictual and cooperate events that flow together; (g) identity groups as the most useful unit of analysis; (h) internal and external relations which are based on satisfying cultural needs; (i) a need for decentralized peacemaking; and (j) fluctuations in intensity over time. Other scholars, such as Udayakumar (2004) identify that all protracted conflicts are either land/resource based or self-determination/identity related and that they often involve intractable parties.

⁵ Azar, Edward (1990) *The Management of Protracted Conflict: Theory and Cases*. Dartmouth Publishing, Aldershot, UK. Pg. 6

When mixed with an ethno-nationalist element, protracted conflicts can become even more complex and deadly. On their own, protracted social conflicts can involve intractable parties and often remain unresolved for extended periods of time. With the Cold War, for example, ideological differences gripped the world in a complex web of espionage, proxy wars, military maneuvering, fluctuating degrees of intensity and steadfast negotiating positions, the extent of which persisted for decades. When a protracted social conflict involves ethnic cleavages, which have been fostered through unwavering ethno-nationalism the results can be devastating. It is in this context that the Cyprus problem exists. For at least 40 years, ethno-nationalist motivations have resulted in round after round of reunifications negotiations failing, due primarily to intractable negotiating positions and the inability of both communities to consider secondary settlement options. Anastasiou (2007) gives particular attention to the continued proliferation of the Cyprus problem as a result of intractable and nationalist leadership.

1.5.3 Peace

As a central concept to this research, it is important to discuss the concept of peace in a broader context and briefly offer a conceptual definition and understanding. What must initially be understood is that peace is a broad and subjective concept. For parties involved in a conflict, peace may equate to the victory of the one party over the other. Peace expands across disciplines and can be interpreted in social, psychological, economic, religious and political contexts. Psychological peace is often referred to as *inner peace* and refers to the achievement of a spiritual and cognitive state of mind. Retaining inner peace is often practiced and achieved through meditation and relaxation techniques whereby an individual seeks to reduce or entirely eliminate stress. By meditating and removing stress, individuals aspire to reach a state of bliss or thoughtlessness. Inner peace also refers to satisfaction or complacency with individual values, beliefs and opinions. This correlates to a large extent with the concept of cognitive dissonance from the field of psychology. Cognitive dissonance is essentially a moment or instance whereby an individual is presented with two opposing cognitions. Psychologists argue that it is our drive to remove instances of dissonance when they occur, that fuels mankind's curious and inquisitive mindset. Psychologists suggest that when presented with two competing cognitions, a great deal of discomfort is experienced and that the individual will promptly seek to remove the dissonance by either accepting or rejecting the new cognition. Therefore, inner peace can also be identified or understood as a situation of cognitive consonance. Apart from the

internal orientation and manifestations of peace, there are also external dimensions. External peace is naturally associated with our individual actions and behaviors and reflects how we interact with others. It thus involves the cultivation and development of specific skills including empathy, listening, nonviolence, compromise and understanding. How we address inter-personal problems, associate with others and build relationships are all influenced by our capacity to project peace. Naturally, the ability to project peace externally correlates directly to our capacity to maintain inner peace. Without a peaceful mind, free of worry and stress, it is highly unlikely that attempts to create or foster peace externally will be successful. Examining the relationships between inner and outer peace has given rise to the field of the Peace Psychology within Peace and Conflict Studies, which not only seeks to explore the individual and group psychological dimensions of peace and conflict generally, but also the connection between inner and outer peace (Cohrs et al, 2013; Watkins, 1988).

Although greater research is needed to explore the correlation between inner and outer peace with respect to societies, institutions and states, existing literature suggests that the greater the degree of internal peace within a society, the greater capacity and effectiveness it has to project peace externally. A nation that is internally divided and suffering from violent conflict for example will face many challenges in projecting peace externally. This claim can be supported by the international theory of democratic peace that presupposes that democratic societies, which focus on democratic decision making, negotiation, fundamental rights & freedoms, equality under the law and nonviolence, are less likely to engage in violent conflict with each other. Whether such an inclination is fundamentally based on shared common values rather than an external projection of inner peace, a connection can indeed be made.

Interpretations and conceptual understandings of peace are of course significantly different when examined at the macro or international level. In order to assist with developing an understanding of peace in these contexts, it is particularly useful to employ Galtung's scholarly work in the field of Peace and Conflict Studies. Widely regarded as the founder of peace studies, Galtung explores in great detail many of the fundamental questions regarding peace, conflict and violence. With respect to peace, Galtung highlights that an important distinction must be made between negative and positive peace (Galtung, 1969). Galtung identifies negative peace as the absence of violence whereby structural and cultural aspects of violence are still in place. Positive peace is referred to as social justice

and involves the transformation of the root causes of the conflict into mutually beneficial outcomes. The conflict of Cyprus, for example, is currently in a situation of negative peace. There is an absence of physical violence generally as the two sides refrain from armed combat. However, there is ultimately little to no positive peace within Cyprus, as the underlying root causes of the conflict have yet to be addressed and because no final comprehensive settlement has been reached. Even the attainment of reunification will not guarantee or facilitate the development of positive peace, because existing socio-economic inequalities and prejudices will still need to be eliminated. The realm of negative peace, within the field of Peace and Conflict Studies, focuses on many topics including disarmament, ceasefires, sanctions, military interventions, and other aspects of conflict management generally. Naturally a state of negative peace must indeed be realized firstly, before work can begin on fostering positive peace. Peace-building and reconciliation generally are instruments of positive peace as they aspire to create harmony, cooperation and mutual respect. Other aspects of positive peace include peace education, human rights, re-humanization of the 'other', socio-economic development and conflict transformation generally. Within Cyprus, trade across the *Green Line* represents an aspect of positive peace as do bi-communal peace-building activities.

In his review of twenty years of peace research, Galtung (1985) highlights the importance of not only maintaining a conceptual understanding between negative and positive peace, but furthermore, that future peace research must also be sub-divided along similar lines. He suggests that greater research is needed to explore the *positive* aspects of peace and the reduction of structural violence generally. Galtung also identifies that the concept of *peace* itself must continue to remain ambiguous and problematic to encourage and foster further research and exploration in the field. Galtung further suggests that peace must not be understood as a static point in time, but rather as a way of life and a process. In this regard, Galtung is ultimately suggesting that the ultimate attainment of peace is impossible. Rather, through various efforts, we can only increase or decrease the level of peace within ourselves and in our societies. Furthermore, while it is impossible to reach a static state of peace, it is however possible to reach a state of a complete lack of peace or complete violence. Following Galtung's understandings, such a state would theoretically include all elements of violence including direct, cultural and structural.

Above all however is the importance of the unique and dynamic definition of peace. Each party to a conflict will undoubtedly have their own interpretation and understanding of

peace, which may in fact contradict with the ‘other’s’ conception of peace. This is particularly why countless wars and conflicts have erupted in the name of peace. This is also why one of the fundamental pillars of peace is mutual understanding and respect and why most peace building and reconciliation activities aspire to achieve this whether through education, increased contact and forgiveness.

1.6 SUMMARY

This chapter sought to clearly outline the conceptual underpinnings and the key research objectives. It was noted that the WT approach of H. B. Danesh has yet to be tested in the case of Cyprus and that the pedagogy of this approach can also be examined within the context of Abelson’s differentiation of attitudinal core convictions and peripheral attitudes. The worldview transformation represents an attempt to completely transform or re-frame an individual’s core convictions. Through this research it is hypothesized that a complete re-framing of the participant’s core convictions, within the context of a protracted ethno-nationalist based conflict, may indeed be possible. Based on the approach’s effectiveness in the case of BiH, it is perceived that such an approach may also be effective in the case of Cyprus. In order to investigate this, a program similar to that which was implemented in BiH was recreated and implemented in Cyprus over the course of one academic semester. This chapter has also highlighted the foundations of ethnic nationalism and protracted conflicts which are the basis of this research. Ethno-nationalist conflicts employ a high degree of cultural violence and seek to dehumanize the ‘other’. Prolonged and intractable, the Cyprus conflict ultimately possesses unique challenges to worldview transformation.

CHAPTER 2: HISTORICAL DEVELOPMENT OF THE CYPRUS PROBLEM

2.0 OVERVIEW

This chapter will explore the development of the Cyprus problem, focusing on the fundamental ethno-nationalist underpinnings of the conflict. Beginning with the Ottoman conquest of Cyprus, this section will follow the emergence of ethno-nationalism through the period of British rule culminating with the beginning of the struggle for self-determination. This chapter will also explore the post-independence violent relations between the two communities that ultimately led to the Turkish invasion of 1974. Subsequently, some insight into the post 1974 developments including the rise of civic nationalism and rapprochement, the accession of Cyprus to the European Union and the Annan Plan will be discussed.

2.1 DEVELOPMENT OF ETHNO-NATIONALISM

2.1.1 Introduction

Cyprus is the third largest island in the Mediterranean and due to its location it has often been conquered by European and Asian powers. Archeological evidence suggests that the earliest inhabitants arrived from Syria, Palestine or Asia Minor with major settlements beginning with the discovery of Copper on the island from 2,500 to 1,050 BC. In 1573, Cyprus came under the control of the Ottoman Empire, which brought about a significant change in the social demographics of the island as a large Muslim community began to develop in Cyprus. While the presence of Muslims in Cyprus does indeed pre-date the conquest of the Ottoman Empire, it was only after this conquest that a sizeable community was established (Nevzat & Hatay, 2009). This new Muslim community was largely comprised of Ottoman soldiers who took up residence in Cyprus and Anatolian settlers. Another portion of the Muslim community came from Cristian converts, who opted to alter their religion in order to gain economic and political favor with the new Muslim overlords (Nevzat & Hatay, 2009).

However, significant ethno-nationalist inclinations did not begin until 1821 when a large-scale independence struggle against Ottoman rule erupted in Greece. Many Greek Cypriots openly supported the Greek War of Independence, with some volunteering to fight alongside their Greek compatriots. The Greek struggle for independence and sovereignty from the Ottomans resonated in the ears of many Greek Cypriots, who felt culturally,

historically, religious and linguistically linked to Greece. In 1828, Greece's first President, Ioannis Kapodistrias, who had Cypriot ancestry (Woodhouse, 1973:4-5), called for the union of Cyprus with Greece which led to a series of unsuccessful uprisings (Mallinson, 2005:10). Although unsuccessful, the seeds of the modern day conflict had been sown. Cyprus continued to remain under the control of the Ottoman Empire, but in 1878 after three centuries of Ottoman control, the British Empire took over the administration of the island, as part of a peace agreement in the Russo-Turkish War.

Also at this point, it is crucial to explore the role of the Cypriot Greek Orthodox Church and its role in society, economy and politics. As a result of Cyprus' occupation by the Ottoman Empire, the Venetian led Catholic Church was dismantled and routed. The Ottomans preferred to cooperate with the Orthodox Church and thus began on building important relationships and networks with the religious leaders. Across its expanding eastern European Empire, particularly in Greece, the Ottomans came to regard the Orthodox Church not as an ideologically religious enemy, but as a viable partner in the maintenance of civil authority. Apart from assuming its religious duties, the Orthodox Church also carried important responsibilities with respect to civil administration. The Church began to assume civil authority after the fall of Constantinople in 1453 when Ottoman Sultan Mahomet II, granted such privileges to the Ecumenical Patriarch Gennadios Scholarios. These and subsequent treaties and powers, essentially gave the Orthodox Church civil authority over the Empire's Cristian subjects (Papadopoulos, 1967). Of course, in exchange for this autonomy, the Orthodox Church was required to ensure the obedience of its Cristian population and manage the raising and collection of taxes for the Empire. Thus, with the Ottoman conquest of Cyprus, the Orthodox Church of Cyprus was granted similar privileges and civil responsibilities as elsewhere in the Ottoman Empire. The Cypriot Orthodox leaders were ultimately responsible for managing the Cristian Cypriot population, guaranteeing their obedience, collecting taxes and representing the Cristian population in political decision-making. The role of the Church as a civil, religious and political organization for Cyprus' Cristian population would be particularly significant during the nationalist awakening of the Greek Cypriots. With respect to education, the Orthodox Church played a significant role in the determination and implementation of educational policy (Persianis, 1978). Even in the post-Ottoman era, the Greek Orthodox Church's control over education continued as British authorities were initially unable to financially assist the development of education within Cyprus (Heraclidou, 2012:48). During the rise of the *Enosis* movement, the church-led educational

system sought to promote the development and cultivation of good Orthodox Greeks who would actively campaign for the just unification of Cyprus with Greece (Persianis, 1978:35-37). Through the work of Koutselini & Persianis (2000), the extent to which traditional Greek Orthodox traditional values continue to permeate into the modern educational system can be seen.⁶

2.1.2 British Rule and the Rise of Enosis

The British had become increasingly interested in the region after the opening of the Suez Canal in 1869 which allowed for faster and more efficient access to their Far East territories, including India. During the Congress of Berlin, Britain took over administrative control of Egypt, Sudan and Cyprus, who promised to use the island as a base to protect the Ottoman Empire from possible future Russian aggression. The island thus quickly developed into a key military base for the British Empire. Roger Heacock (2011) presents an in-depth account of the initial British perceptions of Cyprus by collecting and analyzing newspapers, official documents and other historical reports, which yields a very poor state of affairs on the island, both economically and socially. Due to the oppressive tax regime of the Ottomans, years of war and economic decline, Cyprus was far behind its European counterparts in medicine, sanitation, agricultural, town planning, infrastructure and education. Diana Markides (2013) examines the inadequacy of municipal administration and its evolution during British administration while Kate Phylaktis (1988) explores the challenges faced in the development of the banking sector. Michael Given (2002) outlines the problems that the colonial British encountered with topographic mapping and boundary demarcation. In accordance with the defeat of the Ottoman Empire in the First World War and the conditions of the Treaty of Lausanne, the modern Republic of Turkey relinquished any and all claims to Cyprus (Xypolia, 2011; Beeley, 1978; Heraclides, 2010:70). With the growing importance of the Suez Canal and the official dominance of the United Kingdom in the Eastern Mediterranean, Cyprus evolved to the status of a Crown Colony in 1925. The idea of union with Greece had not been abandoned however and on 21 October 1931, a rebellion erupted against British rule and in support for *Enosis* (Union with Greece). The idea of *Enosis* itself stemmed from the belief that Cristian Cypriots were ethnically Greek and thus linked to Greece linguistically, religiously and, of course culturally. Claiming to be descendants of ancient Greeks and drawing from the long Greek history in Cyprus, the Cristian Cypriots began to identify themselves collectively as being ethnically Greek. The

⁶ For a more detailed account of the connection between the Orthodox Church of Cyprus and education see Persianis, P., (1978) *Church and State in Cyprus Education*. Nicosia: Violaris Printing Works.

rise of the *Enosis* movement itself, in its earliest form can be traced back to the independence of Greece from the Ottomans in 1821 (Kitromilides 1979; Papadakis 1999a, 1999b).

For probably the first time in history, the Greek Cypriots began to associate themselves with the general principles of Hellenism. By 1821 the 'Great Idea' had been born in Greece, which essentially advocated the incorporation of all historical Greek territories into a greater Greek Republic (Pollis, 1973; Markides, 1974). Even though Cyprus was never part of modern Greece, the large number of Greeks who had settled on the island provided enough argument for supporters of the 'Great Idea' that Cyprus should also be incorporated into a greater Greek Republic. This also included most of the islands in the Aegean, but even advocated the incorporation of parts of western Turkey, including Constantinople which had fallen to the Ottoman Turks in the fifteenth century. Constantinople itself held an important significance for Greeks as a whole because it was the center of the Eastern Orthodox Byzantine culture and today still remains the location of the head of the Greek Orthodox Church. When the 'Great Idea' incited a war between Greece and Turkey in 1919 the effect on the Greeks of Cyprus was tremendous as Greek Cypriots began to feel more connected with Greece and saw their inclusion within Greece as natural and legitimate. Markides (1974) highlights this growing cultural connection between the Greek Cypriots and the 'Great Idea' and states, "*Because the Greeks of Cyprus have been considering themselves historically and culturally as Greeks, the 'Great Idea' in the form of Enosis has had an intense appeal. Thus, when the Church fathers called on the Cypriots to fight for union with Greece, it did not require excessive efforts to heat up emotions*"⁷.

The outbreak of the Second World War ultimately led to a greater determination to achieve *Enosis*. As a part of the British Empire, Cypriots were encouraged to volunteer and fight against European Fascism and in 1940 the Cyprus Regiment was formed drawing a small number of Greek and Turkish Cypriot volunteers (Dimitrakis, 2009:315; Stamatakis 1991:68). It was not until the invasion of Greece by Italy in October 1940, that the Greek Cypriots begin to volunteer in greater numbers. From the beginning of the war the Greek Cypriots continued with their demands for union with Greece and it was rumored that the island may indeed be ceded to Greece at the conclusion of the war. Under the slogan "For

⁷ Markides, C. Kyriacos (1974) *Social Change and the Rise and Decline of Social Movements: The Case of Cyprus* American Ethnologist, Vol. 1, No. 2. (May, 1974) American Anthropological Association pp. 315

Greece and Freedom”, the Cyprus Regiment was able to recruit 37,000 volunteers, a third of which, interestingly enough were Turkish Cypriot (Holland, 1998:13). After the war drew to a close, the Greek Cypriots heightened their demands for *Enosis* as the British began a process of political and social liberalization. Greater freedom was granted to the formation of political parties, which allowed the Cypriot communist party AKEL to establish a foot-hold in Cypriot politics. It also allowed nationalists to organize around the Church of Cyprus and create greater unity in the *Enosis* campaign (Demetriou, 2012:405). In 1947 the Colonial authorities attempted to establish a Constitution for Cyprus that would offer a limited degree of self-administration, however it ultimately failed as it did not meet the needs of the Greek Cypriots for *Enosis* (Katsiaounis, 2000; Stefanidis, 1999:229-36). Ultimately, on 1 December 1949, the Church of Cyprus announced that it would carry out a nationwide plebiscite on *Enosis*. With the Turkish Cypriots watching from the sidelines, over 96.5% of the votes cast were in favor of *Enosis* (Georghallides, 1979; Alastos, 1960:34–35; Kranidiotes, 1958:64–72; Crawshaw 1978:34-56; Averoff-Tossizza 1986:8-9). The newly elected head of the Church of Cyprus, Archbishop Makarios III vowed that he would not rest until *Enosis* was achieved. He would become the leader of the Greek Cypriot community and of the *Enosis* movement. Due to the Church’s historic role as an autonomous authority on civil administration and religion, its role as a political leader was inherent. Although recent studies show that Greek Cypriots downplay the role of the Orthodox Church in the development of the Cyprus problem, Greek Cypriots are largely socialized to correlate Orthodoxy with Hellenism (Hadjipavlou, 2007). Even in the present day, the Church continues to play a significant role in political, educational and social policy.

2.1.3 Enosis, Self-Determination and Independence

As the new head of the Orthodox Church of Cyprus and the leader of the Greek Cypriot community, Archbishop Makarios acted quickly to mobilize Greek Cypriot forces in support of *Enosis* and began diplomatic lobbying. By 1954, bilateral negotiations between Greece and the United Kingdom had yet to materialize and Greece began to threaten that they would raise the matter at the UN if substantive negotiations did not begin (Johnson, 2000:228-30). British diplomatic maneuvering kept the Cyprus issue off the agenda of the UN General Assembly, (Xydis, 1968) and thus Greek Cypriots leaders began an armed liberation struggle against the Colonial authorities on the island. The ultimate objective was to achieve *Enosis* by force. Under the auspices and leadership of Grivas, the National Organization of Cypriot Fighters (EOKA) was formed, which numbered between one

hundred to two hundred men.⁸ The anti-colonial struggle officially began on 1 April 1955, as EOKA launched simultaneous attacks on British targets across Cyprus (Van Der Bijl, 2010:49; Holland, 1998:52). In an effort to curb the crisis and end the anti-colonial liberation struggle, the British Governor in Cyprus, Field Marshall John Harding, declared a State of Emergency and imposed unprecedented measures to curb the violence. Curfews were imposed, schools were closed and the death penalty was introduced for seditious offences (Van Der Bijl, 2010:75-76). Harding also held direct talks with Archbishop Makarios in an attempt to find a political settlement to the deadlock in what became known as the 'Harding-Makarios Negotiations' (Markides, 1995). Although ultimately ending in failure, Makarios was successful in having Harding agree to the principle of self-determination.

After the removal of British forces from Egypt in 1954 as a result of the Suez Crisis, Cyprus became an increasingly important aspect of British geo-strategic security in the region (Hatzivassiliou, 2009). Thus stricter measures were taken to curb the violence in Cyprus and a particularly significant maneuver of the British led to deepening Greek and Turkish Cypriot distrust. Due to the fact that the Greek Cypriot population was largely supportive of the idea of *Enosis* and sympathetic to the *EOKA* fighters, this rendered the Cyprus Police Force largely inefficient. Novo (2012) and Dimitrakis (2008) explore the role of the Cyprus Police Force during the anti-colonial struggle and highlight the significant extent of the organization's inefficiency in ensuring law and order. Many Greek Cypriot police officers were of course supportive of the *Enosis* movement and thus, they often failed to act appropriately (Novo, 2012). Of course, as an instrument of Colonial power and authority, the Cyprus Police Force (CPF) was one of the main targets of *EOKA* which led to large Greek Cypriot defections from the CPF. Alternatively, those Greek Cypriot police officers who remained within the CPF, loyal to the execution of their duties and responsibilities, faced the possibility of become immediate targets of *EOKA*. In order to provide for basic law and order so that greater attention could be diverted to combating the *EOKA* insurgents, the Colonial authorities naturally turned toward the Turkish Cypriot community to recruit additional police officers. The Turkish Cypriots, who were largely unsympathetic to the idea of *Enosis*, showed greater willingness to play an active role in the CPF and oppose *EOKA*. The realities on the island continued to become extremely polarized as the Turkish Cypriot community began to become more vocal about the idea of

⁸ For a more detailed account of the formation of EOKA see Van Der Bijl, Nick (2010) *The Cyprus Emergency: The Divided Island, 1955-1974*. London: Pen & Sword Books Ltd., pp. 25-39.

Taksim or double-*Enosis* (Bahcheli 1972:60; Attalides 1977:78-86). They feared that under a Greek Cyprus, they would be subject to persecution and thus favored their own self-determination via union with Turkey, or self-administration under British authority. They also feared that under Greek Cypriot control, they may even be expelled to Anatolia, as occurred in Crete in 1923 after Ottoman control had ended and Crete unified with Greece (Gazioglu 1996:85-97; Kızılyurek 1999a, 1999b:64). Naturally, this increased willingness of the Turkish Cypriots to endorse Colonial authority and police fostered deeper divisions and eroded trust between both communities. The Greek Cypriots began to interpret British policy as text book 'divide and rule' and began to view the Turkish Cypriots as a significant threat to *Enosis*. In a recent study of Greek and Turkish Cypriot opinions regarding the factors that contributed to the development of the Cyprus problem, over 90% of Greek Cypriots indicated that the British policy of 'divide and rule' was indeed a significant external factor that contributed to the development of the Cyprus problem. In contrast, only 69% of Turkish Cypriots agreed with this statement (Hadjipavlou, 2007). Accompanying these fears, instances of inter-communal violence proliferated as did reports of underground Turkish Cypriot gun smuggling. On 29 November 1957, leaflets circulated around the major Cypriot towns of the formation of the Turkish Defence Force (TMT) as a Turkish Cypriot equivalent to *EOKA*. With inter-communal tensions steadily growing, diplomatic negotiations eventually yielded a positive result with the proposal of independence for Cyprus. (Under independence, the Greek Cypriots would be granted self-determination, while ensuring adequate representation and safeguards for the Turkish Cypriot community). By February 11, 1959, the United Kingdom, Greece and Turkey had agreed in principle of a way forward for Cypriot independence. Eight days later on February 19 Archbishop Makarios as the representative of the Greek Cypriot community and Dr. Küçük, as representative of the Turkish Cypriot community, signed the London-Zurich Agreement (Kyriakides, 2009).

Under the agreements, also commonly referred to as the London-Zurich Agreements, Cyprus was to be an independent and sovereign state and the achievement of both *Enosis* and *Taksim* was prohibited. The President of Cyprus would be Greek Cypriot and the Vice-President Turkish Cypriot. A civil service with a ratio of 70:30, Greek Cypriots to Turkish Cypriots would be established as would the Cyprus Armed Forces, with a ratio of 60:40, in favor of the Greek Cypriots. The United Kingdom was to retain two sovereign base areas at *Dhekelia* and *Akrotiri*. Greece and Turkey were also permitted to station troops on the island, under the Treaty of Alliance and all three were responsible, under Treaty of

Guarantee, to protect the political and territorial integrity and sovereignty of the Republic (Joseph 1997:21; Necatigil 1998:9–20). On 16 August 1960, the Union Flag was lowered from the now Presidential Palace (former Governor House) as Makarios pledged to form good relations with both of its neighbors, Greece and Turkey and pursue a policy of non-alignment (Ker-Lindsay, 2010:68-9). Makarios was elected as the Greek Cypriot President, with support from EOKA and its followers. Dr. Fazil Küçük was elected by the Turkish Cypriot community as Vice – President, unopposed. The Greek and Turkish Cypriots thus began the process of creating a new state. However, the Greek Cypriot drive and desire for *Enosis* irreversibly affected inter-communal relations and peace in Cyprus was extremely short-lived.

2.1.4 Constitutional Breakdown and Inter-communal Violence, 1963-74

Although the Greek Cypriot community had failed in achieving its ultimate goal of *Enosis*, it had indeed succeeded in its quest for self-determination. Under the banner of an independent and sovereign new Republic, Cypriot Hellenism could flourish unrestricted. However, the new Constitution of the Republic of Cyprus quickly proved unworkable (Hatzivassiliou, 2005:524-525; Crawshaw, 1964:339; Richmond, 2002:185; Kanavou, 2012). Of major contention was the requirement that for any legislation to be approved, the support of the majority of the Turkish Cypriot members in the House of Representatives was required. This effectively gave the Turkish Cypriot community a legislative veto which was often used on matters of taxation, budget, municipalities and elections (Adams, 1966:484). This political wrangling in the House of Representatives over legislative decision-making was largely done to ensure that other areas of the Constitution were implemented and executed accordingly, such as the proportion of Turkish Cypriot involvement in the Armed Forces, Police and Civil Service. These differences and the inability to create substantial legislation ultimately led to a breakdown in government and widespread inter-communal fighting⁹. In November 1963, with the new Republic floundering in legal and procedure issues, the President of the Republic, Archbishop Makarios, attempted to break the deadlock by proposing a set of amendments to the constitution, which came to be known as the Thirteen Points. He ultimately failed when Turkey and the Turkish Cypriots rejected the plan, fearing infringements on their rights. Their fears were also compounded by rumors that Greek Cypriot nationalist elements were planning to launch a major offensive to ethnically cleanse them from the island. The situation was extremely tense as the Turkish Cypriot government members withdrew from

⁹ For a more detailed account of the 1963-64 Crisis see James, Alan (2002) *Keeping the Peace in Cyprus Crisis of 1963-64*. New York: Palgrave.

participation in the bi-communal government. Tensions boiled over when on 22 December 1963, under unknown circumstances, shots were fired in Nicosia that left two Turkish Cypriots dead.

This sparked a period of intense inter-communal violence, by extremist groups on both sides, which had enormous repercussions for the future of Cyprus. In fact it was the first time that both communities were engaged in direct violence and was perhaps the darkest hour with respect to Greek and Turkish Cypriot relations as atrocities were committed on both sides. Facing the larger, better equipped and more experienced Greek Cypriot forces, the Turkish Cypriots retreated into defensive communities and neighborhoods (enclaves) across Cyprus (Patrick, 1976). In fact, the events of 1963 evolved into a significant aspect of the collective Turkish Cypriot narrative. These events were perceived by the Turkish Cypriot leadership as evidence of the Greek Cypriots' desire to ensure ethnic domination over the entire island. As the demographically smaller and militarily weaker of the two communities, the Turkish Cypriots ultimately suffered the most during this period of inter-communal fighting. Due to significant displacement, violence, loss of life, destruction of property and missing people, this period signifies great pain, and trauma for the Turkish Cypriot community. More significantly, these events formed the basis of the Turkish Cypriot collective narrative whereby the interpretation of an oppressive and inhumane Greek Cypriot majority began to crystalize. This assisted in perpetuating fears, prejudices and misconceptions regarding the 'other'.

At this stage, it is also important to draw attention to the greater internationalization, broadening and deepening of the Cyprus conflict. Although Greece and Turkey had consistently been involved in the conflict since its onset, their involvement was largely political as each sought to find a mutually agreeable diplomatic solution to the problem. The beginning of international involvement with the conflict originated with Makarios' visit to Athens in March 1954 in an attempt to pressure Greece to raise the matter of Greek Cypriot self-determination at the United Nations (Johnson, 2000). Although British diplomatic maneuvering kept the Cyprus issue of the UN agenda, the conflict's international dimension was beginning to grow, particularly with the increasing involvement of Turkey. Although the onset of violence in 1955 drew both Greece and Turkey deeper into the conflict, as a British colony, the extent of their involvement was limited to diplomatic maneuvering and clandestine logistical and military support. The Greek Cypriot fighting element *EOKA* and its Turkish Cypriot equivalent, *TMT*, were both

supported by the respective motherlands. The extent of Greek and Turkish involvement in the Cyprus conflict ensured that their interests were represented at the 1959 Zurich-London Agreements where Cyprus' Independence was agreed and the rights of Greece, Turkey and the United Kingdom were safeguarded in the 1960 Treaty of Guarantee and Treaty of Alliance. These provisions ultimately cemented the internationalization of the conflict and gave both Greece and Turkey greater influence. The events of 1963 were also a significant milestone in the broadening of Cyprus conflict as both Greece and Turkey, who were permitted to station troops in Cyprus under the 1960 Treaty of Alliance, came dangerously close to becoming entangled in the inter-communal clashes. As both Greece and Turkey were allies under the North Atlantic Treaty Organization (NATO), the prospect of two Western powers becoming entangled in a regional conflict, during the height of the Cold War drew in both the United States and the Soviet Union. During this period, Turkey would continuously threaten military intervention in response to escalating inter-communal fighting and the United States would also become more active in proposing political proposals for the resolution of the Cyprus issue. The 1964 Acheson Plan, promoted by the United States, aspired to unite Cyprus with Greece while granting Turkey rights to maintain a permanent military base on the island and political safeguards for the Turkish Cypriot community. The Americans were largely concerned that a dispute over Cyprus could quickly escalate into NATO's Southeastern flank and leave the region weak to growing Soviet influence in the region. The Acheson Plan sought to ultimately diffuse the escalating conflict and curb Soviet expansionism in the region (Costandinos, 2011; Brinkley, 1988). The deployment of UN peacekeepers in 1964 further embedded the Cyprus conflict on the international arena (Theodorides, 1982). Although the United Nations became further involved in the escalating conflict, the United Nations Forces in Cyprus (UNFICYP) acted largely in the capacity of peacekeeping rather than peacemaking (Coufoudakis, 1976). US, Soviet, Greek, Turkish and British interests in Cyprus and the broader region all contributed to the 1974 coup and invasion of Cyprus.

Over the next few years however, relations between the two communities began to improve as the violence had subsided by 1967. By 1970 Turkish Cypriots began exiting their protective enclaves and returning to their homes and communities, but again this window of peace was short-lived. In April, 1974, the democratic government of Greece was overthrown by a military junta. After seizing power, they aimed to secure a decisive and final solution to the Cyprus problem, which would see the island become a part of Greece. Although Makarios himself was not prepared to have an independent and democratic

Cyprus join a military dictatorship, the Greek Generals were able to find ready and willing participants and conspirers in Cyprus, namely through Grivas and his network. Fighting between the two communities, which had subsided after August 1964, began to increase again as Grivas and his forces found new resolve. During the following years, negotiations between the two communities continued in an attempt to settle the differences of 1963 and agree on a model of Turkish Cypriot self-administration. A major development in the evolution of the Cyprus problem came with the deterioration of relations between Makarios and Athens. So much so, that the Greek Generals viewed Makarios as a major obstacle to *Enosis* and discussed plans to have him removed from power which included an attempted assassination.

Tensions eventually culminated on 15 July 1974, when the Cyprus National Guard, under directions from Athens, attempted to overthrow President Makarios and achieve a forced *Enosis*¹⁰. The Turkish Cypriots feared a massacre and Turkey quickly responded by calling on the United Kingdom to act under Article IV of the Treaty of Guarantee to take bilateral action against Greece. While the Treaty states that all guarantor powers must act together, Greece was excluded from the talks as she was the perpetrator of the violation. The United Kingdom, recalling the complexities of the 1950s did not have the political will to become involved. The United States eventually endorsed the idea of unilateral action by Turkey and thus on 20 July 1974, Turkey launched an invasion of the island (O'Malley & Craig, 1999:187). On 23 July, mainly because of the events in Cyprus, the Greek Military Junta collapsed and exiled Greek political leaders were able to return and restore democracy who swiftly moved to end hostilities (Joseph, 1997:52). Sampson resigned as President of Cyprus and Glafcos Clerides assumed the role (Borrowiec, 2000:89). Fighting stopped as international ceasefire negotiations took place in Geneva however they were unable to achieve as comprehensive result. Turkey demanded that the Greek Cypriots accept a federal state with a population transfer and with the failure to reach an agreement, fighting resumed on 14 August 1974, as Turkey re-launched its offensive (Dodd, 2010:119). The renewed offensive caused the defenses of the National Guard and the Greek forces in Cyprus to collapse, allowing Turkey to capture 37% of the island including the towns of Famagusta, Morphou and the northern quarter of Nicosia.¹¹¹²

¹⁰ For more information see Drousiotis, Makarios (2006) *Cyprus 1974: Greek Coup and Turkish Invasion*. Athens: Bibliopolis

¹¹ For a more detailed account of the military operations and fighting during July and August 1974 see Sergis, Georgios (1999) *The Battle of Cyprus: July-August 1974, Second Edition*. Athens and Vlassis, Savvas (2004) *Ο Απόρρητος Αττίλας: Το σχέδιο και η Υλοποίηση της Τουρκικής Εισβολής* [The Secret Attila: The Plan and Implementation of the Turkish Invasion]. Athens: Doureios

2.1.5 The Development and Rise of Civic Nationalism

It is also particularly important in this context to give some insight into the concept of civic nationalism and its development within the context of Cyprus, particularly in the post-1974 era. Recalling Snyder's (1993) definition of nationalism, apart from ethnic associations, nationalism can also exist according to civic associations. These civic associations are formed around state institutions, principles and ideals. In Cyprus, although the underlying or root causes of the conflict are formed around ethnic nationalist underpinnings, it is important to recognize the development and significance of civic nationalism in Cyprus. In this regard, civic nationalism began to develop in Cyprus primarily after independence in 1960 but more concisely after the violence of 1974. In his work on Cypriot Patriotism and Nationalism, Doob (1986) identifies that even in the midst of ethnic nationalist conflict, aspects of civic nationalism and patriotism could be observed. Doob noted how both Greek and Turkish Cypriots had a mutual allegiance and love for the island of Cyprus. The most significant increase in civic nationalism however occurred primarily after the 1974 coup and invasion.

As a result of the events of 1974, many Greek Cypriots felt a great sense of betrayal that the ethnic and cultural motherland of Greece perpetuated an assault on the independence and sovereignty of the new Republic and at the same time paving the way for the Turkish invasion and occupation. The political right was largely discredited as it were its largely Greek-centric beliefs and ideals. Realizing the great destruction and betrayal that had occurred from ethnic association, many Greek Cypriots, particularly amongst the political left, sought to find common ground with their Turkish Cypriot compatriots and rectify the errors of the past. They began to pay more attention to the concept of *Cypriotness* and allegiance to the independent and sovereign Cypriot state as a homeland for Greek and Turkish Cypriots alike. Thus, on both sides of the political divide, Greek Cypriots of all political persuasions began to focus more on the notions of state building and in promoting the institutions and values of the sovereign and independent state. In his work on the analysis of ethnic nationalism in Cyprus, Loizides (2007) describes the rise of state patriotism and how proponents focused on the Cypriot aspect of their identity before their respective Greek or Turkish orientation. In his analysis Loizides also highlights how the Cypriot left was amongst the first supporters of such civic patriotism although it generally lacked substance before 1974. The traumatic events of 1974 led to widespread

¹² For more information of the role and motivations of the United States and other foreign powers in the development of the Cyprus problem see O'Malley, Brendan & Craig, Ian (2001) *The Cyprus Conspiracy: America, Espionage and the Turkish Invasion*. I. B. Tauris and Hitchens, Christopher (1997) *Hostage to History: Cyprus from the Ottomans to Kissinger*. London: Verso.

dissatisfaction of the policies of the past and allowed aspects of *Cypriotness* to take root. Many Greek Cypriots felt a great deal of betrayal and that their strong endorsement and support of pro-Greek nationalist and ideological positions had ultimately let them down. A modern Cypriots history began to develop (Mavratasas, 1996, 1997, 1999; Papadakis, 1993; Stamatakis, 1991). This rise of *Cypriotism* also led to a re-orientation of historical events, symbols and meanings. According to Mavratsas (1997) for example, the *Enosis* campaign and *EOKA* itself began to be seen as anti-colonial forces rather than a pro-Greek movement. The flag of the Republic of Cyprus began to be used more often and the state began holding celebrations to commemorate the independence of the Republic. Prior to 1974, these symbols and state events were given little to no public and state attention.

One of the most significant manifestations of this emerging sense of identity was in the creation of the New Cyprus Association that sought to promote shared Cypriot aspects of culture and identity between Greek and Turkish Cypriots. The association demanded the use of Cypriot symbols, such as the flag of the Republic of Cyprus and other state insignia. The development of this civic nationalism was moderately successful as it was fundamentally responsible for laying the groundwork for pro-reconciliation policies and actions. Specific details regarding the development of peace-building activities and reconciliation in Cyprus will be explored further in the proceeding section (Loizos, 2006).

For the Turkish Cypriots however, ideas of *Cypriotness* came at a later stage than that of the Greek Cypriot community. The dominant narrative of the Turkish Cypriot community viewed the events of 1974 as beneficial and welcoming. Turkish forces were greeted as liberators and protectors from a numerically superior and nationalist Greek Cypriot population. The Turkish Cypriots were primarily concerned with the events of 1963 which subsequently led to the development of wide-scale inter-communal fighting. Thus, a protective Turkish military force was indeed welcoming. However, civic nationalism would also begin to take root within Turkish Cypriot circles. For Turkish Cypriots, particularly after Cyprus' bid to join the European Community (EC), civic nationalism began to consolidate. This would culminate in 2003 as reunification and EU accession were within grasp. Vural & Ozuyanik (2008) discuss in greater detail the extent to which history textbooks were re-defined during this pre-EU accession period. Specifically, many of the Turkish Cypriot history textbooks were changed to present a more critical view of Cypriot history and the development of the Cyprus problem. In particular, the new history textbooks placed more emphasis on the territorial, rather than ethnic considerations of

Cypriot identity. These history textbooks thus began to explore the social, economic and demographics history of Cyprus as a whole, rather than focusing merely on the Turkish Cypriot community. They embraced the idea of *Cypriotness* and moved away from traditional nationalist interpretations.

The development and promotion of this civic nationalism, in connection with the feelings of betrayal in adherence to Greek ideology, allowed the idea of *Cypriotism* to flourish. It ultimately paved the way for the early development of rapprochement and grassroots peace-building between the two communities. This ideology also began to penetrate local politics as the left, particularly AKEL, began to adopt openly this concept of *Cypriotism*. Even today, AKEL is a strong conduit of *Cypriotism* and constantly works toward promoting inter-communal dialogue and respect. This would push traditional ethno-nationalist policies largely toward the political right who were largely criticized following the events of 1974. Although these ideologies managed to penetrate into Cypriot government and politics and penetrate within all political parties to some extent, it ultimately suffered strong competition with the resurgence of Greek Nationalism in the 1980s. This was fostered by the election of Andreas Papandreou and his Socialist Party who promoted strongly anti-Western and nationalist ideologies. For many Greek Cypriots this was a different Greece than which had betrayed them in 1974 and it allowed Nationalist forces within Cyprus to regain some of their lost power and influence. This was particularly expressed through the Cypriot Socialist Party, EDEK, who openly celebrated Papandreou's victory in the streets of Nicosia. This would create a strong resurgence of nationalism amongst Greek Cypriots, particularly through EDEK. EDEK would ultimately develop into one of the most extreme nationalist political parties in Cyprus (Mavratsas, 1997:726).

The development of a Cypriot identity and the notion of *Cypriotism* ultimately became a significant new dimension within the traditional dichotomous ethno-nationalist aspect of the Cyprus conflict. A new third dimension was now beginning to take root which was shared between both communities. These proponents of a 'third-way' would ultimately become pioneers in the beginning of significant grassroots reconciliation initiatives. These initial reconciliation initiatives led to the proliferation of civil society organizations, who would work toward the development of trust, an understanding of the 'other' and reconciliation generally. More details regarding the development of these civil society organizations will be explored in greater detail below.

2.1.6 Post-1974 Negotiations, EU Accession & The Annan Plan

As a result of the Turkish operations in Cyprus, over 200,000 Greek Cypriots were forced to evacuate from their homes. The UN challenged the legality of the Turkish action under Article IV of the Treaty of Guarantee, as the treaty only empowers the Guarantors to re-establish the existing state of affairs. In effect, the Turkish actions altered the status quo and brought about the *de facto* partition of the island as thousands of Turkish Cypriots were also forcibly re-located to the Turkish occupied regions. The status quo was further changed, in an attempt to force the acceptance of a federal solution to Cyprus, when the occupied areas announced the formation of the Federated Turkish State of Cyprus on 13 February 1975. Negotiations to bring about the withdrawal of the Turkish forces and re-establish peace and stability within Cyprus while ensuring the safeguarding of the Turkish Cypriot community led to the high level agreements of 1977 and 1979. These agreements established the basis of a future settlement to the Cyprus issue and outlined that Cyprus should become a single independent, demilitarized, bi-communal Federal Republic with respect for human rights. However, the talks would eventually fail over the specific details of the communal districts. On 15 November 1983, followed by the UN General Assembly's call for the immediate removal of Turkish forces from Cyprus, the occupied areas unilaterally declared independence as the Turkish Republic of Northern Cyprus (TRNC). The new state was immediately recognized by Turkey and Denktash became the first President. New rounds of negotiations continued to fail but when Cypriot President George Vassiliou announced that the Republic of Cyprus would seek membership to the European Community (EC), talks came to a complete stop. Faced with the realization that the Republic of Cyprus would accede to the EC without delay, Denktash proposed a new round of meetings which began on 14 January 2002 under the facilitation of UN Secretary-General Kofi Annan. At this point, Cyprus was only a year and a half away from guaranteed accession to the now European Union (EU). Another significant development occurred in April 2003, when the Turkish Cypriot authorities announced the lifting of travel restrictions across the dividing 'Green Line'. After more than thirty years of large-scale physical separation, the two communities were now able to cross to the other side and interact once again. With this reality setting in, the two sides eventually progressed to the furthest state of achieving a settlement to the conflict. The *Annan Plan* as it came to be known, envisaged the creation of the United Cyprus Republic, a single sovereign state with a loose federation of two constituent states. Each constituent state would have its own Legislature and be permitted to legislate on particular matters of competency. The Presidency and Vice-President of the Republic would rotate amongst a six-member

Presidential Council, each occupying a Ministerial portfolio to the ratio of four Greek Cypriots and two Turkish Cypriots. Apart from a communal Federal legislative chamber, proportionate to the population, a second 48 member Senate with a 50:50 representation of both communities would also be established. Cyprus would become demilitarized with the gradual removal of all foreign and domestic forces, apart from those permitted under the 1960 Treaty of Alliance. On 24 April 2004, the Plan was submitted to both communities to be ratified by separate and simultaneous referenda. Over 76% of the Greek Cypriots rejected the plan, while 65% of Turkish Cypriots accepted the Plan. The Republic of Cyprus still divided and under occupation, acceded to the EU on 1 May 2004 with the suspension of the *acquis communautaire* in the occupied areas. In 2008, Demetris Christofias, the leader of the leftist AKEL, was elected President of the Republic of Cyprus and re-started reunification negotiations with Turkish Cypriot leader, Mehmet Ali Talat. Both were seen as moderates and it was believed that a new plan would be approved however Talat ultimately lost his post as the Turkish Cypriot negotiator, due to political changes within the Turkish Cypriot community, which saw the rise of the nationalist Derviş Eroğlu. After a total of 100 sessions, little substantial results were actually produced and the talks ultimately collapsed due to Eroğlu's disapproval of Cyprus holding the six-month rotating presidency of the Council of the European Union, which it assumed on 1 July 2012. The restart of reunification negotiations has been listed as a top priority of the newly elected President of Cyprus, Nicos Anastasiades, who is preparing for the talks to begin, yet again, in October 2013. Traditionally, the President of the Republic of Cyprus has served as the main negotiator of the reunification efforts, but in a significant deviation from this historical practice, current President Nicos Anastasiades has appointed another individual as the chief negotiator.

As has been exposed via this historical account of the Cyprus problem, the ethno-nationalist aspirations of two communities and the perceived incompatibility has ultimately led to the continued protraction of the conflict. This protraction has allowed collective narratives to deepen, with state and religious institutions acting as the primary conduits and more importantly be passed down to future generations. As the conflict continues to remain unresolved, traditional ethno-nationalist viewpoints remain dominant and largely unchallenged. They are thus easily passed on to future generations which only serve to reinforce competitive positions, deepen mistrust and prevent the growth of alternative views and strategies (Lacher & Kaymak, 2005; Milsom, 1995; Drath, 2004; Loizos, 1988). These ethno-nationalist root causes have also been explored in great detail in the works of

Hadjipavlou-Trigeorgis (1998), Hadjipavlou, (2010), Anastasiou (2007), Morag (2004), Richmond (1999), Loizides (2007) and Vural & Peristianis (2008).

However, in the midst of polarizing views and uncompromising negotiating positions, local civil society initiatives began to develop which promoted reunification, peace and reconciliation in Cyprus, fostered by the ideas of civic nationalism. Many teachers, academics and private citizens began to challenge nationalist historical education and worked to improve inter-group contact through bi-communal peace workshops. Although inter-communal contact was limited due to travel restrictions across the dividing 'Green Line', contact between like-minded individuals began to develop. This was ultimately allowed to flourish after the lifting of restrictions across the Green Line in 2003. The ability to cross the Green Line naturally had important socio-economic and political consequences. In the social context, the opening of the Green Line allowed the physical interaction of both communities after three decades. Naturally, this physical interaction had both positive and negative repercussions. In the positive context, nationally constructed enemy images and understandings began to erode, but in other occasions, the crossings only served to strengthen nationalist resolve (Hadjipavlou, 2007). As people crossed the Green Line and visited childhood villages, homes, communities and properties, many found that the 'other' was not so evil after all. As thousands of people crossed without incident, many average citizens began to challenge collective narratives. Many began to find that contrary to collective myths and rumors, a Turk or Turkish Cypriot was in fact not an evil in-human monster, but in fact quite similar to themselves. In the negative context, the crossings only served as justification that reunification, reconciliation and peace would not be possible. Seeing destroyed homes, churches, religious monuments and desecrated graves only reinforced nationalist representations. In her work, Rebecca Bryant (2012) explores the effects of the opening of the *Green Line* on Greek and Turkish Cypriot memory and narratives and highlights that as a by-product, visiting the 'other' side can act as a form of proof and justify the validity of one's cause. In her conclusion she notes that 'border' continues to act as a frame of suffering keeping old wounds and traumas open.

The opening of the check points also positively affected the development and growth of bi-communal civil society organizations. Previously, bi-communal meetings and contacts were quite limited and often required a great deal of bureaucratic approval from both sides and the United Nations. Due primarily to the travel restrictions across the *Green Line*, it was often physically difficult for bi-communal groups to come together, in a single space,

and work towards the development of reconciliation. Although the United Nations controlled buffer zone in Nicosia and the Ledra Palace Hotel often served as host to many bi-communal gatherings and meetings, approvals and permits from Greek Cypriot, Turkish Cypriot and UN authorities made inter-communal peacebuilding challenging (Hadjipavlou-Trigeorgis, 1993b; 1988; Hadjipavlou, 2012).

With the check points opening along the *Green Line* in 2003, individuals were free to travel across to the other side, with limited restriction. A direct result of the partial opening of the *Green Line* was in the proliferation of bi-communal meetings, activities and civil society organizations (CSOs). As the size and scope of such CSOs began to expand, so too did funding from various national and international organization such as the United Nations and the European Union. One particularly notable example of the use of international peacebuilding funding can be found with the opening of the *Home for Cooperation* in May, 2011. Utilizing funds from European Economic Area (EEA) Grants / Norway Grants, the *Association for Historical Dialogue and Research* was able to transform an abandoned building inside the UN buffer zone into a unique shared third space for all Cypriots. By providing office space, meeting rooms and an educational center, peacebuilding organizations are now able to coordinate their efforts.

The opening of the Green Line and the subsequent ability of CSOs on both sides of the divide to work together and coordinate activities has indeed made significant progress toward the promotion of a civic narrative and mutual trust. Furthermore, the center has also made significant advancements in the area of critical history teaching and research. This concept of critical history education, which will be explored in greater detail in the proceeding chapter, is a particular pedagogical approach that seeks to develop critical thinking skills and examine the history of the conflict in new and unbiased ways.

2.2 SUMMARY

From the analysis presented in this chapter, the various dynamics and factors involved in the development and proliferation of the Cyprus conflict can be seen. The Greek Cypriot demand for self-determination equated to the achievement of *Enosis*, whereby the historically ‘Greek’ island would be re-integrated within the Modern Greek Republic. In turn, the Turkish Cypriots sought to achieve *Taksim* or the division of the island along ethnic lines. The Greek Cypriot nationalist awakening came at a time when Hellenistic

ideals began to flourish in the region, led primarily by the 1821 Greek War of Independence. By struggling for freedom, sovereignty and independence, Greek aspirations stirred nationalist feelings amongst Greek Cypriots. With the Orthodox Church of Cyprus responsible for civil authority, demands for *Enosis* took a strongly religious connotation. The Greek Cypriots aspired to unite with their historic motherland, to allow Cypriot Hellenism to flourish. However, the Greek Cypriots failed to accurately take into account the attitudes, views and opinions of the Turkish Cypriot minority. For the Turkish Cypriots, their fears were particularly based upon the conception that should Cyprus achieve unification with Greece, they would be forcibly expelled from the island, or worse, be persecuted and killed. Drawing on examples from other Greek islands, thousands of Turkish residents were forcibly repatriated back to Turkey or persecuted. Due to an unwillingness of the Colonial authorities to cede its important geo-strategic colony, events ultimately became increasingly violent as the Greek Cypriots sought to achieve *Enosis* through force. As Turkish Cypriot fears and insecurities began to grow, so did inter-communal tensions. Each community viewed the other with increasing suspicion, hostility and distrust. These were the primary factors that ultimately led to the collapse of the Independent Republic of Cyprus and the commencement of inter-communal fighting that would become important traumatic events for the Turkish Cypriots. The 1974 coup and invasion led to Greek Cypriot suffering and victimization which further entrenched the development of dichotomous ‘us’ vs. ‘them’ mentalities. The development of civic nationalism in the post-1974 period sowed the seeds of grassroots reconciliation efforts that further expanded after the opening of the *Green Line* in 2003. With greater attention being given to the representation of history and the Cyprus conflict within schools and history textbooks, implementing and evaluating peace-based educational curriculums is becoming increasingly important.

CHAPTER 3: THEORETICAL BACKGROUND

3.0 OVERVIEW

This chapter will outline the theoretical underpinnings of this research. A literature review will be presented and analyzed that will highlight some of the pertinent theoretical debates in the field of peace education. The literature review explores the various theoretical assumptions of peace education, including its definitions, contexts, approaches and pedagogy. The literature review outlines four main approaches or pedagogical applications of peace education which include peace education as: (a) conflict resolution or life skills training; (b) democracy education; (c) human rights education and; (d) worldview transformation. A comprehensive description of Danesh's worldview transformation theory will also be presented. Due to its use as the primary theoretical framework for this research, the worldview transformation approach will be given a more in-depth and comprehensive analysis. This will include the definition, formulation and maintenance of the concept of worldview itself, along with H. B. Danesh's theories with respect to creation and maintenance of conflict and violence, as well as their remedies. Much attention will also be given on Danesh's formulation of an integrative Education for Peace curriculum, which encompasses all class course content.

3.1 LITERATURE REVIEW

This section will explore the fundamental theoretical and practical applications of peace education. Firstly this section will highlight the various distinctions between peace education and peace and conflict studies. Some insight into the various definitions and understandings of peace education will subsequently be given, followed by a survey of the major literature. An analysis of the literature will also be offered that will explore the similarities and differences of the various definitions and pedagogical approaches. The analysis will also discuss some of the major conceptual and practical challenges of peace education generally and within the context of protracted conflicts. Finally, this chapter will also explore peace education in Cyprus.

3.1.1 Peace Education vs. Peace & Conflict Studies

It is important at this stage to make a crucial distinction between peace education and peace and conflict studies. In order to develop a better understanding of peace and conflict

studies, it is important to distinguish between its two fundamental aspects. The first of course is the study, interpretation, analysis and understanding of conflict.

One of the fundamental aspects of peace and conflict studies is the scholarly work involved with understanding the origin of conflict and the methods in which it can be resolved. Analyzing the various theories relating to the creation, maintenance and proliferation of conflict generally is outside the scope of this dissertation, however it is important to note that conflict itself exists at the individual, societal and of course, international level. Another fundamental conceptual underpinning of conflict is that it is not dependent upon violence. Violence and conflict are deeply inter-connected but not contingent upon one another. Conflict is much more than a physical clash between two or more groups with opposing goals or ideologies. Conflict must be understood as a divergence of values or the pursuit of real or perceived incompatible goals by different groups. According to Galtung (2000) conflict is essentially an interconnection between Attitudes, Behaviors and Contradictions, ABC. Behaviors involve the actions of a group in relation to their attitudes, which can be hostile and aggressive, or in contrast, peaceful and conciliatory. The main difference between attitudes and behaviors is their orientation to the 'others'. If the orientation to the 'other' is turned inwards it is classified as attitudes and usually represented by feelings of frustration and anger. If the orientation is external, it is classified as a behavior and is manifested in the verbal and physical form. Contradictions can best be described as an issue or problem that cannot be solved within the context that it was created. It is essentially these three elements, attitudes, behaviors and contradictions that form the basis of all conflict. What is crucial in this definition is the understanding that conflict can exist without the expression of violence. Violence involves much more than the obvious physical manifestations and in fact retains both visible and invisible elements. The visible manifestations of violence involve physical, verbal and psychological elements. The invisible elements of violence involve the structural and cultural aspects. Essentially, violence is a byproduct of conflict, when efforts to resolve the conflict have failed.

Equally as important and worth noting, are the various opinions on the nature of conflict itself, specifically with respect to the ability to prevent conflict from occurring in the first place. Danesh makes the assumption, according to the worldview transformation, which will be explained in further detail below, that conflict is created by disharmony and the ultimate remedy is the creation of unity which, if maintained, prevents the development of

future conflicts. While there is a great deal of scholarly research in the area of conflict prevention, it primarily focuses on the prevention of violent conflict and thus utilizes a violence-oriented definition of conflict. If we utilize Galtung's definition and understanding of conflict as the actual or perceived incompatibility of goals, that involves attitudes and behaviors, academic research would thus have to pay more attention to the socio-psychological aspects of conflict (Bar-Tal, 2000, 2007, 2011, 2013; Baly, 2004; Parry, 2008; Bellamy, 2008; Kydd, 2010). More research is needed to understand the dynamics of attitudes and behaviors and their role in the creation of conflict. These theoretical and practical challenges involved in the exploration of the concept of conflict forms the primary concern of the majority of conflict studies programs. Peace studies however, was introduced at a later stage and is largely based around the concepts and theoretical foundations of Johan Galtung, who is regarded as the founder of peace studies.

As a discipline, peace studies examines the concept of peace, as opposed to conflict and develops an understanding of the various methods and approaches that create and foster peace. In order to achieve this objective, peace research pays a great deal of attention to instruments and aspects of violence reduction or elimination, particularly with respect to structural and cultural violence. In 1959, Galtung established the Peace Research Institute of Oslo (PRIO) to promote scholarly research into the dynamics of peace and violence reduction. In 1964, Galtung was also instrumental in creating the Journal of Peace Research, which, as of last year, was ranked 6/157 in political science and 6/82 in international relations. One of the fundamental theoretical underpinnings of peace research is the categorization and distinction between negative and positive peace. (Galtung, 1996) Negative peace is understood as the mere absence of physical or visible violence. A ceasefire agreement or, in the case of Cyprus, a political reunification settlement, is representative of negative peace. Positive peace however, advocates the elimination of all forms of violence, including structural and cultural, and the transformation or re-framing of the underlying root causes of the conflict into mutually beneficial solutions. Thus, a great deal of scholarly research in the field focuses on the reduction of all forms of oppression and discrimination including social, economic, religious, gender and political aspects. The well known Global Peace Index (GPI) a product of the Institute for Economics and Peace (IEP), seeks to assess a country's relative degree of peace utilizing various socio-economic factors in its determination such as deaths due to wars, number of wars fought, number of homicides, number of jailed persons, level of violent crime, military expenditure, political instability and more. However, the GPI has recently begun exploration of the concept of

positive peace and now includes a Positive Peace Index (PPI) that attempts to measure attitudes, institutions and structures of societies. In the quest for the development of a greater degree of scholarly research and inquiry into the various elements of peace and the development of positive peace, academics are beginning to emphasize the importance of interdisciplinary collaboration and research. (Galtung, 1985; 2010) In the academic quest for peace, several sub-disciplines have naturally been created which, apart from peace education, include peace journalism, peace psychology and conflict transformation. Another important and fundamental underpinning of peace studies is the understanding that conflict itself is a naturally occurring phenomenon, but that violence and war are unnatural extensions of conflict. Animals often engage in violence to resolve their disputes of resources, food and mating rights, but mankind is blessed with the power of intelligence and reason. It is only when we do not utilize these cognitive capacities to their fullest extent that violence and war erupts. Peace studies seeks to foster and further develop our cognitive capacities, to create the necessary skills and tools required to establish positive and mutually beneficial outcomes from our conflicts. Of course, peace studies advocates that conflict transformation can only be successful when achieved through nonviolence or peaceful means.

Thus, the broader field of peace and conflict studies, concerns primarily the combination of both of the above presented elements. Together, peace and conflict studies seeks to understand the dynamics and nature of conflict, as well as the methods and models to eliminate violence and create lasting and mutually beneficial peaceful outcomes. In this regard, peace education exists as a component of peace studies or peace research, which aims at fostering the development of peaceful attitudes and behaviors. Peace and conflict studies is a recognized and expanding field of social sciences with undergraduate and graduate degree programs in many universities and institutions around the world. Some of the well and known and detailed accounts of the discipline include the works of David Barash, Johan Galtung and John Paul Lederach (Lederach, 2003; Barash (Ed), 2010; Barash & Webel, 2009; Galtung 1985, 1990, 1996, 2000, 2010; Jeong, 2000; Webel & Johansen, 2011; Webel & Galtung, 2007).

3.1.2 Peace Education

Although the field of peace education is fairly new, there are already various approaches and theories that outline the theoretical assumptions, pedagogical approaches, methods of evaluation, definition and appropriate contexts. Peace education is a concept, principle

and/or practice that once understood is not that unfamiliar to the common individual. Peace education is largely a broad concept that includes a multitude of disciplines including conflict resolution education or training, human rights education, environmental education, gender studies, life skills training, global studies, democracy education, disarmament education and more (Salomon & Cairns, 2010; Salomon & Nevo, 2002; McGlynn et al, 2009). The multitude of approaches and pedagogies however, creates a large degree of ambiguity as researchers and practitioners consistently evaluate and re-evaluate the definitions and objectives of peace education. Of course, a high degree of academic vigor, discussion and research will ultimately serve to strengthen the field generally. Inversely however, the fact that no concise and agreed upon definition of peace education exists, leaves the field open to the inclusion and incorporation of various disciplines. For example, it is not uncommon for education about environmental degradation, nuclear non-proliferation, non-violence, conflict resolution, disarmament, multiculturalism, human rights and democracy to all be collectively labeled as peace education. Of course, this broad definition creates important theoretical and practical problems for scientific research and investigation in the field. Sigal Porath (2003) explores the various understandings of peace education and suggests that the development of peace education both theoretically and practically, must take into account the politics and dynamics of war in the local context. Equally as diverse and problematic is the incredibly high degree of diversity with respect to various forms of implementation or execution. The duration of a peace education program or session can range from a few days to a few months and can operate in both in-school and out-of-school formats. Apart from the methods of implementation, the professional skills and abilities of practitioners can also greatly vary. This is also of large concern for the scientific development of the field. Although doctors, engineers, psychologists and other professionals require extensive training, certification and examination, a peace educator or practitioner exists only in name and is not subject to any kind of practical assessment or evaluation. Of course, it is important to take into account local dynamics and the context in which the program will be applied and indeed, recommending or developing a 'one size fits all' approach can be equally as problematic, as local characteristics, traumas, and issues may not be taken into account. Indeed, the diversity present within the field is perhaps an important aspect that encourages and fosters academic debate and practical challenges as can be seen from the first volume and first issue of the *Journal of Peace Education*, as Ian M. Harris (2004) discussed and outlined the various approaches to peace education and the great depth of diversity in the field. Havvelsrud & Stenberg (2012), also present a similar evaluation of the various approaches

to peace education, by exploring the various theoretical assumptions. Naturally, attempting to develop a clear and concise definition of peace education is outside of the scope of this research however, it is necessary to investigate the major theories regarding the definition of peace education.

3.1.3 Definitions

Whilst there are various definitions which may range from the pedagogical to the theoretical, there are also many authors and definitions that seek to offer an explanation of the various forms of peace education. This section will offer a brief introduction into some of the competing and complementary scholarly works that attempt to define peace education. Some authors define peace education as school-based programs that must be categorized and implemented according to the context, whilst others analyze more holistic definitions that can incorporate all peace education practices into a single definition.

UNICEF defines peace education as, “...*the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.*”¹³ While this definition at first glance might appear complete, there are many components of this definition that are questionable. The first questionable aspect of this definition is the differentiation between conflict and violence. While the definition is correct to make such a distinction, what is problematic is the definitions’ aspiration to prevent conflict. The notion of conflict prevention is an aspect that creates a great degree of academic discussion. Can we actually create a situation whereby conflict is not created? Is this even desirable? Is it not thought conflict itself that creativity and innovation lead to new and innovative outcomes? Should we instead be concerned with creating processes and educating new and old generations to develop the skills and tools to prevent violence? These are some questions that are currently being debated within the academic community and indirectly through the actions of practitioners all around the world. Danesh’s worldview transformation approach, which will be examined in greater detail below, suggests that conflict can be eradicated through the maintenance of unity. The problems that arise from different theoretical understandings, definitions and practice of peace education have been given particular attention by many scholars (Toh, 1997 and Salomon,

¹³ Fountain, Susan (1999) *Peace Education in UNICEF*. UNICEF Staff Working Papers, New York, NY, Pg. 1

2002). The following statement from Gabriel Salomon (2002) illustrates the problems that arise from these varying definitions and approaches:

“Imagine that medical practitioners would not distinguish between invasive surgery to remove malignant tumors and surgery to correct one's vision. Imagine also that while surgeries are practiced, no research and no evaluation of their differential effectiveness accompany them. The field would be considered neither very serious nor very trustworthy. Luckily enough, such a state of affairs does not describe the field of medicine, but it comes pretty close to describing the field of peace education. First, too many profoundly different kinds of activities taking place in an exceedingly wide array of contexts are all lumped under the same category label of ‘peace education’ as if they belong together. Second, for whatever reason, the field's scholarship in the form of theorizing, research and program evaluation badly lags behind practice... In the absence of clarity of what peace education really is, or how its different varieties relate to each other, it is unclear how experience with one variant of peace education in one region can usefully inform programs in another region.”¹⁴

Salomon's statement effectively highlights one of the major problems of peace education. Without a clear and concise definition of peace education and without accurate evaluation of its effectiveness, the field will continue to face many problems. Another aspect of the UNICEF definition that raises more questions is the assumption that peace education is primarily mandated to achieve behavioral change. The need for attitude change to be translated into behavioral change is a question that requires greater attention by the academic community and greater research. Is, for example, behavioral change even necessary at all? Is a change in attitude only sufficient enough? Or does it require a comparable change in behavior? If a peace education program was effective in altering individual's perceptions and understandings of the ‘other’ must this be translated into behavioral change? And if so, how can we measure these behavioral changes and ensure that they are sustained over time?

Johnson & Johnson (2005) recognize the variety of pedagogical approaches and disciplines in peace education and rather than offering a definition of peace education they suggest that that a socio-psychological categorization of approaches is more relevant. They recognize that the field is quite diverse and that the difference of these approaches in ideology, curriculum and emphasis creates difficulty in providing a clear and concise

¹⁴ (2002) *The nature of peace education: Not all programs are created equal*. In Gavriel Salomon & B. Nevo (Eds.), *Peace education: The concept, principles and practices around the world*. Mahwah, NJ:LEA, Pg. 3.

definition of peace education. In this regard, they offer three categories of definitions that all peace education approaches can be grouped into. These definitions are: (a) cognitive; (b) affective and; (c) behavioral. Cognitive definitions include those definitions or approaches, of peace education that focus on the attainment of knowledge and the development of understanding of the underlying principles of conflict, violence, peace and conflict resolution. Affective definitions include a focus on attitudes, values and opinions. Behavioral definitions highlight the development of personal skills. They summarize that it is a collection of all three definitions that creates peace education. “Broadly, *peace education* may be defined as teaching individuals the information, attitudes, values and behavioral competencies needed to resolve conflicts without violence and build and maintain mutually beneficial, harmonious relationships.”¹⁵

Whilst peace education still lacks a single and concise definition, generally all programs that claim to be ‘peace education’ display certain shared characteristics. Perhaps the single most universal characteristic that is shared by all these programs is their underlying or fundamental desire to change a participant’s or group’s attitude(s) towards a specific issue. Thus, if peace educators and researchers are to have any hope of achieving positive results, they will need to begin a greater exploration into the psychological elements of peace education and focus on the root causes of attitude change by an individual. In this regard, research into peace education should develop a closer collaborative relationship with psychology in order to understand: a) how an individual’s attitude be changed; b) can attitude change be sustained over long periods of time and; c) will these changes translate into behavior modification. Ultimately however, there is an underlying requirement for peace education to create a situation of cognitive dissonance. As outlined by Festinger (1957) the theory of cognitive dissonance suggests that people experience a sense of uneasiness when confronted with two conflicting attitudes or behaviors about a certain issue. The theory suggests that when placed in these conflicting scenarios, they are motivated to reduce dissonance by changing their attitudes, beliefs and/or behaviors. Peace Education ultimately attempts to create situations of dissonance by educating individuals about conflict, violence and peace. This will inevitably lead individuals to begin to question their own attitudes and behaviors and should (theoretically) create a situation of dissonance or conflicting cognitions whereby an individual will see the benefits and ultimately adopt more peace-based attitudes and/or behaviors. Apart from the various definitions and understandings of peace education, there are also various pedagogical

¹⁵ Johnson, W. David & Johnson, T. Roger (2005) *This Issue: Peace Education*. Theory into Practice, 44: 4, 276

approaches. After reviewing the major contributions and theoretical understandings in the field generally, it is suggested below that the majority of approaches to peace education can be grouped into four larger categories or approaches.

3.1.4 Approaches

Apart from the high degree of diversity in pedagogy and theory, it is generally accepted that all approaches to peace education can be categorized into four respective categories: (a) conflict resolution or life skills training; (Deutsch, 1993, Dubois & Trabelsi, 2007); (b) democracy education; (Dewey, 1916, Freire, 1970); (c) human rights education (Lenhart & Savolainen, 2002, Toh, 1997); and (d) worldview transformation (Clarke-Habibi, 2005; Danesh & Danesh 2002b; Danesh, 2006). Apart from these four general classifications, other scholars such as Salomon (2002) prefer to avoid the above classifications and believe that the content of peace education should be dynamic and include various approaches in order to adapt to the unique context dynamics. Salomon suggests that peace education programs differ in orientation and pedagogy and differ in pedagogical approach when executed in: (a) intractable regions; (b) regions of interethnic tension; and (c) regions of experienced tranquility. Other academics, such as Bar-Tal & Rosen, (2009) suggest that, peace education should be thought about in the context of direct and indirect models. They describe and outline indirect peace education as a particular pedagogical approach that seeks to enhance the development of knowledge and skills that pertain to conflict resolution generally. Inversely, direct peace education attempts to challenge and breakdown the various social and political conditions that concern the conflicting societies. In order to assist in developing a broader understanding of the nature of peace education, detailed investigation into the various approaches of peace education will be given. This investigation will discuss some of the important literary works in these approaches and when possible assess their prior use or suggested use in protracted ethno-nationalist conflicts.

3.1.5 Peace Education as Conflict Resolution Education

This approach is perhaps one of the more easily identifiable and recognizable forms of peace education. This approach to peace education is based on the theoretical assumption that the attainment and development of personal conflict resolution skills is of primary importance. While this approach also seeks to enhance cognitive understanding of the dynamics of conflict and violence, it is largely concerned with the development of specific skills such as negotiation, mediation, nonviolence, dialogue, empathy, respect, trust,

understanding, non-violent communication and more. The average individual may indeed have contact with this form of peace education in their regular life through specific conflict resolution training workshops, or as an integrated component of workshops, seminars and conferences that focus on personal development generally. From the office to interpersonal relationships, these skills can be marketed to any individual in any setting. Many companies for example will often employ the use of such life skills trainers to help willing participants learn how to resolve inter-office disputes, arguments with co-workers, or to manage family affairs in a different, more peaceful manner. This approach to peace education thus pays greater attention to immediate behavior modification, but also gives equal attention to the development of more peaceful attitudes.

This aspect of peace education is quickly becoming more recognizable and understood in modern western societies. There are countless authors and bestsellers that have given rise to the so called 'self-help' category of modern literature. Popular authors such as Louise L. Hay and her writings, "*You can heal Your Life*", "*I can do it*", and "*Empowering Women*" focus on behavior modification, through a series of psycho-behavioral exercises and tasks¹⁶. While behavior modification is a well ensconced field of Psychology, the teaching and education of such adaptive skills and techniques, with respect to the resolution, prevention, management and transformation of micro, meso and macro level conflicts can be labeled as peace education. Behavior modification or more specifically, cognitive behavioral therapy emphasizes what is termed 'emotional responsibility' and essentially suggests that our emotional reactions to various situations can be controlled as is largely dependent upon our own resolve.¹⁷ Cognitive behavioral therapy seeks to recognize and understand the sources of our emotions and to bring them under control to prevent irrational behavior when being confronted with an emotional/behavioral challenge. Many of these so-called 'self-help' works are also based on religious foundations, with Buddhist inspired guides becoming increasingly popular, which tend to emphasize the importance of inner-peace and subsequent behavior modification from attaining such peace. In some of his writings, the Dalai Lama also points to the importance of behavior modification in achieving peace. "I like to say that the essence of the Buddha's teaching can be found in two sayings: If possible, you should help others; if that is not possible, at least you should do no harm."¹⁸ What all of these doctrines or teachings have in common is their focus on

¹⁶ Hay, L. Louise (2004) *You can Heal Your Life* New York: Hay House Inc, 63-93.

¹⁷ Joseph, Avy (2011) *Cognitive Behavioral Therapy: Your route out of perfectionism, self-sabotage and other everyday habits*. UK: Capstone Publishing, 2-5.

¹⁸ Lama, Dalai (2002) "*How to Practice the way to a Meaningful Life*." Translated by Hopkins, Jeffrey. NY: Atria Books, 70

the development of personal skills and can thus be included within this category of peace education as the enhancement of conflict resolutions skills is typically of priority.

Julie Morton (2007) outlines the necessity of peace education to address personal skills that will ultimately assist the individual in developing the personal tools required to build peace. Morton outlines that there are three fundamental sets of skills that must be learned and developed by all individuals if they are to be active proponents of peace, which includes the development of: a) dialoguing skills and techniques; b) critical thinking and; c) creative planning. Morton gives a high degree of importance to the development of these skills and argues that simply teaching the theoretical and conceptual underpinnings of peace, conflict and violence is inadequate. She states that, "...peace education is empty unless students learn how to make peace on their own."¹⁹ Through her emphasis on the importance of dialogue, critical thinking and creativity, Morton clearly associates peace education, primarily, as the development of personal or 'life' skills.

Jean-Luc Dubois and Milene Trabelsi (2007) also greatly emphasize the importance of life skills training as a necessary and fundamental underpinning of peace education. They argue that the development of these individual skill sets will assist younger generations in overcoming and dealing with today's complex and challenging social issues. Events such as civil wars, international terrorism, environmental degradation, nuclear fallout, natural disasters, human trafficking, civil unrest, workplace conflict and the proliferation of violence in television and movies creates unique and challenging situations for younger generations to overcome. However, according to Dubois & Trabelsi, enriching an educational curriculum with critical psycho-social capabilities will not only ensure the development of more peaceful skills amongst the youth, but furthermore create a new social paradigm dependant on these new skills, which will naturally enrich the skills and lives of future generations. "Becoming adults, these children would transmit by their own behavior such values to the following generation."²⁰ Apart from the inclusion of conflict resolution skills and attributes as a byproduct of the development of broader life skills, the development of conflict resolution skills also occurs through direct and targeted educational practices.

¹⁹ Morton, Julie (2007) *Fighting War: Essential Skills for Peace Education*. Race, Gender & Class, Vol. 14: 1-2, 320

²⁰ Dubois, Jean-Luc & Trabelsi, Milene (2007) 'Education in pre and post conflict contexts: Relating capability and life-skills approaches' International Journal of Social Economics, Vol. 32:1-2, 59.

Conflict resolution seminars, training programs, workshops and conferences that specifically seek to increase an individual's capacity for conflict resolution are also quickly growing in importance and attracting more attention. When the development of conflict resolution capacities is specifically targeted it can be more accurately referred to as conflict resolution training. Conflict resolution training also occurs, similar to the development of broader life skills, via conferences, workshops and seminars. Trainings that fit within this realm can be more readily perceived, understood and interpreted as peace education as this approach delves deeper into some of the theoretical and psycho-social underpinnings associated with many of the key concepts in the field, including peace, violence, non-violence and conflict (Deutsch, 1993). Such programs or workshops that specifically target the development of conflict resolution skills are also becoming increasingly important in the area of litigation. Mediation, facilitation and arbitration are all collectively grouped into Alternative Dispute Resolution (ADR) which aims to achieve settlement of interpersonal, commercial and civil disputes through more informal and consultative approaches. In many countries, ADR has become a recognized and legislated aspect of resolving disputes. Often, litigation can only be pursued after attempts to resolve a dispute through ADR have failed. It is this direct education of conflict resolution education that has previously been emphasized and tested within Cyprus and many other conflicts. This is often achieved and implemented through youth-based conflict resolution programs or workshops, however, this will be examined in more detail further on. The definition of what constitutes conflict resolution skills is in itself extremely broad and includes skills for teachers, employees, employers, married couples, siblings and family members (Thomas & Roberts 2009, Leung, 2008, Roskos, Handal & Ubinger 2010, Birchler, Clopton & Adams 1984). This wide scale use of conflict resolution skills has led to a considerable amount of disagreement between scholars on the importance of conflict resolution skills in a viable peace education curriculum.

3.1.6 Peace Education as Democracy Education

Democracy education as an approach to peace education maintains as its main theoretical foundation that the various social, psychological, attitudinal, political and behavioral components of democracy are fundamental to the development of peace, reconciliation and mutual understanding. By adhering to the principles of dialogue, debate, political representation, social equality, multiculturalism, freedom of expression, freedom of assembly and equality under the law essentially acts to develop well-rounded, peaceful,

global citizens.²¹ Democracy education has been known to be fairly dynamic and is often altered depending on global trends, regional concerns or matters of national importance. It may thus deal with the negative implications of globalization, the international effects of global environmental degradation, renewable energy, international terrorism or the importance of democratic representation and dialogue as a means of expressing disagreements. As has previously been mentioned in the analysis of the characteristics of ethno-nationalism, ethnic conflicts often involve a group's desire to achieve a degree of socio-political autonomy. Democracy education would thus seek to educate individuals on the principles of democratic decision-making, inclusion and equal representation. The ultimate goal of democracy education is the development of the 'global citizen', as previously mentioned, which maintains that through this development, differences can be more easily overcome and resolved in civil and democratic methods. Furthermore, democracy education not only suggest that democratic processes can be used as models of dispute resolution, but furthermore it suggests that through the basic concepts of democracy education, dialogue, freedom of speech and consensus building, that more peaceful communities can be forged. Girard (1995), for example, argues that conflict resolution is, "...linked to democracy and citizenship, developing a peaceful world, cooperative learning, multicultural education, prejudice reduction, social justice, violence prevention and intervention, critical thinking and problem-solving."²² Furthermore, in their analysis of a high school level conflict resolution program, Smith-Sanders and Harter (2007) argue that "...democratic ideologies undergird most CR [conflict resolution] programs as participants work to voice their ideas and to acknowledge and respect diversity."²³ The most well known contributions to the importance of democracy education centre on the works of Montessori, Dewey and Freire.

In their analysis of the connection between the need for greater attention to democracy education and Montessori education, Williams & Keith (2000) highlight that, "*Democracies encourage social actions to bring about compromise between a general view and a divergent view in order to foster political inclusivity. Montessori teaches processes for developing and maintaining a sense of integrity, belonging and general and personal well-being through actively involving children in creating the processes*

²¹ Harris, M. Ian. (2004) *Peace education theory*. Journal of Peace Education, 1:1, 10.

²² Girard, L. Kathryn (1995) *Preparing Teachers for Conflict Resolution in the Schools*. ERIC Digest no. 94-4. New York: ERIC Clearinghouse on Teaching and Teacher Education. Pg. 34.

²³ Smith-Sanders, Alane & Harter, Lynn. (2007) *Democracy, Dialogue and Education: An Exploration of Conflict Resolution at Jefferson Junior High*. Southern Communication Journal. 72:2, 111

together.”²⁴ John Dewey’s contribution to democracy education is also of great importance. His philosophical assumptions of democratic principles, coupled with educational responsibility proved to be one of the single most important contributions to democracy education. Dewey highlighted that, “... a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience.”²⁵ In his analysis of works associated with democracy education, Hedeem (2005) argues that the general guidelines associated with Dewey’s educational model are fundamental as they begin with the development of democratic classrooms, which will thus inevitably lead to the development of democratic citizens, who will subsequently be equipped with the necessary skills to resolve conflicts effectively. In his work, Freire focused particularly on the need for greater student involvement and participation in the classroom and emphasized the particular importance of dialogue. He states that, “Dialogue is the way people achieve significance as human beings.”²⁶

This approach to peace education, apart from focusing on the development of personal democratic skills and knowledge also extends to intra-state relations and influences international relations. In Doyle’s (1986) democratic peace theory, he argued that democratic nations across the world respect and foster similar fundamental characteristics and as a result are more peaceful and are less likely to engage in war or violent conflict with one another. Essentially, they possess a greater commitment to negotiation and communication and are more prone to resolve their differences amicably. Democracy education also pays particular attention and has a great pedagogical propensity for effectively reducing structural violence, perpetuated by the misappropriation of political power. By focusing on the importance of democratic decision-making and democratic inclusion, democracy education seeks to redistribute social and political power to marginalized communities.

3.1.7 Peace Education as Human Rights Education

This approach to peace education focuses on the need to develop a greater understanding and awareness of the importance of human rights and that through such an emphasis, more compromising and peaceful individuals can be created. In their analysis of the nature of human rights education, Lenhart and Savolainen (2002) outline five areas of research and practice: (1) teaching about and human rights; (2) education as a human right in itself; (3)

²⁴ Williams, Nancy & Keith, Rebecca (2000) *Democracy & Montessori Education*. Peace Review, 12:2, 219.

²⁵ Dewey, J. (1916) *Democracy and Education* New York: Free Press. Pg. 87

²⁶ Freire, P. (1970) *Pedagogy of the Oppressed*. (M. Bergman Ramos, trans.) New York: Continuum. Pg. 88

human rights in education; (4) education and training of professionals confronted with human rights issues; (5) educational and social work aspects of the rights of the child. From their analysis of human rights education, it is clear that their approach seeks to: a) create more awareness of human rights education; b) ensure that access to education becomes integral in the concept of human rights and; c) promote the concept of human rights in conflict societies to develop mutual understanding, respect and reconciliation. In his analysis of the various approaches of peace education, Toh Swee-Hin, pays particular attention to human rights and argues that, “Another long-standing expression of educating and acting for a more peaceful planet is anchored in the concept of human rights.”²⁷ Naturally, it focuses on the need to recognize global rights and freedoms and argues that these freedoms be legally protected and enforced to reduce all forms of prejudice. This approach to peace education can also be connected with Galtung’s (1969) identification of violence and in particular his concept of cultural violence. Cultural violence enhances dichotomous views of social groups and seeks to direct or justify violent actions against the ‘other’. One of the fundamental underpinnings of human rights education is its universal character, which can serve as an effective remedy in divisive ethno-nationalist conflicts. Often in such conflicts, as in the case of Cyprus for example, a particular ethnic group aspires to realize its own fundamental human rights, while often ignoring or misconstruing the applicability of human rights to the ‘other’. In such cases, it is not uncommon for the human rights of the other to be categorically denied and rejected, on the basis of the traumas and atrocities they have inflicted. However, by fostering human rights education, conflicting parties may understand that just as they have certain unalienable and unwavering universal rights, so too does the ‘other’. By realizing that both groups ultimately aspire for the same ultimate goals, self-determination in the case of Cyprus, mutually beneficial solutions can be reached. In their research for example, regarding the effects of human rights education in university seminars, Stellmacher and Sommer (2008) found that participation in human rights education reduced the participating group’s ethnic prejudices.

Where human rights education differs from conflict resolution training and democracy education, is that it does not seek the development or attainment of particular individual skills. As previously mentioned, conflict resolution education seeks to foster individual skills of negotiation, mediation, conflict management and nonviolence. With democracy

²⁷ Swee-Hin, Toh (1997) *Education for Peace: Towards a Millennium of Well-Being*. Paper for the Working Document of the International Conference on Culture of Peace & Governance (Maputo, Mozambique, 1-4 September, 1997).

education, the development of dialogue, discussion and empathy skills is of primary importance. Human rights education however seeks to increase awareness generally, with respect to the concept of human rights and its application. However, human rights education also aims to develop a greater degree of knowledge and understanding, to such an extent that the individual becomes empowered and involved in social solidarity and collective action (Jones, 2006). In his analysis of the various forms of peace education, Ian M. Harris (2004) argues that human rights education is related to Kantian principles of peace, which is largely derived from justice. He also argues that as the main focus of human rights education is to develop a sense of dignity and respect for all humanity that also carries an underlying expression of multiculturalism. He further suggests that such approaches are best suited for ethno-nationalist conflict such as Cyprus and the Israeli-Palestinian conflict.

As previously mentioned, human rights education has a global underpinning, due to its focus on the universal aspect of human rights. With this global underpinning, human rights education also pays particular attention to the importance of international law, international agreements, the United Nations and other global structures. According to Harris (2004), it is largely from this aspect that human rights education is grounded. He states that *“Interest in human rights comes from attempts during the twentieth century to establish international organizations, like the International Criminal Court, that would address civil, domestic, cultural and ethnic forms of violence, trying to heal some of the wounds of citizens who have been raised in violent cultures.”*²⁸

3.1.8 Peace Education as Worldview Transformation (WT)

The worldview transformation approach to peace education is formulated around the theoretical foundations of H. B. Danesh. He postulates that an individual’s worldview is the most important factor to examine when constructing a peace education program. According to Danesh, (2002b) worldview is defined as, *“...the predominant lens through which we construct, interpret and interact with all aspects of our reality. Worldviews are reflexive. They are shaped by our experience of reality and at the same time they reshape and act upon that reality.”*²⁹ In this capacity, Danesh maintains that all individuals maintain a worldview which guides the majority of their actions. In many instances, individuals are often not aware of their worldview as it is largely formed through invisible

²⁸ Harris, M. Ian (2004) *Peace education theory*. Journal of Peace Education. 1:1, 10

²⁹ Danesh, H. B. & Danesh, R. P (2002b) *Has Conflict Resolution Grown up? Toward a Developmental model of Decision Making and Conflict Resolution*. International Journal of Peace Studies, Vol. 7:1, 62.

or subconscious avenues. Societal norms for example are aspects that influence the development of our worldview and often we believe certain things or behave in certain ways with little cognitive understanding. Subliminal and subconscious actions and attitudes permeate into our worldview. Danesh's theory also draws many parallels with Abelson's (1988) theory of core convictions vs. peripheral attitudes as Abelson also focuses on the creation of rigid core convictions that are the centre of an individual's decision-making and attitudinal agenda. When discussing the fundamental assumptions that form the components of an individual's worldview, Danesh (2002b) outlines that there are three fundamental aspects that are involved in the formation of worldview. He identifies these three components as the: a) prescriptive (the world-constructing dimension); b) principles (the interpretive) and; c) purpose (the interpretive). Danesh argues that it is the maintenance of conflict-oriented worldviews or "lenses" that creates and sustains conflict. He identifies two conflict-based worldviews: 1) Survival based and; 2) identity based. A survival based worldview corresponds to the infancy and childhood level of individual development and the agrarian and pre-industrial societies, with respect to societal development (Danesh, 2006). When maintaining a survival-based worldview, Danesh suggests that security and survival are of prime importance and that any peace derived during such periods is negative and often enforced by authoritarian hierarchical structures. An example of such a negatively enforced and derived hierarchical peace is the authoritarian socialist system of the Union of Soviet Socialist Republics, whereby peace was maintained through authoritarian measures. The identity based worldview corresponds to adolescences and early adulthood, with respect to individual development and to post-industrialist and modern societies, with respect to societal development. Danesh highlights that the underlying component of an identity-based worldview is the blossoming of physical, emotional and mental powers (Danesh, 2006). At this stage, both society and the individual are primarily concerned with establishing and maintaining their independence and authority. Danesh highlights that the, "...ultimate objective of individuals and groups operating within the framework of the identity-based worldview is to prevail and win – an objective that often adversely affects the manner in which such important issues as the rule of law, regard for human rights, and respect for democratic practices are approached."³⁰

The therapy for such conflict-based worldviews is the creation and maintenance of a unity or peace-based worldview. Danesh argues that such a worldview is currently beyond the scope of human consciousness, but suggests we may be slowly approaching such a phase.

³⁰ Danesh, H. B. (2006) *Towards an Integrative Theory of Peace Education* Journal of Peace Education, Vol. 3, No. 1, March 2006, pg. 67

Within a peace-based worldview, the principles of unity, oneness and respect for diversity are at the forefront. “*The unity-based worldview entails the equal participation of women and men in the administration of human society. It rejects all levels of government and leadership. It ensures that the basic human needs and rights – survival and security; justice, equality, and freedom in all human associations; and the opportunity for a meaningful, generative life – are met within the framework of the rule of law and moral/ethical principles.*”³¹ It is on this basis that Danesh has constructed his Education for Peace Curriculum,³² which was implemented over the course of seven years in 112 primary and secondary schools in Bosnia – Herzegovina (Danesh, 2006, 2008, Clarke-Habibi, 2005). The approach integrates aspects of unity within all classroom subject matter and in this regard it differs substantially to other approaches identified previously, which are taught separately. Naturally, it also does not focus on the development of a particular skill set but rather seeks to holistically alter the participant’s worldview or core convictions. A more detailed account of the theoretical assumptions of the worldview transformation theory will be explored in greater details subsequently.

3.1.9 Context Specific Peace Education

Apart from specific approaches or techniques to peace education, it has also been suggested that peace education can best be realized when modeled or tailor-made to take into account local dynamics. Gavriel Salomon, drawing on his expertise on peace education in protracted ethno-nationalist based conflicts, suggests that peace education programs differ in orientation and pedagogy and should be tailored to specific needs and requirements when executed in: (a) intractable regions; (b) regions of interethnic tension; and (c) regions of experienced tranquility. In intractable regions, Salomon suggests that peace education tends to be largely ‘superordinate’ as it often includes the principles and practice of various forms of peace education including multiculturalism education, conflict resolution education and antiracism as some examples. From the proceeding survey of peace education in Cyprus, this assumption of Salomon is verified. Within the context of Cyprus, peace education has taken many forms from conflict resolution education, democracy education, human rights education, critical history education and multicultural education. Naturally, Salomon also highlights the importance of collective identities and

³¹ Ibid., pg. 68

³² The Education for Peace Curriculum consists of: 1) Danesh, H. B. & Habibi-Clarke, Sara (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide* International Education for Peace Institute. Vancouver, Canada; 2) Danesh, H. B., Habibi-Clarke, Sara, & Makortoff, Stacey (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 1)* International Education for Peace Institute. Vancouver, Canada and; 3) Danesh, H. B., Habibi-Clarke, Sara, & Makortoff, Stacey (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 2)* International Education for Peace Institute. Vancouver, Canada.

understandings in such contexts and suggests that peace education in such conflicts has several unique problems and challenges, such as: a) divergent collectives; b) deeply rooted collective understandings and; c) grave inequalities. He suggests, when defining peace education in intractable conflicts that peace education must, “...attempt to change the individual’s perception of the other’s collective narrative, as seen from the latter’s point of view, and consequently of one’s own social self, as well as to relate practically less hatefully and more trustingly toward that collective other.”³³ With respect to peace education in regions of interethnic tensions, Salomon outlines that conflicts in these regions are usually characterized as interethnic, racial or tribal and does not necessarily involve violence or collective associations. In regions of tranquility Salomon suggests that peace education is often a continuation of education *about* peace rather than education *for* peace, particularly as there is no enduring conflict or defined adversaries (Salomon in Salomon & Nevo, 2002). Salomon makes these distinctions due to his comprehensive understanding of the socio-psychological components of ethno-nationalist conflicts and the challenges in overcoming collective narratives and deeply embedded historical understandings. When considering peace education in intractable regions, Salomon suggests that peace education programs are should be mainly concerned with altering the collective mindset of the ‘other’, while in regions of interethnic tensions, peace education must focus on developing positive relationships between the majority and the minority to prevent and escalation to violence.

3.1.10 Direct and Indirect Peace Education

Focusing again on intractable conflicts, Daniel Bar-Tal and Yigal Rosen (2009), offer some insight into another form of peace education classification. They suggest that approaches to peace education can be classified as either direct or indirect. Although their work focuses on peace education in intractable conflict, their categorization of peace education approaches can be considered for other conflict situations. For Bar-Tal & Rosen, direct peace education seeks to address all the contentious issues within a specific conflict. “...direct peace education directly presents themes that allow for the construction of a new ethos of peace from which a culture of peace will evolve, which will also include a new collective memory reflecting the new emerging culture.”³⁴ Furthermore, they also identify five main themes, or pedagogic areas of focus that can be incorporated in direct peace

³³ Salomon, Gavriel (2002) The Nature of Peace Education: Not all Programs are Created Equal. in Salomon, G & Nevo, B. (Eds.) *Peace Education: The Concept, Principles and Practices Around the World* pg. 9

³⁴ Bar-Tal, Daniel & Rosen, Yigal (2009) *Peace Education in Societies Involved in Intractable Conflicts: Direct and Indirect Models*. Review of Educational Research, 79:2, 563

education models. They are: (a) Conflict and peace; (b) peace process; (c) presentation of the rival; (d) history of the conflict and; (e) new affect and emotions. They also provide the Education for Peace project of H. B Danesh as an example of direct peace education as it aspires to address the immediate problems of the conflict via a holistic approach. With regard to indirect peace education, Bar-Tal & Rosen suggest that such approaches to peace education occur within the context of continued or ongoing violence and usually face a hostile or unreceptive social and political community. Naturally, indirect peace education does not attempt to challenge all the controversial themes within the conflict, but is essentially more skills oriented and hopes to improve the conflict resolution capacity of the participants. They suggest a further five main themes that may be incorporated into indirect peace education programs, that may encourage openness, tolerance, empathy and respect for human rights. These five themes are: (a) Reflective thinking; (b) tolerance; (c) ethno-empathy; (d) human rights and; (e) conflict resolution.

3.1.11 Postulates of Peace Education

Other academics, Ian M. Harris (2004), have attempted to offer a definition of peace education based on its fundamental assumptions, or postulates. Harris analyzes the various approaches to peace education, which he describes as international education, human rights education, development education, environmental education and conflict resolution education, and argues that these various approaches to peace education have in common five main postulates. Drawing from these examples, Harris offers a broader understanding of peace education and suggests that: a) it explains the roots of violence; b) it teaches alternatives to violence; c) it adjusts to cover different forms of violence; d) peace itself is a process that varies according to context and; e) conflict is omnipresent. The first postulate teaches students about the origins of violence and its various forms, while the second postulate focuses on the effectiveness and use of non-violence. The third postulate implies a dynamic characteristic to peace education and that the overall focus, shifts to take into account local conditions of violence. The focus, for example, may shift from instruments of direct violence and ceasefires, to gender equality, to power sharing. The fourth postulate takes into account cultural norms and definitions of peace, while postulate five creates and understanding that conflict cannot be eliminated and only our reactions to conflict can be altered.

3.2 ANALYSIS AND CRITIQUE OF LITERATURE

This section will provide an analysis of the above mentioned approaches and definitions of peace education and discuss their strengths and weaknesses. This will subsequently lead to an additional classification of approaches to peace education as formal or informal.

3.2.1 Approaches to Peace Education

In order to offer a concise analysis of the various approaches to peace education, it is necessary to focus on the ultimate objective of these methods. In particular, a distinction can be made between those approaches that focus on the development of personal skills and those that aspire to create more general attitudinal change. The approaches of conflict resolution and democracy education will be explored together as will human rights education and the worldview transformation approach.

Both the conflict resolution and democracy education approaches imply and theoretically rely heavily on skills training and the development of specific personal competencies. Conflict resolution education aspires to create a more peaceful individual by understanding conflict, violence and peace, but more importantly it aspires to create and foster conflict resolution, mediation, negotiation, listening and empathy skills. By focusing particularly on the development of personal traits, it thus does not take into account issues of collective group identity, which are present in most ethnic conflicts. Rather, conflict resolution education attempts to give each individual the necessary skills and traits to create peace in their home and community. The failure of conflict resolution education to take into consideration larger socio-political issues within a conflict may hinder its ability to create effective change. Furthermore, due to the pedagogic nature of conflict resolution education, it tends to be conducted in more informal approaches through extra-curricular workshops, seminars or training programs. This is not to say that smaller scale conflict resolution workshops or training sessions are misguided, but that their effectiveness may be insufficient, particularly when dealing with a society in conflict, unless it is endorsed in a more official context by the appropriate community and political leaders. Its extra-curricular nature also leaves this particular approach greatly susceptible to self-selected participation and bias. Those individuals who often participate in such sessions are typically intrinsically motivated and thus have a pre-disposition to the principles and skills that the programs seek to develop and as Yablon (2012) explores, we may indeed be “preaching to the converted”. Of course, individuals can always be extrinsically motivated to participate in such experiments, but as per Yablon’s investigation, those who were

extrinsically motivated achieved little to no positive development. Also of particular concern with such approaches is their duration generally and the short-term scientific testing of experimental results. Often, when evaluated for their success, peace education programs employ pre and post intervention testing, but without conducting long-term measurement, the success of such programs cannot be fully understood. While most studies examine change in participant's attitudes or opinions before and after the implementation of a conflict resolution training program, most do not re-evaluate the participants after considerable time has passed. A review of the long-term effects of peace education revealed only a handful of studies. One study in particular re-evaluated participant's empathy scores, one year after the implementation of a conflict resolution training program in Sri Lanka which suggested that even after one year, their intensive four day peace education workshop, continued to show signs of improvement in empathy (Malhotra & Liyanage, 2005). However, as this was an inter-ethnic intervention that involved a high degree of personal contact, it is difficult to ascertain whether the positive results were due to the nature of the program itself, or the degree of contact that the participants experienced. More research is needed in peace education to examine the effectiveness of cognitive development vs. contact in improving individual attitudes and behaviors.

Another problematic issue with conflict resolution education is that although the participants may indeed learn and development fundamental new skills and traits, the extent to which they will be carried over into real-world or practical applications is under great scrutiny. In their research on the development of conflict resolution skills among conflicting siblings, Thomas & Roberts (2008) suggest that without involving the broader community and parents in this particular case to reinforce the newly acquired skills in the home, the effects may indeed be short-lived. In their article, they state that *"It is unknown if the children actually used their improved reasoning, assertiveness and acceptance skills in the home setting. Parents did perceive changes in the expected directions for trained children on the HCSBS Social Competence Scale, but the effect was small and failed to discriminate between the two groups at post-training."*³⁵ Salomon (2006) draws a similar conclusion and fundamentally questions whether achieving a real difference outside the confines of the peace education program in practical settings is possible. He states, *"...when we speak of really making a difference, we mean changes that can be widely*

³⁵ Thomas, W. Brett & Roberts, W. Mark (2008) *Sibling Conflict Resolution Skills: Assessment and Training*. Journal of Child & Family Studies, 18: 4, 451-452.

applied outside the temporal and spatial confines of a peace education program, being worthwhile, lasting, and somewhat generalizable."³⁶

Similar to conflict resolution education, democracy education also implies the development of personal skills. As mentioned earlier this can include the development of dialogue, violence prevention, critical thinking, problem-solving and coalition building skills. However, this approach to peace education has many of the drawbacks as conflict resolution education, as previously discussed. It is often individual oriented and largely indirect, in that it does not attempt to challenge the many contentious issues that may be pertaining in a conflict. Through the works of some of the more influential contributors to democracy education, Montessori, Dewey and Freire, their focus on the development personal traits is quite evident. Pedagogically, democracy education can also face many barriers in non-liberal states or regions. Such training programs can easily be perceived to be derived or imposed by outside or foreign will by a power or group of powers that wish to subjugate them, which will be discussed in the proceeding section in the context of Cyprus.

Human rights education and the worldview transformation approach also share a great deal of similarities and can be broadly grouped together in this analysis. The reason that both can be categorized together is that both are non-skill specific, meaning that they do not focus on the development of particular skills or traits. Rather, they both place a significant degree of importance on the oneness of humanity. Human rights education, for example, does not specify the development of listening, mediation, dialogue, compromise, non-violent or empathy skills. It instead offers a more holistic view of human nature and rights and gives particular emphasis on the importance of international law, conventions and universal human rights. Human rights education however is similar to conflict resolution and democracy education, as all, according to Bar-Tal and Rosen (2009), can be considered as indirect approaches to peace education. Again, this implies that such approaches generally avoid delving into the various contentious issues within a conflict. Similar to conflict resolution and democracy education, human rights education focuses specifically on developing a greater understanding toward the universality of inalienable individual rights. It is in this aspect, and only in this aspect, that human rights education can draw parallels with the worldview transformation approach. As previously discussed, the worldview transformation approach seeks to alter an individual's worldview from

³⁶ Salomon, Gavriel (2006) *Does Peace Education Really Make a Difference?* Peace and Conflict: Journal of Peace Psychology, 12:1, 40

conflict-based, to peace-based. It focuses primarily on principles of unity and the oneness of humanity, as will be discussed further in the proceeding section. Furthermore, it also highlights the necessity to maintain diversity in order to achieve unity, a view consistently encouraged in human rights education as well. The one area however, where the worldview transformation approach seems to differ substantially from the other approaches is that its theoretical assumptions and method of implementation conforms to the concept of direct peace education. Although the other approaches mentioned above, particularly conflict resolution education can, and often does, tackle the large issues associated with a conflict, it is not entirely a required precondition. For example, a conflict resolution peace education program in Sri Lanka may focus only on the development of skills and traits, while largely ignoring the dynamics and larger themes of the conflict altogether. While this is not advisable, the conflict resolution approach does not necessarily highlight the need to explore larger contextual issues, although it often does. Conflict resolution education and other skills-based approaches may simply seek to bring individuals from both communities within the conflict together to assist them in developing specific skills (Malhotra & Liyanage, 2005). Conversely however, another peace education program, under the same approach, conflict resolution education, can bring participants together and engage into the complexities of the conflict. This often appears to be the case in many protracted ethno-nationalist conflicts, but that analysis will be explored later.

The worldview transformation approach, as provided by H. B. Danesh, does not allow for such a dynamic pedagogical approach. It is based around the principles of direct peace education and as discussed earlier, seeks to engage directly with all aspects of peace, violence and conflict, but more importantly, seeks to address these issues within the local conflict context. Simply, it is an all-or-nothing approach. Another aspect whereby the worldview transformation approach differs substantially from all other approaches is in its pedagogy. Conflict resolution, democracy and human rights education, when offered in schools are traditionally offered as an addendum to the curriculum or as an extra-curricular session. Students may be invited to participate in various courses or training sessions and are often implemented in out-of-school contexts. The worldview transformation approach seeks to integrate the principles of unity, oneness and nonviolence within every subject matter and become greatly integrated with the existing curriculum in both primary and secondary schools. It essentially advocates a complete re-framing of the curriculum to focus on elements of unity, worldview and transformation. The details of how this is achieved will be explored in greater details in the proceeding section. “The process

involves integration of principles of peace by teachers into the daily lessons of every subject area and for the students of all grades.”³⁷ By design, the worldview transformation approach cannot be offered as an extra-curricular activity or as an addition to the existing curriculum. Its principles and assumptions must be incorporated into all aspects of the curriculum and more so, teachers are often encouraged to re-design their own curriculum, integrating freely the principles of worldview transformation. “The EFP [education for peace] curriculum for each participating community is designed with the help and full participation of the educators. The objective is to create a tailor-made curriculum based on the universal principles of peace in the context of the specific realities of each community.”³⁸

The worldview transformation approach of Danesh and the extent to which it must be integrated into all aspects of the school curriculum suggests that peace education approaches can also be thought of according to their pedagogical implementation. As we have seen above, there appears to emerge a fundamental pedagogic difference in approaches to peace education. Most of the approaches to peace education tend to be extra-curricular by nature and are often offered as a supplement to the traditional curriculum. Whereas, the worldview transformation approach seeks to completely integrate itself with the existing curriculum. For example, a secondary school might be mandated to teach the fundamental basics of biology within its curriculum, but rather than simply discussing the various organs present in the human body and their general functions, an educator might be inclined to draw parallels to peace, conflict and violence. An educator might do so by showing his/her students the significance of having multiple organs, all which are diverse in nature and in function, but necessary for the unitary and peaceful function of the body. If one organ of the human body was damaged or discarded, the human body would cease to be in unity (peace) and would face major complications (conflicts). This kind of an integrated approach is indeed quite unique. While the concept of critical history education, which will be explored in greater detail below, mirrors this type of integration within existing curriculum, through its promotion of critical thinking and historical discourse, the worldview transformation approach ultimately aspires to create more positive change of an individual’s core convictions. However, the critical history education approach and the worldview transformation approach both seek to integrate within the existing curriculum

³⁷ Clarke-Habibi, Sara (2005) *Transforming Worldviews: The Case of Education for Peace in Bosnia and Herzegovina*. Journal of Transformative Education, Vol. 3, No. 1, pg. 42

³⁸ Danesh, H. B. (2006) *Towards and Integrative Theory of Peace Education*. Journal of Peace Education, 3:1, 74

and thus a closer examination of what can be referred to as formal and informal peace education is warranted.

3.2.2 Formal & Informal Peace Education

There exists a need to re-examine peace education based on the methods of implementation as there appears to be a fundamental difference in how peace education is conducted. A distinction between formal and informal approaches can be suggested. Formal peace education includes those approaches and methods that are conducted as part of an existing curriculum such as worldview transformation and critical history education. Such approaches are particularly unique as they cannot operate outside the confines of the classroom. Formal peace education can be direct and indirect, referring to the classification previously offered by Bar-Tal and Rosen (2009). Formal peace education promotes either the development of a particular set of skills, such as critical thinking, or the complete re-framing of the curriculum to focus on aspects of peace, reconciliation and mutual understanding.

Informal peace education is represented as the inverse of formal peace education and can be characterized by its lack of integration within existing school curriculums. It thus largely operates as out-of-school approaches as extra-curricular training sessions or workshops. Conflict resolution, democracy and human rights education approaches that operate as additional courses or training sessions, outside the normal school fabric, can be considered as informal. In fact, most programs associated with these three approaches do in fact operate largely within the informal context, but not exclusively. The school dynamic of the Montessori program, is a perfect example of democracy education approach operating in a formal context. Salomon (2006:37) makes reference to the difference between in-school and out-of-school programs however, a distinction between formal and informal peace education programs allows for greater clarification and analysis. Further research is surely needed to examine the effectiveness, if any, of formal peace education projects as opposed to informal ones. One of the obvious benefits of formal approaches is that it can be highly effective in conflict societies, where public or governmental support of peace education programs may be limited or non-existent. The need to make such a distinction rests upon the effectiveness of evaluation methods of peace education programs. Evaluating the effectiveness of peace education programs is naturally of key concern for researchers and academics. However, there are many barriers that stand in the way of effective measurement, such as lack of statistically valid long-term testing and more importantly,

dealing with self-selection bias. In this regard, creating a distinction between formal and informal approaches will assist in reducing self-selection bias and the problems associated with effectiveness due to intrinsic vs. extrinsic motivations. Formal peace education programs maintain the ability to by-pass such biases, whereas informal programs tend to encourage it. Testing the attitudinal change of participants in a conflict resolution training session, who are already predisposed toward its principles and objectives, creates many challenges. If it is desired to statistically gauge the validity of such approaches, the participant selection criteria must be tightly controlled. This is where the benefits of a formal program come into effect.

As previously discussed, a critical issue within the field of peace education is the ability to create and sustain long-term attitudinal and behavioral change, a phenomenon that until now has not been extensively researched. Most research into the effectiveness of peace education is conducted almost immediately after a peace education program or workshop has concluded. Naturally, it can be expected that participants will show signs of attitude change and may even exhibit signs of behavior change immediately after. However, it is crucial to investigate and understand whether these attitudes and new behaviors be sustained over longer periods of time. This is indeed a critical dilemma in peace education and one that is outside the scope of this study. Nonetheless, a formal peace education approach, as described above, would theoretically have a greater impact in sustaining any kind of change over an extended period of time. The implementation of years of peace education, through for example, its integration into the standard curriculum, would surely lead to strengthened attitude changes and behavioral modifications in conflict societies.

3.2.3 Peace Education in Cyprus

With respect to the case of Cyprus, preliminary research yielded that various forms of peace education have already been previously tested. These programs generally subscribe to the first three of the four categories previously discussed. Essentially, the Cypriot peace education interventions largely involved: a) conflict resolution training (Yaman, 2007; Broome, 1997, 2002; Diamond, 1997); b) democracy education (Zembylas, 2011) and; c) human rights education (Zembylas, 2011). However, many of these initiatives have not been thoroughly and scientifically tested in terms of effectiveness and were largely implemented on the basis of European, UN or local initiatives to increase knowledge and skills, rather than to critically evaluate the program's validity and effectiveness (Economidou, 2002). Other scholars discuss the importance of inter-communal contact as

an important aspect of peace education in Cyprus (Hadjipavlou, 2002; 2007) and other non-traditional forms of peace education such as environmental education (Vrasidas, Zembylas, Evagorou, Avraamidou & Aravi, 2007) or citizenship education (Silman & Caglar, 2010; Zembylas, 2012).

The majority of peace education currently being conducted in Cyprus largely focuses on the importance of history education as an instrument of reconciliation. Various civil society organizations, researchers and academics have paid particular attention to the pedagogy of history teaching in divided societies, encouraging the development of critical thinking. In particular studies have also been conducted that investigate the similarities and differences between Greek and Turkish Cypriot history education in Cyprus (Psaltis, Lytras, and Costache, 2011c; Papadakis, 2008). In critical history education, particular attention is paid to the encouragement of unbiased and critical teaching of important historical events as they pertain to the interaction of the conflicting communities or the development of the conflict itself. In this regard, it is believed that by engaging children to think critically about the historical events in the local context, that they will break the dichotomous conceptions and underpinnings of the conflict and realize that indeed there is a multitude of factors that have contributed to the development of the conflict. Another objective of critical history education is to present historical facts of the 'other' that may be avoided or misrepresented by the mainstream educational curriculum. As is often experienced in the case of protracted ethno-nationalist conflicts, the history of the 'other' is re-framed, omitted or presented inaccurately which leads to the development of a biased one-sided account of the conflict. In this regard, critical history education seeks to present unbiased accounts of historical events and introduce historical aspects of the 'other' that may have been omitted. Another important part of critical history education, is the encouragement and development of critical thinking skills. Often, changing or modifying the curriculum to create a more unbiased account is particularly difficult or even impossible, as it requires legislative change. Parliamentarians and other government members are often hesitant in introducing educational reform to promote reconciliation and peace building as they often fear negative repercussions from a nationalist motivated electorate. When the leftist government of Cyprus began to discuss changing history textbooks and the educational curriculum in 2008, many groups, such as the nationalist right wing, and the Church of Cyprus, objected. Thus critical history education can overcome such socio-political obstacles as it can effectively be introduced into any classroom without the need to obtain governmental approval. By fostering and developing

critical thinking skills, as it pertains to history, a greater degree of understanding, respect and reconciliation can be fostered. Moreover, such an approach can easily be implemented within the context of a nationalist educational system. By providing students the skills to think critically and understand that there exist multiple perspectives of the history that they are taught, it is perceived that they will develop a more open mind and thus not fall victim to nationalist educational policies (Makriyianni & Psaltis, 2007).

Another aspect by which critical history education seeks to promote reconciliation and mutual understanding is by providing access to important historical documents and information that is otherwise not readily available in nationalist education. By undertaking this, critical history educators hope to increase students' awareness of the history of the 'other', by shedding light on historical events that the conflict community may want to re-frame, or altogether keep hidden. One particular organization in Cyprus that is devoted to the development and promotion of critical history education is the *Association for Historical Dialogue and Research*, which also maintains, as part of their efforts, a critical history archive. This archive contains newspapers, reports and other official documents that are otherwise not readily available to history educators or the public. One example of the development and promotion of new historical accounts can be found in the collection and analysis of historically positive relationships of members in mixed villages in Cyprus conducted by Lytras and Psaltis (2011a). The merits however of critical history education and its ability to improve both an individual's core convictions and peripheral attitudes has yet to be effectively and scientifically tested. More information and research is needed in order to understand how critical history education can contribute to the alteration of attitudes and behaviors and how effective it can be in the context of protracted ethno-nationalist based conflicts. However, this approach does indeed have unique and desirable pedagogical implications, particularly with its implementation. When dealing with peace education and its cognitive and behavioral implications, one of the major stumbling blocks is the ability to integrate such approaches into the existing curriculum. In fact, most approaches to peace education utilize an out-of-school approach whereby weekend workshops, sessions or extracurricular activities are utilized to conduct the program. With critical history education however, there is no requirement for the educator to deviate from the state's instituted national curriculum, as critical history education seeks to merely change the scope and approach of history teaching. Thus, it can be implemented by any educator in any context without the need to approach school administrators or government authorities to approve a change in the curriculum. The importance of critical history

education has also been noted as an appropriate model of peace education in the case of Israel – Palestine (Feldt, 2008).

Another important aspect that must be considered at this stage, particularly with reference to peace education in Cyprus, is the ability of peace education programs to be considered as instruments of foreign and/or local propaganda. The reason that peace education can be negatively interpreted and understood is due to its general objective to alter attitudes and behaviors. It can thus easily be perceived, that those aspiring to facilitate peace education workshops or conflict training sessions, or even those who elect to participate in them, may have ulterior motives. In the case of protracted ethno-nationalist based conflicts, peace education can and has been perceived as the actions of foreign powers or the ‘other’, who aspire to force a settlement and secure their own interests. In non-conflict democratic societies, the proliferation of different ideas, values and principles is permitted and even encouraged. However, in the context of protracted ethno-nationalist based conflicts, with deeply embedded collective understandings, deviations are generally viewed with suspicion. Some groups in particular, may fear that peace education and its related activities will result in a decrease of their power and legitimacy, while other groups may believe that these approaches have the ultimate objective of negating their ideological beliefs (Cairns, 1987; Collinge, 1993; cited in Bar-Tal, 2002). Bar-Tal (2002) makes reference to this phenomenon particularly in the context of ethnic conflicts and thus emphasizes the importance of tailor-made solutions. In Cyprus this was experienced during the period of 1993 – 1998, when Greek and Turkish Cypriot peace pioneers formed the *Cyprus Conflict Resolution Trainers Group (CRTG)* who received training and instruction from conflict resolution experts in Canada and the United States. These pioneers also set the stage for the proliferation and development of civil society peace initiatives in both communities. Funding was provided by the US Agency for International Development and the initiatives of the group were often negatively received. Their bi-communal meetings in the UN buffer zone were also frowned upon, as was their involvement with foreign based conflict resolution experts. The extent of negative perceptions culminated when the Greek Cypriot television station, *Antenna*, broadcast a very negative report of the recent training session in Oxford, England and accused the group of undercutting diplomatic negotiations, and that the participants were actually conducting secretive negotiations of their own (Wolleh, 2001:9). In his personal story of ‘unmasking demons’ in Cyprus through conflict resolution education and contact, Yiannis Laouris recalls the moment when news was broadcast of the ‘treacherous’ meetings taking place. “As he continued to present his

viewers with his findings, he started using such terms as “traitors” and “ethnikoi moiwdotes”, which means ethnically inferior.”³⁹ In fact, many Greek Cypriots, suspected foreign motivations and even today, the term conflict resolution itself, is negatively perceived, particularly by certain groups and communities. In my own personal experience for example, I have directly experienced this negative association when the term conflict resolution is used. An immediate association was made with the events of the 90s which were perceived as nothing more than foreign pressure to accept a resolution to the Cyprus problem at the expense of the Greek Cypriot community and in favor of the Turkish Cypriots, Turkey, the United States and the United Kingdom.

In 2008 the newly elected leftist government of Cyprus sought to make significant changes to history teaching in Cyprus and introduced a large-scale initiative to develop a culture of peace and coexistence between Greek and Turkish Cypriots for the period 2008-2009 (Zembylas, et al, In D. Napier & S. Majhanovich (Eds.) 2013). Unfortunately, the government initiative did not accurately take into the large socio-political context, resulting in the program being seen as merely leftist propaganda (Charalambous et al., 2013). Many teachers faced significant emotional difficulties in attempting to justify or understand the need to promote reconciliation and co-existence with the ‘other’ when *they* were the ones responsible of the 1974 invasion and occupation of Cyprus (Zembylas et al., 2011, 2012).

3.3 WORLDVIEW TRANSFORMATION THEORY

This section will offer a more detailed investigation into the theoretical assumptions and underpinnings of the worldview transformation theory of H. B. Danesh. The concept of worldview will be explored and the various types of worldviews will also be explained. The concept of unity will be outlined and further detail will be provided to understand how Danesh suggests that worldview transformation can be achieved.

3.3.1 The Concept of Unity

One of the fundamental theoretical assumptions of Danesh is the concept of unity. Danesh argues that peace is created through unity and it is disunity that leads to conflict and violence. He highlights that there are three fundamental laws of life and that without these conditions life cannot exist.

³⁹ Laouris, Yiannis, (2011) *Masks of Demons*. Kindle Edition. Retrieved from Amazon.com, pp.43

The Law of Unity

Danesh outlines that unity is the precondition for all healthy life processes and that without unity, life cannot exist. An example may involve the life and development of a tree or plant. It requires healthy soil, water and sunlight. Should the plant fail to secure enough water it will be in disunity and ultimately die. An excessive amount of sunlight may also damage the plant, as can tainted or unfertilized soil. A plant requires a clear a precise mixture of various elements in order to live and grow. Absence or deprivation of any one of these elements will destroy the natural unity. Danesh defines unity as the purposeful integration of two or more unique entities in a state of harmony and cooperation, resulting in the creation of a new evolving entity, usually of a higher order. (Danesh 2007:4) Apart from our previous example of a plant, Danesh suggests that the same can be applied for all aspects of life including social, political, economic, moral and religious aspects. Disunity in the economic sense, for example an excess of demand over supply, leads to shortages and increased prices. Clear-cutting, over fishing and environmental degradation disrupt the natural processes and lead to extinction, loss of habitat, pollution and global warming.

Danesh also highlights the importance of diversity and suggests that unity does not and cannot equate to homogeneity. He further suggests that unity itself cannot exist without diverse elements. The human body for example is composed of several unique and distinct organs and cells, each with their own characteristics and functions. The human skeleton is strong and dense which exists to support and protect our organs. Muscles are soft tissues that allow for movement whereas our nervous system is a series of long fibers that connect with the brain to coordinate actions and transmit signals. These three main elements of the human body for example are all unique in their physical properties but also in their primary function. However, without all of these unique and diverse elements operating or existing in unison, the human body would be deficient. Without strong skeletal bones and individual would have difficulty performing simple functions. Danesh argues that the same applies to societies and that with diversity we can create stronger and more prosperous communities. Each person within a society is unique and he/she maintains unique psychological properties, feelings, talents and cognitive abilities. It is through cooperation and sharing of our unique skills and talents that new technologies are discovered, new ideas are born and societies prosper. This concept of *unity in diversity* is central to Danesh's theoretical framework and he suggests that it is through the sharing of different beliefs, opinions and attitudes that we can begin to move forward toward a civilization of peace.

With respect to the creation of unity, Danesh underlines the importance of unity by desire. He argues that true unity cannot be established or fostered through force, power or control. Real and meaningful unity can only occur through love and mutual attraction. Societies that have attempted to create artificial unity through the use of power or force and by attempting to curb individualism have failed, as occurred in Socialist Yugoslavia and the USSR. Danesh underlines the importance of love as a factor in the creation of unity and highlights the fact that love is much more than an emotion, but is a naturally occurring force of attraction. Cohesion, bonding, magnetism, and gravity are all, according to Danesh, other forms of love that are necessary in creating unity. Based on this, Danesh defines love as a dynamic force of attraction that draws and binds together two or more elements in a condition of unity, bringing life to the collective whole. (Danesh 2007:9)

The Law of Growth

The law of growth is the second of Danesh's three fundamental laws of life. Growth is a quality that is inherit in every living being and is a sign of unity or health. No living entity is exempt from the law of growth and if an entity is not experiencing growth, in some form or another, it is ultimately decaying or declining. Growth and life are mutually interdependent as life creates growth and growth maintains life. In plants and animals growth is predetermined as it occurs primarily in the biological aspect. While animals and plants can grow overtime and learn to avoid new found dangers, they are ultimately limited in their intelligence and cognitive development. While physical growth is also limited with human beings, our emotional, cognitive, spiritual and social capacities can grow without restraint. Danesh distinguishes this as development as opposed to mere growth. He defines this development as a positive qualitative change resulting from a process of evolution or specialization towards a more advanced state of being, spiritually and consciously. Danesh highlights that it is the aspects of psycho-social and spiritual development that have allowed mankind to prosper. Once mankind had successfully met its basic needs of food, water, safety and shelter, we could begin to expand our consciousness and further develop our cognitive abilities. Through the development of language, social groups, spirituality, relationships, and writing we have been able to develop into a more advanced state of being.

The Law of Creativity

Creativity is the final law of life, which Danesh describes as the necessary outcome of growth. As life evolves and grows it ultimately creates something new. As a tree grows and develops it creates flowers or fruits, something ultimately new and unique to the rest of

its being. The fruits a tree or plant may produce are utilized to feed other animals and enrich other life processes, while at the same time providing seeds that will yield new plants and ultimately new life. A newborn child will grow to enrich the lives of its parents, contribute to the world around it and ultimately provide its own unique offspring at one point in the future. Danesh also highlights the distinction between positive and negative creativity and argues that when individuals or societies exist in disunity, negative creativity can be created. Human minds have created both exquisite works of art and horrendous instruments of war. This shows us that creativity is essential and occurs in all contexts, both positive and negative which occur from aspects of unity and disunity.

3.3.2 The Concept of Worldview

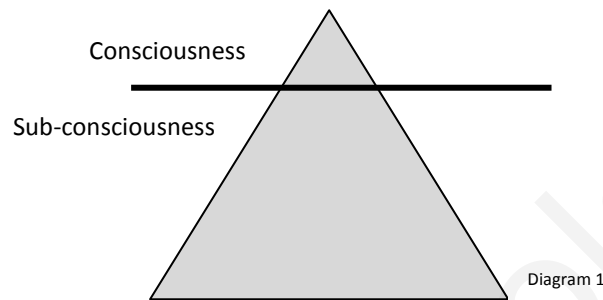
Central to Danesh's ideas and the theoretical underpinnings of this research is the concept of worldview. According to Danesh, every individual maintains a worldview and in many instances an individual may not be completely aware of their worldview. He argues that it is the basis that prescribes all our interactions with the outside world and even ourselves. It affects our emotions, our perceptions and interpretations and how we associate with other groups within society. What we think and what we do, as well as our views of what is acceptable and unacceptable are all derived from our worldview. He describes worldview as, "...the predominant lens through which we construct, interpret and interact with all aspects of our reality. Worldviews are reflexive. They are shaped by our experience of reality and at the same time they reshape and act upon that reality." (Danesh 2002b) In order to develop a greater understanding into the concept of worldview, it is necessary to examine how it is created and maintained. The key to understanding how a worldview is formed and developed is to think of a worldview as a constantly changing and evolving organism. Danesh highlights three components which shape or construct an individual's worldview, which he identifies as perspective (the world-constructing dimension), principles (the interactive) and purpose (the interpretive). (Danesh, 2002b) The perspective is an innate characteristic of human beings whereby we strive to create some order or understanding of the world around us. It can occur at the individual level, but also at the group level and usually involves our observations of how the world operates (descriptive perspective) and how the world should be (normative perspective). Perspectives are important for human beings as they allow us to create certain expectations for outcomes and predict the interests and decisions of others. For example, if we perceive the world to be a hostile, dangerous and violent environment, not only will we use this model in our own inter-personal relationships, but we will also apply this viewpoint to other 'outside' or

out groups. Holding the perspective that the world is dangerous and violent, we would quickly come to associate ‘others’ as a risk who may be seeking to triumph over us and our community by taking control of our resources. Alternatively, if we perceive the world as peaceful and friendly, we may believe in the fundamental goodness of humanity and be quick to trust others. These principles are the interactive components of a worldview and are the basis for our behaviors. Our principles are often formed through our moral and ethical understandings, which we subsequently use as the basis for guiding our actions. Principles are often associated with ideas of good and bad, right and wrong and thus become compulsory as we constantly seek out truth, justice and righteousness. Therefore, principles are sources of justification and we utilize them to justify and explain our actions and behaviors, which we will often pursue with a great sense of personal conviction. The purpose represents the interpretive aspect of worldview and provides for our understandings of the ultimate meaning of life or individual/collective existence. The purpose acts as a focal point whereby we shape and direct our actions. Danesh highlights that there are both microcosmic and macrocosmic purposes which guide our day-to-day actions (the former) and our long-term goals, aspirations and understandings (the latter).

Each day, an individual engages in new experiences and learns new things from a multitude of sources which add the development of our worldview. In drastic instances, our worldviews can be changed completely due to certain high stress or life altering experiences. A near death accident for example, may cause someone to shift a potential money-oriented worldview, to one that is more focused on the attainment of happiness and the importance of family. A worldview can be further extended to groups within a society or toward an entire society collectively. Major religions, societal norms and customs are influential aspects in the development of societal and collective worldviews. In many instances, the societal or group worldview is deemed to be the ‘appropriate’ view and through our institutions it is often suggested and in some cases demanded. For example, a dictatorial regime will have its own worldview and will subsequently use various state instruments, such as the judiciary, police, church or educational curriculum, to supplant this worldview toward individuals. In democratic societies, the same occurs but through greater subconscious and less direct methods. It is again transmitted via the state’s institutions and often involves the promotion of certain values. Multicultural school days or festivals, state funding for specific activities or research are all avenues in which a societal worldview is presented and suggested to individuals. This degree of group worldview also closely relates to our understanding of collective narratives and

understandings in ethnic conflicts. Worldviews are also transmitted through generations in the form of societal customs and norms with the transmission often occurring through mass media, education, family and social values. Danesh also suggests that due to this supplanting of worldviews, the majority of our worldview is constructed through subconscious elements. He presents the following diagram as an explanation.

Figure 1 – Worldview & Consciousness



Another key element associated with the concept of worldview, which shall be discussed later in greater detail, is the connection between worldview and consciousness. Essentially, Danesh argues that an individual's or society's worldview changes overtime in correlation to the development of human consciousness.

Conflict-Based Worldviews

Danesh argues that there two categories of worldviews, conflict-based and unity-based, and that most individuals and society in general maintain conflict-based worldviews. He highlights that the major philosophical, economical, scientific, moral and religious foundations of modern society all attest to the inherit omnipresence of conflict. He points to the competitive nature of mankind and underlines that most of the major scientific and philosophical underpinnings of our society stem from conflict-centered developments. Charles Darwin and natural selection, the theory of class struggle by Karl Marx, Freud's Tri-Parte psyche and Adam Smith's Free-Market System are all examples of the conflict centered basis of modern society. Charles Darwin's evolutionary model of 'survival of the fittest', for example, emphasizes that all life takes place and requires conflict and competition. Colonial and even Fascist leaders utilized some of Darwin's ideas in a more cynical nature to suggest that certain races of man were superior than others and used this springboard to justify immense atrocities. It is largely from these and other strong conflict-based philosophical assumptions that Danesh suggest that the foundation of modern society has largely been accomplished via conflict-based

assumptions. He concludes in greater detail that: a) human life, society, psychology and economy are all based on conflict; b) the purpose of life is to gain maximum power, to ensure one's survival and to obtain pleasure; c) it is necessary to be competitive and to look out for one's own interest and; d) life is the arena of the survival of the fittest, resulting in winners and losers (Danesh, 2007). Danesh further describes how conflict-based worldviews can be further sub-divided into survival-based and identity-based worldviews that each correspond to different stages in both individual and societal development.

The survival-based worldview is most common in conditions of power imbalance such as in situations of poverty, war, civil strife, injustice and anarchy. Danesh suggests that survival-based worldviews were more prominent during earlier periods of humankind's development. During agrarian and pre-industrial societies, daily life was full of dichotomous challenges and essentially equated to a constant struggle for survival. Food, shelter, water and security were all at the forefront of the agenda and are in constant risk. Force is the primary mode of decision-making and relationships are largely dichotomous as the main purpose is to survive and control. In survival-based societies, the distribution of power tends to be disproportionate and unequal and thus fosters dichotomous give and take relationships. They are formed generally around these principles of master and subordinate. Achieving goals and meeting personal or societal objectives is largely accomplished through the use of force and violence. In general such societies are overtly violent as violence is used both internally within society as an instrument of decision-making and to enforce order and control by those in positions of power, and externally to protect the society from real or perceived threats. The outside world is generally viewed as dangerous and unsafe which results in strong in-group associations. Naturally, these societies tend to have authoritarian governing models and their emphasis on obedience and control allows for little to no creativity, growth and of course unity. These societies or worldviews are thus not conducive to the creation and maintenance of peace. Creativity is often suppressed and curbed through the neglect, abuse and marginalization of intellectuals, foreigners and those who may think alternatively.

The identity-based worldview is the second sub-category of conflict-based worldviews and it is believed to evolve out of the survival phase. Danesh suggests that identity-based worldviews are indicative of industrial or modern societies. Once the basic needs of food, water, shelter and security have been met, society can begin greater explorations and

developments in science, philosophy and foster greater understanding in general. The same applies for the development of the individual consciousness and although identity development is a life-long process, it generally peaks for an individual during adolescences and early adulthood. At this stage, the individual has traditionally met all basic needs and is seeking to find his or her place in society. Thinking moves from guaranteeing these basic needs to more emotive, cognitive, philosophical, and scientific thinking. Boundaries are tested and often ignored as we constantly attempt to formulate our own unique identities and project them to the rest of society. At both the societal and individual levels, competition becomes the main guiding principle as the ultimate purpose is to succeed and win. For individuals this equates to acquiring wealth or social status and becoming more successful than others. Relationships are largely individualistic and decision-making is largely done through adversarial approaches, which thus allows current capitalist systems to flourish. Current political electoral systems also reflect this approach as political parties, individuals or ideologies compete with one another to gain more power and influence. Danesh argues that we are currently in the final stages of the identity phase as we are beginning to explore and place greater emphasis on aspects of human security, global development and universal rights and protections. The establishment of the United Nations and the European Union are examples of emerging new collective and cooperative systems, whereby power is shared. We have begun to think more about global injustices and are actively working to address global issues such as poverty, hunger, diseases, access to fresh water and malnutrition. These are all indicative of a move towards a peace-based worldview.

Conflict-based Worldviews in Cyprus

When examining the above conflict-based worldviews within the context of the Cyprus conflict the ethno-nationalist underpinnings of the conflict can be exposed in greater detail. With respect to the Greek Cypriots and their aspirations to achieve *Enosis* their desires and motivations were largely fueled by aspects of survival. By examining the cultural, religious, linguistic and archeological links between Greece and Cyprus, Greek Cypriots rallied around the consolidation and protection of their Greek identity. When we correlate Danesh's worldview theories generally to the Greek Cypriot positions during the onset of the conflict, evidence of a survival-based worldview can indeed be found. According to the survival-based understanding of perception, the world is a dangerous place where insecurity is rampant. Everyone is a potential enemy and the only way in which you can ensure safety and security is by destroying the 'other' before they destroy

you. Although through the armed resistance of EOKA there was great violence between the Greek Cypriots and the colonial authorities, the extent to which the Greek Cypriots viewed the world generally as a violent and survival-based world was limited. Their quarrels with the colonial authorities centered on demands for self-determination and not survival. They generally did not believe, nor was their case to, that should they not engage the colonial authorities in a violent campaign that they themselves would be destroyed. Their basic existence and their security of food, water and shelter was largely satisfied and guaranteed.

With respect to operating principle, this is one of the few characteristic that was more closely aligned with the survival-based worldview than all others. According to Danesh, holders of a survival-based worldview would believe that force is the only acceptable method of operation. The beginning of an armed struggle is clearly representative of a survival-based interpretation. The beginning for the armed resistance shows a decision amongst the Greek Cypriots that the only way in which to resolve their problems, regarding the achievement of self-determination, was through the use of force. The relationship characteristic was also more closely aligned with the survival-based orientation. Retainers of a survival-based worldview view relationships as dichotomous. This was particularly evident during the conflict as strong ethno-nationalist collective understandings enforced a particularly dichotomous 'us' vs. 'them' understanding. For Greek Cypriots, the achievement of Enosis was of prime importance and those who did not support the cause or disagreed with the methodology for the achievement of Enosis were either views as traitors or ostracized. Due to the intensity of the conflict and the strong presence of cultural violence, independent voices or alternatives were neither allowed to develop nor be recognized. Strict adherence to the collective view was of prime importance. The extent to which adherence to large group identities restrict sub-group association has been explored in the previous chapter.

Regarding the characteristic of ultimate purpose; this was clearly conducted within the framework of an identity-based worldview. In an identity-based worldview, the ultimate goal is to succeed and win at the expense of other. In this aspect, the Greek Cypriots sought to achieve Enosis as a form of self-determination to achieve their social, economic, cultural and political liberation. As Danesh correlates the identity-based worldview to adolescence, the struggle of the Greek Cypriots to achieve their freedom closely resembles periods in adolescences where individuals begin to test their boundaries and assert their

place in the world. The survival-based orientation of the ultimate purpose is to survive and retain control. While the Greek Cypriots were also seeking to establish dominance of their own affairs, their ultimate existence was generally not at risk. Although proponents of Enosis may have strongly correlated the achievement of Enosis with safeguarding their ultimate existence, it can be generally accepted that under colonial rule, the existence of the Greek Cypriots would have continued. Neither the British nor the Turkish Cypriots nor other regional powers, at the time, were aiming to destroy the Greek Cypriot ethnic group. In regards to the final worldview characteristic, decision-making, evidence of a survival-based approach can again be found. Particularly in the pre-independence era, decision-making within the Greek Cypriot community was largely practiced through authoritarian means. Due to restrictions on political associations during colonial administration, particularly during periods of unrest, this ultimately closed the door to more democratic methods of decision-making. As the functional leader of the Greek Cypriot community, Archbishop Makarios ultimately set and implemented both foreign and domestic policy for the rebellious Greek Cypriots. While other key political figures did indeed exist and often convey or express alternative viewpoints, elections and democratic decision-making was largely lacking. With respect to EOKA and Grivas, he ultimately retained final command and control over EOKA and indeed there were frequent disagreements between Grivas and Makarios regarding the role of EOKA, specific actions and the path to Enosis generally. While their differences were largely settled amicably, the absolutist nature of the common need to achieve Enosis surpassed acceptable libertarian instruments of decision-making. After the achievement of independence however and the beginning of open and free elections, more democratic elements of decision-making began. Members of Parliament with civil responsibilities, councils and Ministries were established and operating in a more identity-based orientation. Although the range of parties and competing ideologies was limited as the grand narrative still dominated political life alternative viewpoints began to strength and internal divisions began to become more prominent and representative of a modern libertarian society.

For the Turkish Cypriots, their worldview during the conflict correlates strongly with that of the Greek Cypriots however it retains more survival-based characteristics. Fueled by the belief that should Enosis be achieved, they would be exiled, killed or persecuted, they naturally were more inclined to have a survival-based orientation perception. For Turkish Cypriots, caught in the middle of Greek Cypriot aspirations for self-determination, continued existence under colonial rule was initially preferable. A secondary alternative of

achieving Taksim was also possible, which would ensure that their existence be safeguarded. Although the extent to which the Greek Cypriots viewed the Turkish Cypriots as friends or foes is debatable, for the Turkish Cypriots, Enosis simply translated into trading one colonial master for a worse one. At the hands of a more numerically superior, wealthier and better equipped Greek Cypriot population, the Turkish Cypriots feared that Enosis would ultimately result in their demise. The operating aspect of their worldview was also in line with the survival-based orientation. Should the Greek Cypriot succeed with Enosis, the Turkish Cypriots would have to be prepared to fight for their social and cultural protection. Aspects of this thinking can be found with the formation of the TMT and the self-seclusion of Turkish Cypriot neighborhoods and entire villages in protected enclaves. As they viewed their ultimate survival at risk, their only salvation was to violently fight and protect their existence. The nature of relationships was also dichotomous toward the out-group, similarly to the Greek Cypriots and the creation of grand collective views also greatly limited the formation and maintenance of diverse opinions and viewpoints. More so than the Greek Cypriots, the Turkish Cypriots' ultimate purpose was indeed to survive and control. Fearful of a Greek Cypriot take over and ultimate domination, the Turkish Cypriots objective was to ensure the protection of their society. By establishing fortified neighborhoods and villages, the Turkish Cypriots were primarily concerned with guaranteeing control over their own homes and families. Decision-making also followed the Greek Cypriot methods and can also be classified as survival-based. Within the Turkish Cypriot community final decisions were similarly in the hands of the few, with little open democratic processes. Again, adherence to the broader collective narrative was of primary importance.

Peace-Centered Worldviews

Danesh suggest that mankind is now moving away from the identity stage and beginning to ask new questions and seek the development of a new worldview or progress into a new stage of consciousness. We have fully explored the survival and identity based aspects and as a civilization, we are beginning to seek new understandings to life and society. Danesh argues that any progress into a new global consciousness will logically be into a peace-oriented worldview, which is gradually gaining momentum. Ethical considerations are becoming more and more important in global decision-making and action. The concept of human security in international relations focuses on these aspects, and increasingly we are attempting to curb global poverty, disease, hunger, malnutrition, gender inequality and guarantee certain fundamental inalienable human rights. These rights

of course are much different today than in the past, which now consider access to fresh water, medical treatment, political representation, gender equality and higher education, to name a few, as universal rights. The Universal Declaration of Human Rights in 1948 is an example of this shifting global consciousness. More attention and focus is also being given to the right of individuals to live free from unjust persecution, war and violence. We are seeing an increase in 3rd power interventions into domestic and regional conflicts or issues, who claim to be championing the cause of peace and global equality. Danesh argues that before a true civilization of peace can be created it must develop within each and every individual as it is a spiritual state that maintains social, political and ethical expressions. In order to develop and foster this spiritual state of mind, Danesh highlights the importance of creating and adopting a unity-based worldview.

According to Danesh, the unity-based worldview corresponds to the age of maturity of mankind and it is fundamentally derived from the acknowledgement of the oneness of humanity. Within the unity-based worldview, society operates according to the principle of unity in diversity and holds as its ultimate objective, the creation of a civilization of peace (Danesh, 2007:38). The unity-based worldview involves the equal participation of men and women in the overall administration of human society, and rejects all forms of prejudice and segregation. Universal rights and ethical principles are globally accepted and implemented at all levels of government. The rule of law operates fairly and with the need to protect safety, freedom, prosperity and peace. Power is exercised through consultative or cooperative structures that allow for decision to be made by consensus that will subsequently create a truly legitimate governing authority. Danesh also argues that maintenance of a unity-based worldview will be greatly advantageous for mankind as it will eliminate energy and resource waste that occurs through conflict. The absence of destructive conflict allows individuals, groups, societies and the world to become more productive, effective and prosperous. The unity-based worldview is directly correlated with the *Law of Unity* and includes the recognition that: a) the world is one; b) humanity is one; c) humanity's oneness is expressed through infinite diversity; d) the central challenge of life is to create unity in the context of diversity and; e) to successfully meet this challenge, we must learn to resolve conflicts in a peaceful and just manner.

Danesh highlights the growing unity and interdependence of economies and the sharing or pooling of traditional state sovereignty to supranational institutions, the European Union, as examples of the development towards a unity-based worldview. The increasing efforts

of global non-state actors such as the World Health Organization (WHO), International Monetary Fund (IMF), Amnesty International, the World Bank and the European Court of Human Rights (ECHR) who are each composed of a collection of international stakeholders and whose main objective is to address a particular global issue is offered by Danesh as evidence of the shift towards a unity-based worldview. Just as humanity is connected and unified in its positive elements, it is also unified in its negative aspects. The development of fast and affordable global transportation networks has allowed humankind to interact with each other on a global level. However the development of this global village, also carries with it possible negative implications in the form of epidemics and the quick spread of local diseases across the entire world. Advancements in communication have also reduced physical barriers to interaction and allowed the universal proliferation of ideas. This increase in the interconnectedness of humankind brings with it the spread of culture, technology, social norms, music, ideas and products and assists in creating global unity. Danesh summarizes that there are five main characteristics of a worldview and outlines the respective attributes for each of three main worldviews in the table below (Danesh, 2007:40).

Table 1: Worldview Characteristics

Characteristics	Survival-Based Worldview	Identity-Based Worldview	Unity-Based Worldview
Perception	World is Dangerous	World is a Jungle	World is One
Operating Principle	Might is Right	Survival of the Fittest	Unity in Diversity
Relationships	Dichotomous	Individualistic	Just & Truthful
Ultimate Purpose	To survive & control	To win	To create unity & peace
Decision-Making	Authoritarian / Absolutist	Libertarian/Relativistic	Consultative/Integrative

3.3.3 Worldview Transformation (WT)

As previously outlined, Danesh suggests the existence of three main worldviews, with conflict-based worldviews held by the majority of individuals and societies around the world. Danesh argues that it is the absence of unity that allows for the perpetuation and existence of conflict and conflict-based worldviews (Danesh, 2006). Thus, the appropriate remedy is the creation of unity through the maintenance of a unity-based worldview. Although a worldview is constantly changing and developing, Danesh argues that process of transformation can be achieved through education. Drawing on the previous definitions of the various laws of unity, Danesh highlights that unity is a developmental process and

one that is necessary for the creation and maintenance of life itself. The worldview transformation that he suggests, naturally, seeks to move an individual from a conflict-based worldview to a unity-based worldview. Connecting with Abelson's (1988) reference to core convictions vs. peripheral attitudes, Danesh's approach clearly seeks to achieve complete change to an individual's core convictions.

The WT approach is based on the implementation of Danesh's Education for Peace (EFP) curriculum which must achieve four distinct objectives. It must: a) develop unity-based worldviews; b) Create a culture of peace; c) create a culture of healing and: d) use peace education as the framework for all educational activities (Danesh, 2006). Apart from the obvious implications of the first objective, that of course being the creation of individual and group unity-based worldviews, Danesh also highlights the importance of this occurring within a unity-based framework. All interactions and learning processes must be achieved in accordance with the principles of a unity-based worldview. For example, a parent must interact with their child in a cooperative and peaceful manner, even though they may personally disagree with the lessons being taught. The teacher must also teach in a collaborative and consultative manner to encourage participation and discussion. The second objective Danesh requires is to create an environment of peace. It is necessary for each student and for each relevant community member participating, either directly or indirectly through the project to assist in creating and maintaining trust, respect and peace. Danesh's third objective outlines the importance of healing. Due to the often traumatic events that would precede any EFP activity, it becomes necessary to also allow adequate time and space for healing. Conflicts often carry a great deal of psychosocial, moral, economic, spiritual and political wounds that may need to be addressed between the participating groups. Danesh outlines that during the implementation of the EFP program in BiH, three main characteristics of a culture of healing were identified: "*A) Mutual trust in and between the members of the participating school communities; b) satisfaction of the tripartite human needs for security, identity and meaning and; c) hope and optimism – Hope for a better future and optimism for the ability to overcome future conflicts without recourse to violence, as was the case for them in the immediate past.*" (Danesh, 2006:73). The fourth of final objective is one that is quite significant, which refers to the use of peace education as the pedagogical framework for all educational activities. Danesh argues that implementing an EFP program outside the normal school context, be it through the addition of a separate extracurricular activity during the school day, or a seminar or workshop held on weekends is insufficient. He argues that for a true transformation of

worldviews to occur, the concepts of unity and the EFP program itself must become entirely interconnected and interwoven within the existing school curriculum and structure all together. All resources and skills must be tuned toward the implementation of EFP and the achievement of unity-based worldviews should be the ultimate goal. Parallels must be drawn from all subject matter to highlight the importance of unity over conflict and how creativity and diversity are necessary aspects in development and in nature itself. The subject of math for example is in itself a symbol of unity as it is a uniquely universal language spoken by almost everyone. Mathematical formulas and equations, when proven correct, maintain to be correct regardless of the society attempting to solve them.

It was on this premise of complete curricular integration that Danesh constructed his Education for Peace Curriculum,⁴⁰ which was implemented over the course of seven years in 112 primary and secondary schools in Bosnia – Herzegovina (Danesh, 2006, 2008, Clarke-Habibi, 2005). Danesh's EFP program first began in September of 1999 in Bosnia-Herzegovina as part of the Royaumont Process⁴¹ when a three day seminar on Conflict-Free Conflict Resolution (CFCR)⁴² was sponsored by the government of Luxembourg for journalists across the Balkans. Even from this short three day seminar, one of the individuals involved with the EFP program recorded that whilst the first day and night were full of tense moments and calls from participants demanding to be switched to different hotels so that they would not be forced to sleep under the same roof as their enemies, after the conclusion of the three day workshop, participants were "transformed, displaying signs of friendship, ease and mutual trust." (Clarke-Habibi, 2005:41). The interesting results caught the attention of the Minister of Education who indicated that a similar program was needed for the children of BiH. With the subsequent approval from the various governmental authorities, the federal BiH Minister of Education, the Republika Srpska Minister of Education, two Cantonal Ministers, the local High Representative of the U.N. and with a grant from the Government of Luxembourg, a 2 year pilot project was initiated from July 2000 to June 2002 in three primary and three secondary school: Two in Sarajevo, Banja Luka, and Travni/ Nova Bila, which also represented the three main ethnic groups of BiH, Bosniak (Muslim), Croat (Catholic) and Serb (Orthodox). A staff of

⁴⁰ The Education for Peace Curriculum consists of: 1) Danesh, H. & Clarke-Habibi, Sara (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide* International Education for Peace Institute. Vancouver, Canada; 2) Danesh, H., Clarke-Habibi, Sara, & Makortoff, Stacey (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 1)* International Education for Peace Institute. Vancouver, Canada and; 3) Danesh, H., Clarke-Habibi, Sara, & Makortoff, Stacey (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 2)* International Education for Peace Institute. Vancouver, Canada.

⁴¹ The Royaumont Process was an initiative of the Stability Pact of Europe (March 1995) to promote stability, conflict alleviation and peace.

⁴² *Conflict-free conflict resolution is a unique method of conflict resolution that is built on the principles of a unity-oriented worldview. See Danesh and Danesh (2002a, 2002b).*

24 individuals including 18 Bosnian teachers from the participating schools and 6 EFP specialists from Landegg International University in Switzerland were involved. The implementation of the program involved two steps which included a) training of the teachers and staff and: b) implementation into the school curriculum.

For the initial training stage, 24 individuals were invited to Landegg University where they participated in an eight day intensive training workshop where they were introduced to and subsequently perfected the principles of worldview transformation. These training sessions covered everything from the laws of unity, to the development of worldviews, to the use of CFCR and the development of cultures of healing and peace. With the completion of the training, the participating teachers were then asked to integrate the concepts they had just learned into their subject areas and classrooms. Support was given by EFP specialists who met regularly with the teachers and assisted them with the implementation. The students participated in the EFP curriculum for two years, while extensive efforts were also made to involve the community through the school initiated regional peace events and activities that brought the participating schools and the general community together (Danesh, 2007).

The result of the intervention indicated that the EFP was an overall success with worldview transformation reported on all accounts. Worldviews were transformed not only amongst the participating school children, but their teachers, administrators, parents and community members in general. The program also received growing political interest and by the second year of implementation of the pilot project all 13 BiH Ministries of Education had endorsed the expansion of the program to all 300 secondary schools and 1,200 primary schools in a two-phase implementation plan. In September of 2003 the first stage of this new implementation began in 100 secondary schools, utilizing the experienced teachers from the initial two year pilot project.

However, before this worldview transformation approach can be merited as a successful avenue of peace education, it requires subsequent research in various conflicts. Conflicts are dynamic, complex and many times unique. While several conflicts may retain similar characteristics even with respect to root causes and motivating factors, they all remain unique. We can therefore not expect that after successful evaluation within one conflict situation that a particular approach to peace education will be equally as effective in another. If we as peace researchers wish to progress the academic and scientific inquiry of our field we must ensure that we subject our theories and ideas to rigorous scientific

evaluation. Perhaps the worldview transformation approach to peace education is indeed a successful method, but without further inquiry and testing within other conflicts, its validity might be limited.

3.3.4 Why Worldview Transformation?

With the various approaches and types of peace education currently in practice some attention will be given here as to why this particular approach was selected for further investigation. This was largely done on incorporating a socio-psychological understanding of peace education. The works of Salomon and Bar-Tal focus a great deal on these aspects and in order for peace education to become a more rigorous and viable field of scholarly inquiry and research, more linkages between psychology and peace education must be made. Although there are indeed a multitude of definitions, approaches and styles of peace education, all have the same underlying motivation, to positively alter attitudes and behaviors of individual's that assist in the creation of a culture of peace. If this can indeed be accepted as a fundamental underpinning of form of peace education, the necessity to build upon a theoretical and practical link between peace education and psychology becomes clear. Without understanding and investigating how: attitudes are formed and maintained, how they can be altered, if there are differences between core convictions and peripheral attitudes, what drives behavior, how can it be altered and of course, how can such changes be maintained over time or be meaningful, then there is ultimately little hope in creating a vibrant and scientifically oriented field of research.

The Worldview Transformation approach to peace education focuses as well on some of these important questions and more importantly, offers answers. One of the particularly unique aspects of Danesh's approach is his focus on the concept of worldview, which, by definition, addresses the core convictions of an individual. In ethno-nationalist conflicts that maintain deep societal divisions, collective identities and understandings, a comprehensive restructuring of an individual's worldview may indeed be an appropriate method or model to achieve significant attitudinal and behavioral change. Particularly in the protracted context, uncompromising and intransigent view points and hostile behaviors may become deep rooted creating the need for significant breakthrough. By focusing on incorporating the principles of WT in all aspects of a school's curriculum, rather than implementing a short-term extracurricular activity, suggests that a more comprehensive worldview change may indeed be achievable. It was ultimately based on this understanding the WT approach seemed both theoretically engaging and practically

achievable.

3.3.5 Worldview Transformation & Social Developmental Psychology

Due to the theoretical underpinnings of Danesh's work, particularly his focus on the psychological aspects of worldview formation, it is essential to explore in greater detail current research in social developmental psychology. Danesh's assumptions include discussions regarding psychological development of children, which he expresses through worldview formation and development. Furthermore, Danesh suggest that young children retain survival-based worldviews whereby they view the world as hostile, violent and uncompromising. Although not clearly identified by Danesh, his survival-based worldview orientation assumes a highly prejudicial outlook or society. There are currently three major theoretical foundations which attempt to explain the development of prejudice amongst children and thus worth exploring in greater detail.

The first of these three theories is the concept of emotional maladjustment which is largely based on the work of Adorno, Frenkel-Brunswik, Levinson & Sanford (1950). In their work, the authors suggest that prejudicial views and beliefs are manifestations of a harsh, strict or violent upbringing. When raised in harsh and strict conditions, it is suggested that the children develop a great deal of frustration, anger and hostility toward their parents or guardians. These frustrations and negative feelings are thus directed toward weaker or disenfranchised groups within a society that is often representative of ethnic minority groups. According to Nesdale (1999a) however and more relevant to this research, is that this theory of emotional maladjustment does not suffice in explaining uniform out-group prejudice. As has been discussed earlier, the case of Cyprus involves a high degree of in-group conformity and out-group prejudice which is maintained through adherence to broad collective narratives. In such societies it can be more easily accepted that broader out-group prejudices are the result of broader socio-cultural, political and economic factors that affect the in-group in a uniform manner. A collective trauma however may fall in line with the concept of emotional maladjustment and perhaps be an important aspect of collective prejudice. However, collective trauma can only be achieved through the maintenance of a collective narrative. In Cyprus for example, the Greek Cypriots largely view themselves as the victims and that they have suffered a great injustice. Connecting this aspect of collective trauma to the concept of emotional maladjustment suggests that a form of collective maladjustment may indeed occur in societies that have strong adherence to collective narratives and that have or perceive they have suffered a significant violent

trauma. While emotional maladjustment may indeed assist in offering explanation of prejudice of specific individuals and children it does not allow for a broader understanding of the formation of uniform prejudice.

The second of the three main theoretical foundations is described as social reflection with suggests that the development of prejudice among children occurs as a reflection of societies view. Transmitted largely through parents, teachers, friends and the broader community, social reflection suggests that children learn to develop prejudice through observation and imitation. Although several studies have indeed found correlations between ethnic attitudes and opinions between children and their parents, correlations remain generally low (Bird, Monachesi & Burdick, 1952; Harris, Gough & Martin, 1950). Other scholars, utilizing these findings have suggested that due to the low degree of correlation, it is largely incorrect to assume that children are merely empty vessels that are filled with societies' prejudice and views (Brown, 1995; Milner, 1996; Davey, 1983). The extent to which social reflection plays a significant role in the development of ethnic prejudices in conflict societies still requires additional investigation. Indeed such assumptions may in fact prove to be more highly correlated within such societies. In the case of Cyprus for example, the majority of young children and adolescents generally have a low degree of interaction and communication with the 'other' and thus their attitudinal associations are formed largely from individual cognitive development and through social reflection. In highly divisive societies whereby adherence to the collective narrative is tightly controlled, the extent to which social reflection influences the development of ethnic prejudice may indeed be more highly correlated.

The third of the main theoretical foundations is described as sociocognitive theory (Aboud, 1988) and asserts that a child's views and attitudes toward an out-group are ultimately dependent upon the child's perceptual and cognitive development. According to this theoretical foundation, it is believed that initially a child's out-group attitudes and beliefs are largely formulated around perceptual or emotive factors early on and cognitive factors in later stages of child development. During earlier years, this theory suggests that there is greater preference toward the in-group and fear of the unknown and the incomprehensible is also represented as fear or uncertainty of the out-group. By the age of seven, cognitive development and increase in critical thinking (Flavell, 1963) results in the ability to identify individuals rather than collective homogenous groups and comprehension of individual qualities is enhanced. This also corresponds to a child's shift in focus from

themselves and their preferences, older children focus more on other groups and individuals as members of different groups. This approach seems to correlate with Danesh's assumptions that during early years, children will retain survival-based worldviews. As children retain internally focused beliefs and views, they are primarily concerned with their own success and survival at the expense of others. Furthermore, as a child's cognitive ability increases around the age of seven and they begin to distinguish individual characteristics of out-group members, Danesh similarly suggests that individuals develop and progress toward less adversarial worldviews.

In his review however, Nesdale (1999a) suggests that these three theoretical foundations are insufficient to understand the social motivations of children's prejudice. In this regard, he suggests that social identity theory (SIT) (Tajfel & Turner, 1979) is more appropriate. According to SIT, prejudice and discrimination toward ethnic out-groups ultimately derives from an individual's desire to identify, comply and belong to a social group. Naturally, association with a social group serves to enhance the individual's self-esteem. The in-groups is thus largely perceived as a homogenous group with common favorable characteristics, while out-groups are perceived to be dichotomously opposite with less favorable qualities. When examined in contrast to Danesh's theory of worldview, some common theoretical foundations can be found. Danesh suggests that conflict-based worldviews retain generally negative views of the out-group. When retaining a survival-based worldview, an individual would ultimately retain strong in-group vs. out-group views, effectively viewing the out-group not only in prejudicial or discriminatory terms, but as threats to the existence and survival of the in-group. In a survival-based society, each sub-group is primarily concerned with their own survival and hostilities between the various groups' remain incredibly high. An identity-based worldview is perhaps more closely associated to the SIT as an identity-based world is largely centered on competing individual groups. Danesh suggests that in an identity-based world, individuals and societal groups aspire to assert their uniqueness and individuality on a diverse and multi-group society. According to Danesh such a worldview is adversarial and the premise of existence is to succeed at the expense of others. Therefore, out-groups would naturally be viewed with in a negative connotation as potential threats to the individuality and success of the in-group.

Furthermore, Nesdale (2007) suggests that children who display ethnic prejudice pass through a four stage process of sequential development. The first phase, *Undifferentiated*,

is expressed among children between 2-3 years of age whereby racial understandings and interpretations are unfamiliar to the child. Due to limited cognitive and emotive development, their interactions are largely random. Phase two, *Ethnic Awareness*, begins to emerge around the age of three where identification of out-groups is cognitively possible. During phase three, *Ethnic Preference*, children begin to recognize and understand their inclusion in self-identified in-groups. Phase four, *Ethnic Prejudice*, contrasts with Aboud's (1988) claim that ethnic prejudice begins to diminish at the age of seven where cognitive ability begins to expand and ultimately suggests that it is in fact at this age that ethnic prejudice becomes crystalized. Nesdale suggests that it is the: a) acquisition of ethnic constancy; b) acquisition of social cognitive skills and; c) social identity process that allows the crystallization of ethnic prejudice.

From Nesdale's work an important aspects that can be learned with respect to social developmental psychology and Danesh's theory of worldview is that his theoretical assumptions are largely based upon the sociocognitive theoretical foundations of social developmental psychology. Although Danesh does not explicitly address how worldview development corresponds to out-group prejudice, according to his theoretical assumptions, it appears logical to expect that negative perceptions toward out-groups would be highest within the survival-based worldview. During this stage, almost all other individuals and groups are viewed as hostile forces that are ultimately seeking to guarantee their own security, safety, food and shelter by removing yours. At the individual level, Danesh asserts that the survival-based worldview is dominant as children lack the cognitive developmental skills to identify individual characteristics and uniqueness, which corresponds to the sociocognitive theoretical assumptions. The second assumption that after the age of seven and expansion of cognitive abilities, out-group prejudice begins to erode also appears to connect with Danesh's theory. Although Danesh suggests that individual progression moves from survival-based to identity-based, and that both are conflict-based, this progression is ultimately towards a lesser expression of a conflict-based worldview. Although at an identity-based stage of development, competition is the main mode of decision-making and each individual person and group aspires to achieve success at the expense of others, it in fact represents a progression towards the unity-based worldview, which would naturally be void of ethnic prejudice and discrimination. At an individual level, Danesh asserts that progression toward an identity-based is achieved at the age of adolescence. During this stage of individual development, greater focus and attention is given to fostering and attaining individuality and uniqueness. Although

adolescence occurs largely past the developmental age of seven, the underlying assumptions of Danesh that cognitive development corresponds to worldview progression is indeed comparable to the sociocognitive theory of prejudicial development.

From Nesdale's (1999a) work however we draw the conclusion that a multitude of factors is primarily responsible for the formation of ethnic prejudice in children and that there is no universally accepted recognition of childhood development and ethnic prejudice. In a subsequent study, Rutland (1999) also highlights doubts toward Aboud's (1988) cognitive developmental theory which would also serve to question the validity of Danesh's theory of worldview progression. It is indeed clear that there is no confirmed progression in the development of ethnic prejudice in children. The work of Piaget & Weil (1951) and Nesdale's (1999a) assumptions of sequential development of prejudice both suggest that at young ages children should retain non-prejudicial viewpoints which contradicts Danesh's theory that young children would retain survival-based worldviews.

Within the context of Cyprus and according to Psaltis (2011) the ethno-nationalist control over media and education promotes homogenous collective narratives which suggest an increase in out-group prejudice as children age and become more socialized within the conflict. This also represents a significant weakness of Danesh's theory as it asserts a universal progression of worldview, regardless of conflict contexts or local dynamics. According to Danesh, as an individual develops, they should progress toward a unity-based worldview, however in the case of Cyprus, the opposite appears to be true (Spyrou, 2002; 2011). At a young age, children are not fully socialized nor cannot completely comprehend the dynamics and complexities of the conflict and thus out-group derogation should be minimal. As they develop, expand their cognitive abilities and begin to socialize within the conflict context, their out-group prejudice should increase rather than decrease. In lieu of this discussion, the results will also be interpreted within the framework of social developmental psychology which apart from adding important lessons to peace education in protracted ethno-nationalist conflicts, may also serve to reinforce social developmental psychological theories on the subject of ethnic prejudice in children. This will be explored in greater detail in chapter five.

3.4 SUMMARY

This chapter sought to explore the key approaches to peace education and offer an in-depth understanding of the worldview transformation theory of H. B. Danesh. It has been noted that there exists a multitude of approaches to peace education, but regardless of their similarities and differences, the WT approach is particularly unique as it seeks to integrate within the existing curriculum. Recognizing this distinction, it is suggested that the various approaches to peace education can be understood in the context of formal and informal approaches. Formal approaches involve aspects of the direct approach as prescribed by Bar-Tal and Rosen (2009) and thus, apart from aspiring to be completely integrated into the school curriculum, also seeks to achieve fundamental change in an individual's core convictions. Informal peace education seeks the development of certain skills and is often accomplished through supplementary or out-of-school approaches.

According to the worldview transformation theory of Danesh, a worldview is largely composed of subconscious elements and draw parallels with Abelson's (1988) identification of core convictions that are rigid and at the heart of our behaviors and attitudes. Danesh argues that a complete worldview transformation is possible and thus suggests that an individual's core set of convictions can be entirely replaced or reframed through his approach. Previous implementation in the case of BiH showed resounding success with complete transformations occurring in all contexts. This section has also compared and contrasted Danesh's theory to those within the field of social developmental psychology which suggest that his theory is comparable to that of sociocognitive development. However, from the discussion on social developmental psychology it is clear that there is no sufficient understanding of the progression of ethnic prejudice among children and that in fact Danesh's theory contradicts many of the more recent developments and understandings in the field of social developmental psychology. The proceeding chapter will explore the methodological aspects of the intervention carried out in this research.

CHAPTER 4: METHODOLOGY

4.0 OVERVIEW

This chapter will outline the methodology and configuration of the quasi-experiment including the: a) method of data collection; b) population; c) development of research instrument; d) preliminary testing and; e) method of data analysis

An EFP program similar to that which was implemented in BiH was organized and executed in four primary school classrooms, in three separate schools over the course of one academic semester. Volunteer teachers were selected who had a degree of predisposition to the principles of the worldview transformation to ensure intrinsic motivation and implementation of the curriculum. The selection of extrinsically motivated teachers was avoided as it could create implementation problems. Bar-Tal (2002) in his analysis of the key components and aspects of peace education identifies that it is teacher dependant. The success of peace education, he suggests, depends to a large extent on the skills, abilities, and desire of the teacher. If the teachers themselves do not accept the basic concepts and principles of peace education then it is highly unlikely that they will be transmitted to the students. This was the premise for insisting, in this intervention, on the use of volunteer teachers to ensure that not only do they subscribe to the ideas and principles of peace education, but that they will also actively ensure its implementation. Approval was also requested from the Ministry of Education, school principals and parents. The selected teachers would be educated on the principles and foundations of the EFP model and given ideas and examples on how these principles could be implemented within their classrooms. Specific examples were obtained and reviewed from the BiH-EFP program, while teachers were encouraged to construct their own lesson plans, in accordance with Danesh's focus on creativity. While the original research goals included involvement and analysis within the Turkish Cypriot community, logistical arrangements with respect to translations proved too large for this particular intervention.

Pre-testing was firstly conducted to determine and assess the students' worldview characterization and control classrooms were established in each school in order to account for any general societal or local fluctuations that may impact the attitudinal change of the students. Post-testing was carried out after the successful completion of the EFP program and compared with the initial assessments.

4.1 METHODOLOGY

Due to the nature of this intervention and the need to re-create Danesh's EFP within Cyprus, it was determined that use of data from published sources and reliance on secondary sources would be insufficient and inappropriate for this context. Due to the fact that the main objective of the intervention was to determine and evaluate cause and effect via the creation and implementation of an EFP within Cyprus, the collection of new data was imperative. When reviewing the various methods of data collection it was necessary to ensure that the method would allow for the research questions and hypotheses to be answered. It was identified, through the literature review and theoretical background, as discussed in the previous chapter, that the primary aim of all peace education is, first and foremost, to create attitudinal change to some degree. Whether or not that attitudinal change should be supplemented with behavior change is still debatable within the scientific community and thus, it was concluded that analyzing behavioral change would be excluded from this particular intervention. Thus, the central focus of the intervention was to examine the degree of change in the individual's core convictions. In order to account for this change, it was necessary to evaluate various forms of attitudinal measurement and select or develop the appropriate instrument.

4.1.1 Method of Data Collection

Data for this research was collected through the use of close ended, structured, self-administered questionnaires. The specific aspects of data collection dealing with the selection of the sample population and the design and testing of the research instrument will be explored in detail below.

4.1.2 Population

Selecting an appropriate sample for this intervention was crucial to ensure validity of the results. Many questions surrounding the size and demographics of the sample had to be properly addressed. The challenges that were presented deal with: a) implementation of the intervention; b) teacher volunteers and c) logistics and adequate resources. The main issue faced when considering the relevant sample for this intervention, lay with the unique challenges of the implementation of the intervention itself. As discussed in chapter three, the EFP curriculum of Danesh focuses on the integration of its concepts within all aspects of the existing curriculum. The concepts of unity and creativity were required to be integrated into all aspects of the course curriculum. It must become a daily activity and involve all sciences including Math, Science, Geography, Geology, History, Art and

Music. Creating an EFP program within the context of a summer camp or weekend training workshop would be insufficient. The EFP concepts must be fully integrated into the student's daily activities. This unique requirement posed interesting questions and created complications. Initially, the intervention had been designed to be implemented within the context of one primary and one secondary school within both Cypriot communities specifically to ensure that a formal approach to the program was adopted. The requirement to have the EFP program implemented within all subject matter is of key importance and could only be assured by having the inclusion and cooperation of the entire schools. As students cycle through classrooms and through subject specific teachers, it would be necessary for all teachers to embrace the EFP concepts. Subsequent analysis revealed additional questions with respect to implementation. Firstly, within the context of Cyprus, attitudes and opinions with respect to the Cyprus issue itself are highly divisive and highly sensitive. Furthermore, as can be expected, such divisive attitudes and opinion permeate within professional services, including teaching and education. In a recent study, Michalinos Zembylas (2011) found that Greek Cypriot teachers were equally as politicized as any other group within Cyprus society. As can be expected, Zembylas found that Greek Cypriot teachers could be generally categorized into: a) negative anti-reconciliation positions and; b) positive pro-reconciliation ones. In an earlier study, Zembylas (2010) found that many teachers viewed Turkish Cypriot children in racial or ethnic contexts and thus may even, without realizing, be constructing racist regimes within their classrooms. In this study, it was expected that the racial opinions of the teachers would be hidden from the researcher, but on the contrary they were clearly stated and further justified due to the protracted political conflict. Their ambivalence toward recent government initiatives to create and sustain a culture of peaceful coexistence between Greek and Turkish Cypriots as a central aim of the 2008 – 2009 educational objectives was also uncovered during a relevant study (Zembylas, et al., 2011). More specifically, in a study conducted amongst Greek Cypriot teachers, the manifestation of their emotions and their comfort in pedagogically engaging in peace education was also examined (Zembylas, et al, 2012). In this intervention, Greek-Cypriot teachers participated in a series of informal peace education workshops which aimed at engaging teachers in exploring and critiquing conflict and peace education issues. The study highlighted many feelings of anxiety, uneasiness and distress when attempting to create lessons based upon the new educational objectives. Of particular note was the level of discomfort expressed by teachers by having the government initiative forced upon them without much consultation and collaboration. The study acknowledges and highlights systematic “feelings of discomfort involved in

engaging with the topic of conflict and peace education, both generally and specifically in Cyprus.” (Zembylas, Charalambous & Charalambous, 2012:1080). From the above mentioned studies it was recognized that the selection of teachers to participate and implement the EFP program would be exceptionally challenging. With many reservations to the recent government initiatives and political charged viewpoints permeating into the classrooms, it was believed that enlisting entire schools would be exceptionally difficult. Ultimately, this method of implementation was abandoned in order to ensure successful implementation of the EFP program. Although permission from the Ministry of Education and the relevant school headmasters could be obtained, it is ultimately the teacher that would be responsible for implementing the EFP program. Thus, recruiting teachers who were ambivalent, extrinsically motivated, or even against the principles and theory of worldview transformation would be exceptionally problematic with respect to the results of the intervention. Should the program have been initiated without due diligence in the selection of the teachers, there could exist substantial implementation problems. It was postulated that a comprehensive student and teacher evaluation mechanism could be created to ensure that the teachers were indeed implementing the EFP program appropriately, but it was concluded that any evaluation mechanism would ultimately be unnecessary. Firstly, if an evaluation was conducted and the findings revealed that the teacher was in fact not implementing the concepts and principles of the WT approach, effectively, little could ultimately be done to correct the situation. Secondly, an un-supportive teacher could simply display that the principles and ideas of the WT approach were being implemented when being directly reviewed by the researcher. It was thus essential to ensure that the program was being implemented even when the researcher was not present or not evaluating the teachers. Therefore, the selection and participation of the teachers relied heavily on intrinsic motivation. Danesh highlights that in order for an EFP program to be successful it must be composed of local examples, initiatives and designs. Having teachers who are reluctantly participating in the intervention would certainly negate any such creativity.

Therefore, it was ultimately decided that recruitment of entire schools may pose exceptionally challenging to the intervention and possibly create serious implications with respect to the validity of the results. Furthermore, should one teacher of a secondary school refuse or be unwilling to participate, it would seriously impact the validity of the intervention as it would bring into question the major theoretical assumptions of Danesh’s approach, that is the inclusion of the EFP concepts in all subject matter. The EFP program

must be implemented within all subjects and having lessons operate outside the scope of the EFP program may bring into questions the entire findings. It was thus decided that the most relevant population for this intervention would need to be comprised of volunteer teachers and classrooms. By presenting information about the planned intervention to teacher groups and schools and having only volunteers subscribe would ultimately ensure that: a) teachers would be intrinsically motivated and willing to implement the EFP program; b) they have a generally positive inclination to the program, its concepts and goals and; c) they did not pose social or racial biases or discomforts as exposed in earlier experiments. It was also decided that the volunteers would need to be primary school teachers. The primary school teachers are responsible for the entire curriculum and teach their children all subjects from Math to Sciences and from Art to Biology. Due to the requirement of the EFP program that the concepts and principles be implemented over all subject matter, volunteers from secondary schools would not be eligible unless their entire school subscribed to participate in the intervention as well.

Before volunteers could be sought however, it was firstly necessary to secure governmental approval for the intervention from the Ministry of Education. An application was thus submitted in late March of 2011 (Appendix A). In May the Ministry granted permission for the intervention and outlined that the program could be implemented over the course of one academic semester, upon securing final approval from the relevant school headmasters and parents. In order to find willing teacher volunteers that generally agreed with the EFP concepts, contact was first made with the Greek and Turkish Cypriot Teacher's Platform, *United Cyprus*. Naturally, this seemed as the most appropriate venue to begin the search for volunteers as the teacher members favored generally reunification and aspired to overcome social biases within their classrooms. A summary of the project was drafted and circulated to both divisions of the platform. (Appendix B) A total of 12 teachers ultimately expressed their willingness to participate in the study. Nine of the teachers were from Greek Cypriot schools and three from Turkish Cypriot schools. Participation of the Turkish Cypriot community was generally low due primarily to language barriers as the Turkish Cypriot teachers possessed inadequate English. Due to the existing literature and the planned bi-communal nature of the intervention, satisfactory knowledge of English was listed as a pre-requisite for participation in the intervention. In order to ensure the participation of the Turkish Cypriot teachers, material would need to be translated into Turkish and live English-Turkish translators would be required during the orientation and training workshops. Due to a lack of funding and insufficient resources,

these necessary translations could not be secured and the three Turkish Cypriots teachers ultimately were unable to participate in the study. It should be noted however that additional interest was expressed from other Turkish Cypriot teachers however they were not primary school teachers and thus could not participate in the intervention. The scope of the intervention was thus limited only to the Greek Cypriot community. Of the nine remaining Greek Cypriot teachers, one was disqualified from participation in the intervention as he was a substitute teacher and would only receive information as to which classroom he would be substituting for immediately prior to the beginning of the semester. While the teacher could still be trained and oriented with the EFP concepts and principles ahead of time, there would be insufficient time to request appropriate approvals from the relevant headmaster and parents of the students. A second volunteer eventually dropped out of the study, prior to the commencement of the teacher orientation and training workshops, citing increased workload and administrative responsibilities. In order to satisfy the Ministry's requirements, permission was then sought from the relevant school headmasters. All school headmasters, with the exception of one, granted permission to conduct the intervention. The remaining volunteer teachers had each been granted approval from their relevant headmasters were then subsequently invited to a two day intensive training workshop. The aim of the workshops was to: a) introduce the teachers to the concepts and principles associated with the EFP program and b) explore sample lesson plans and discuss methods of implementation. The orientation training workshops were held in December of 2011 (Appendix C).

With respect to the concepts and principles of the EFP program, the teachers were introduced to the central concepts and components, including unity, creativity, diversity, growth and development. Teachers were also introduced to the concept of worldview, how it is formed, what it is composed of and what are the various types of worldviews. The teachers were also introduced to other relevant components central to Danesh's EFP program and were provided with their own copy of the Education for Curriculum Manual as published by the Education for Peace Institute.⁴³ The initial orientation and introduction of concepts was conducted in the first day of the training, with the second day reserved for discussions on implementations and sample lesson plans. During the second day of the training workshop, teachers discussed with the researcher and amongst themselves possible methods of implementation. Sample lesson plans were provided to the teachers and new lessons were also created and discussed amongst the group. Creativity and unique

⁴³ Permission to copy and distribute the Manual was obtained from H. B. Danesh and the Education for Peace Institute.

approaches were encouraged as the EFP program recognizes the importance of unique and local experiences. *“Recognizing that each classroom and community has unique characteristics, we invite the educators using this manual to experiment with the materials presented here and to find creative and original ways of integrating them into the discourse of your respective classrooms and wider school communities.”* (Danesh et al, 2007, p. viii). The teachers and the researcher remained in constant communication throughout the intervention to answer and discuss additional questions, concerns and inquiries. Teachers were also presented with a draft curriculum timetable devoting certain weeks to the focus of specific subjects. The first few weeks for example were dedicated to the implementation of Module 1, being the Concept of Unity. At the end of each Module, discussions were held with the teachers to ensure that there were no issues with implementation and that the subject matter was comprehensible to the students. Teachers were also advised to take additional time, if needed, before continuing to the next module to ensure that the students grasped the concepts. In this respect the teachers worked exceptionally well in devising their own lesson plans and drawing on their own experience in devising relevant lessons that could accurately and effectively communicate the material.

After the completion of the training workshops, parental approval letters were drafted and forwarded to the seven remaining classrooms (Appendix D & E). All but one classroom received an adequate level of parental approval, of over 50%. The one classroom which received lower than 50% parental approval was thus dropped from the intervention. The final four classrooms composed of: two first grade; one second grade and; one sixth grade classroom. These four classrooms represented a geographical and demographical mix between urban and rural settings and from various regions of Cyprus. After the necessary approvals had been secured a secondary non-participating classroom was designated by the relevant headmasters of each school as a control. The control classrooms were naturally from the same schools as the intervention classrooms and were similar to the age of the students in the participating classrooms. A total of 64 students composed the intervention group that would be involved with the EFP program and a further 42 from the control classrooms.

4.1.3 Development of Research Instrument

In order to develop a research instrument that would be suitable for this intervention, an analysis of the various forms of survey research techniques was undertaken. Use of

personal interviews was first and foremost analyzed as a possible research instrument. It was noted that utilization of personal interviews did indeed have many benefits. These include higher response rates and decrease in incorrectly completed surveys however the negative aspects of such interviews were also noted. Due to some of the limitations discussed earlier, in specific those associated with perpetuating cultural biases, it was noted that survey responses may contain a high degree of social desirability and it was particularly necessary to address and confront this issue. It is well known that the level or degree of social desirability varies with respect to a surveys mode or method of administration (Sudman & Bradburn, 1974). The phenomenon of social desirability has been well documented and can be referred to as *response bias* (Rezmovic, 1977), *socially desirable responding* (Zerbe & Paulhus, 1987) and *response distortion* (Potosky & Bobko, 1997). Thus, in an effort to reduce the degree, if any, of social desirability, the option of using personal interviews was removed. The possible effects of the interviewer (the researcher) conducting the interviews also raised questions of possible negative influences. The physical characteristics of the interview, including posture, voice, gestures, age, weight and gender have all been found to influence face-to-face interview results (Hill, 2002; Flores-Macia, 2008; Eisinga, 2011). One of the major limitations of using face-to-face interviews for this intervention was the logistical arrangements which would require the researcher to devote considerable time and resources to interview the many students. Other survey methods were also analyzed including telephone, internet and mail, however these methods proved inappropriate for this intervention due to scope, cost and time. It was therefore decided that self administered longitudinal surveys would be the most appropriate instrument for this intervention. Such a survey proved to be the most cost and time effective and most likely to reduce instances of social biases.

The design of the survey itself was separated into two main components. (Appendix F) The first component, labeled as worldview identification, was designed to gauge students' worldviews in accordance with Danesh's five worldview defining characteristics. Five questions were designed that correlated to Danesh's worldview characteristics and 3 multiple choice answers were given that each represented one specific worldview. For example, with respect to *perception*, a single question asked, "*The world is...*" and participants were requested to select one of the three multiple choice answers. The three answers were: a) dangerous (survival-based); b) full of unique individuals (identity-based) and; c) peaceful and one (unity-based). Additional questions were formulated that corresponded to all of Danesh's worldview defining characteristics. The second component

of the survey sought to investigate whether the previously defined worldviews translated into every day or real world attitudes. This was done as an additional step to expose instances of social desirability and identify any potential flaws in the design of the research instrument in preliminary testing. For example if a participant selected those characteristics that identify with the unity-based worldview, but were subsequently negative with respect to their attitudes and beliefs concerning the 'other' and in expression of empathy and understanding, than it would be evident that either: a) the individual did not answer the worldview identification questions accurately or honestly or; b) the individual was adhering to collective narratives or perpetuating biases with respect to the Cyprus issue. The questions in the second component centered on the participant's attitudes of the Cyprus problem and were based on the characterization of attitudes by Galtung, (2000). Galtung identifies attitudes as: a) how we see/perceive ourselves; b) how we see/perceive the 'others' and; c) how we see/perceive the conflict. A series of questions were designed that asked the participants in various forms to essentially answer these three questions. The final survey contained a total of thirty-six questions which included two identity identification questions and five calibration questions.

The calibration questions were included due to concerns of the age of the participants. Extra attention was given when creating the questions and the writing itself took place with direct consultation from the teachers to ensure that the language and wording would be age appropriate and comprehensible. The calibration questions were also utilized to ensure that the students, particularly those in the lower age groups, adequately grasped the range of answers, as associated with the five-level Likert scale. In order to ensure comprehension, the language of a traditional Likert scale (Strongly agree, neutral, agree) was altered, again to be more age appropriate. Furthermore, friendly cartoons were used to supplement the meaning of the various answers with facial emotions that would be easily understood by the children. The use of pictures in questionnaires has been in place for some time and is traditionally used by psychologists, teachers and researchers in situations when a participant's reading ability is inadequate (Zhagn, Lam, Brimer & Rodriquez, 2002; Chambers & Craig, 1998). Use of pictures for this study was concluded based upon experimental results and research that show a positive correlation to comprehension and the use of images (Measelle et al., 1998; Kear, Coffman, McKenna & Ambrosio, 2000; McKenna & Kear, 1990; Reynolds-Keefer & Johnson, 2011).

4.1.4 Preliminary Testing

The preliminary testing was conducted amongst ten students, five first grade and five second grade students, in order to answer four primary questions: a) whether the students would understand the terminology and language of the questions; b) whether they could accurately use the five level Likert scale; c) whether a valid representation of students' worldviews could be gauged and; d) whether the use of the child friendly cartoon faces with various expressions, could be correctly interpreted by the students (Appendix G). The preliminary testing proved instrumental and brought forward several possible instances of concern. With respect to the level of comprehension, the testing proved that most of the questions were indeed child friendly and could be understood by the various age groups. Some concern was raised by the participating teachers over the wording and the difficulty of some students in initially grasping the context of the questions and thus a few minor alterations were made to specific questions with respect to the language used.

The second aspect to be examined during the preliminary testing related to the students' ability to accurately and effectively use the five-level Likert answers. There was some initial concern that a five-level scale may not be fully understood by the students, particularly when discerning between moderate and extreme answers to the same emotions. This was the primary function of the calibration questions which asked the students straightforward and simple questions that were specifically designed to trigger extreme and moderate responses. For example, questions were posed that ask the students whether: a) they were a boy; b) they were a girl and; c) they lived in Cyprus. For these answers only strong associations should be accepted (strongly agree vs. strongly disagree) and this was indeed the case with most of the answers. This showed that the students understood the differences between the moderate and extreme opinions.

Thirdly and one of the more critical aspects of the preliminary testing, was the effectiveness of the instrument in accurately representing the worldview of the participants. This was indeed crucial as inaccurate assessments of the students' worldviews may lead to incorrect assumptions with respect to the effectiveness of the intervention. In this regard, the preliminary testing was crucial and brought forward a significant issue of concern. As was explained previously, the initial section on the assessment of worldview was created in a multiple choice fashion. Students were asked a series of questions that corresponded directly to Danesh's characterizations of worldview with three possible answers each. Each one of the answers reflected and corresponded to one of the three worldviews. In all of the

worldview determining questions, almost all the students selected answers that corresponded with a unity-based worldview. While it can and should be expected that young participants have a more positive outlook or perception of their world, relationships and goals, it was felt that having the question in a multiple choice format, may result in answers being formulated due to social desirability. Additionally, from the literature previously analyzed, it was identified that, according to Danesh, worldviews are highly complex and more importantly, may often contain aspects of other worldviews. While an individual may view relationships as dichotomous (survival-based), he or she may also believe that the ultimate purpose in life is to win and be successful (identity-based). This multi-faceted worldview could not be accurately depicted when utilizing multiple choice answers as individuals may have varying degrees of approval or disapproval for specific characteristics. Multiple choice answers may also lead to a desire among participants to select the correct or most appropriate answer. Such action is clearly detrimental to an investigation into the attitudes and opinions of individual, as there is no right or wrong answers when discussing opinions and beliefs.

It was thus decided that the first component of the instrument be re-designed. The amount of questions in this first section was also subsequently increased to create 3 questions for each worldview characteristic. The three questions would each be worded in a manner that would indicate support of each worldview's interpretation of each characteristic. For example, the first question on operating principle would state that, "it is ok to hit someone to take what I want." This statement is naturally representative of the survival-based worldview. Two other questions were subsequently presented that stated: a) It doesn't matter if other people get hurt, just as long as I don't (identity-based) and b) we should not hit each other, we are all the same (unity-based). The ability for the participants to now select their range of approval or disapproval for each of the three statements would allow for a more accurate assessment of that participant's concept of operating principle. Lastly, the preliminary testing also sought to test whether the child friendly cartoon faces were accurate depictions of emotions and more importantly that they could be understood by the students. The students appeared to encounter no difficulties in correlating the images with the relevant emotions and the teachers noted that the use of the cartoon faces made the experience fun and enjoyable for the students.

With the conclusion of the preliminary testing and the appropriate changes being made to the instrument, the pre-survey calibration questions were removed as the design and

wording of some questions was clarified and made more age appropriate. The multiple choice questions were removed and the first component of the survey was re-designed to allow for five level Likert responses. Additional questions were added to the first component to expand upon the identification of the participant's worldview and to allow for a more variable analysis (Appendix H).

4.1.5 Method of Data Analysis

Analysis of the data obtained for this intervention was achieved through qualitative analysis of pre and post intervention data. Pre and post testing was critical in order to gauge the degree, if any, of attitudinal change and worldview change of the participants as a result of the EFP program.

Pre-testing

The pre-intervention surveys were sent to the relevant teachers of the participatory and non-participatory classrooms, in January 2012 for the second half of the school year, 2011 – 2012. The pre-testing data was collected directly by the students without teacher interference. Naturally, the teachers were permitted and instructed to assist the students in completing the questionnaires only when questions pertaining to comprehension and interpretation were raised. These initial results were entered into SPSS for statistical analysis and the benchmark worldviews and attitudes were established. The pre-testing results were also analyzed for any discrepancies including incorrectly completed questionnaires that would render their use invalid. Coding of each of the demographic questions, asked at the beginning of the survey, which included age, school, gender and class was completed. The student answers to the five-level Likert scales were also coded with 1 representing strongly agree answers and with 5 representing strongly disagree answers. The mean scores for each answer were calculated which included the answers of the non-participatory classrooms to form an overall assessment of the worldview of the students. These results, along with the complete results of the intervention will be further analyzed in Chapter five.

Post-testing

Following the conclusion of the academic semester and the EFP program, the same questionnaires were again delivered to the relevant classrooms. The teachers facilitated the completion of the surveys in the same manner as had occurred during the pre-testing. The student answers were again coded in the same manner as per the pre-testing and matched

with the individual pre-test answers. The mean scores were again derived from each question. An overall assessment of the worldviews and attitudes of the students was again formulated and compared with the results of the pre-testing alongside the comparative results of the control groups.

General

It was necessary to ensure that the data obtained from this study could be interpreted correctly and more importantly be used in the appropriate manner. What was of initial concern during this intervention was developing a system in which an individual's worldview could be mapped and interpreted. As was outlined in chapter three, worldviews are complex, dynamic and evolving organisms that are constantly fluctuating. More importantly they are derived from a collection of experiences, education, social constructs and philosophical assumptions. This represented unique challenges in creating a viable research instrument. The final research instrument sought to allow participants to rank their level of approval or disapproval for each of the five defining worldview characteristics individually, rather than having participants select the worldview directly that he or she felt most appropriate. This was mainly done to avoid desirability biases in the answers. It is crucial at this stage to note that the research instrument and intervention did not seek to secure a comprehensive understanding of the participant's worldview, but rather test its general orientation. The range of variables that influence the creation and sustain the existence of an individual's worldview is far too complex to be entirely mapped within the context of this intervention. The holistic mapping of an individual's worldview should be conducted in subsequent research that should utilize psycho-metric analysis as well. What can be expected however from this particular intervention is the formation of general insight or window into the participant's worldview, their general inclinations and their core beliefs. The ability to probe into the core beliefs of the individual is fundamental in order to extract a valid sample of the respondent's worldview.

In order to effectively gauge the participant's worldview it was necessary to bring the various questions and defining elements together into a single analysis. As was described in the previous section dealing with the development of the research instrument, it was noted that in order to capture a greater sample of the individual's worldview three individual questions were asked that were based on each of the five worldview defining characteristics and on each of the three worldviews themselves. A visual representation of this arrangement can be seen in the table below.

Table 2: Research Instrument Question Classification

Characteristics	Survival-Based Worldview	Identity-Based Worldview	Unity-Based Worldview
Perception	Survival-based statement	Identity-based statement	Unity-based statement
Operating Principle	Survival-based statement	Identity-based statement	Unity-based statement
Relationships	Survival-based statement	Identity-based statement	Unity-based statement
Ultimate Purpose	Survival-based statement	Identity-based statement	Unity-based statement
Decision- Making	Survival-based statement	Identity-based statement	Unity-based statement

By structuring the questions in this manner it was expected that if an individual approved more of the unity-based statement with respect to perception, that their approval of survival-based and identity-based statements should be lower. The benefit of utilizing this method rather than the multiple choice arrangement was that individuals could still express their emotions and feelings toward the other statements without rejecting them entirely. An individual could in fact be between worldviews or favor a specific worldview only slightly more than another. These subtle differences were important to identify and were even more important in formulating the general assessment of the individual's worldview.

In order to be able to give an accurate assessment of the students' worldviews the means of each of the fifteen worldview identification questions was calculated and entered in the same fashion as the chart above. This allowed for a more in-depth view and analysis of the students' worldviews and which specific characteristics they were more inclined to support or disapprove of. In order to assess which worldviews the students' favored, the overall mean across each of the five characteristics for each of the three worldviews was calculated. This would allow a more general understanding of the degree of support or disapproval for an entire worldview. After some insight into the worldview of the students was formulated, the results would be compared to the second section of the survey which was designed to test whether this worldview would be sustained in more practical applications. Students were asked a series of questions that utilized Galtung's definition of conflict attitudes that focused on perception of 'themselves' the 'others' and the 'conflict'. The answers to these specific practical questions were coded and entered into SPSS and subsequently grouped into negative, positive and transcendent answers. This coding aspect will be discussed in further detail in the proceeding chapter. The post-testing data was

collected, coded and analyzed in the same format and compared with the results of the pre-testing data. Derogations in worldview were firstly analyzed by cross-tabulating the results of the first section with the results of the second section. Utilizing post-test scores with pre-test scores as covariates was conducted and utilized as the most appropriate instrument to measure the effect of the intervention (Dugard & Todman, 1995).

4.2 SUMMARY

This chapter sought to outline the main components associated with the design and implementation of this intervention. It was noted that significant attention was required when selecting the sample population for this study due to the unique nature of the EFP program and the pedagogical requirements that the concepts and principles be integrated into all subject matter. The researcher also noted the major methodological problems in evaluating the effectiveness of any peace education program and took the necessary measures to ensure that some of these limitations could be overcome. This included the need to use volunteer teachers that were already somewhat pre-disposed to the principles of EFP in order to ensure its accurate and complete integration. Funding and logistical problems also played a key role in the selection of the sample population as it effectively limited the participation of the Turkish Cypriot community. Many Turkish Cypriot teachers had expressed interest and a willingness to participate in the study but did not have adequate understanding of English that would allow them to comprehend the curriculum and participate in the training sessions. A large quantity of documents would thus have to be translated into Turkish and live translators would be required during the training sessions. The design of the research instrument itself was also quite challenging as it sought to formulate an overall assessment into the complex and dynamic worldview of the selected participants. It was acknowledged early in the intervention that acquiring a complete map or picture of the individual's worldview would be extremely difficult and outside the scope of this intervention and thus it was necessary to ensure the effectiveness of the instruments in gauging the student's worldview accurately. Preliminary testing was conducted to ensure that the instrument would be effective in this manner and that the students would be able to comprehend and utilize the instrument accurately. After the sample population had been selected and approved, control classrooms were also established at each school that would not participate in the EFP program. At the beginning of the academic semester, students in both the participatory and non-participatory groups were pre-tested and asked to complete the relevant survey. The EFP program was then

implemented over the course of the academic semester with teachers receiving continued support directly from the researcher. At the conclusion of the semester, the participatory and non-participatory groups were given the same surveys. The final data from both the pre and post tests were collected and coded into SPSS for analysis.

Demetrios Nicolaidis

CHAPTER 5: RESULTS & ANALYSIS

5.0 OVERVIEW

This chapter will outline the complete results of the intervention and offer a detailed analysis with respect to the interpretation of the data presented. Firstly, the demographic information of the sample population will be outlined. Secondly, the pre-test intervention results will be outlined and will be broken down into three groups: 1) Identity; 2) Worldview and 3) Attitudes. The pre-test results will be subsequently used in the analysis portion of this chapter to compare the effects of the intervention. Following the presentation of the initial pre-test results, the post-test results will follow. The results will be presented in the same three groups as in the pre-test results section. Finally, the analysis section will utilize analysis of covariance to explore whether: a) there are significant changes in the pre and post intervention results and b) whether any changes are a result of the intervention itself. The results in both the pre and post intervention settings will be presented while separating the results of the control and intervention groups in order to account for natural deviations or changes.

5.1 DEMOGRAPHICS

5.1.1 Demographics

In order to obtain comprehensive demographic information the responses of both the participatory and non-participatory groups were collected and analyzed together. The number of completed surveys ($N=106$) ranged from grade one to grade six. Subsequently, their ages ranged from five to twelve. The average age of all participants for this study was 8.76. There was an equal mix of students from higher and lower grades with 50.9% of participants being in both grades one and two, with 49.1%, being in grades four and six. The gender distribution was also generally equal with 56.6% of participants being male and 43.4% being female. The seven classrooms varied geographically with three of the seven classrooms being from the western Paphos region of Cyprus, with the remaining four from the central, Nicosia region. Close to 70% of participants (69.8%) were from rural-based schools with the remaining 30.2% from urban centers.

Table 3: Sample Analysis

	<i>Gender</i>	
	<i>Males</i> <i>N (%)</i>	<i>Females</i> <i>N (%)</i>
Total (N=106)	60 (56.6)	46 (43.4)
<i>Age (yrs), mean age = 8.76, STD=1.99</i>		
6	10 (16.7)	1 (2.2)
7	17 (28.3)	17 (37)
8	7 (11.7)	1 (2.2)
9	2 (3.3)	8 (17.4)
10	5 (8.3)	4 (8.7)
11	16 (26.7)	11 (23.9)
12	3 (5)	4 (8.7)
Intervention Group	37 (61.7)	27 (58.7)
Control Group	23 (38.3)	19 (41.3)
Grade 1	17 (28.3)	7 (15.2)
Grade 2	17 (28.3)	12 (26.1)
Grade 4	9 (15)	12 (26.1)
Grade 6	17 (28.3)	12 (26.1)
Rural	43 (71.7)	31 (67.4)
Urban	17 (28.3)	15 (32.6)

5.2 PRE-TEST RESULTS

5.2.1 Identity

While not an original research question of this intervention, the researcher desired to include a few preliminary non-related questions that asked the students their perception of identity, due to the significant of collective identities in such conflict contexts. The students were presented with two statements and asked to rate them from strongly agree to strongly disagree. The data from all surveys ($N=106$) showed that a low 32.4% of students agreed (strongly agree & agree) with the statement that they were *Greek*. 49% of students disagreed (strongly disagree & disagree) with this statement. When presented with the inverse statement, “*I am Cypriot*” student responses were more definitive with 78.6% of respondents indicating that they agreed or strongly agreed with the statement.

Table 4: Pretest Identity Orientation (%)

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I am Greek	10.4	21.7	17.9	24.5	25.5
I am Cypriot	47.2	32.1	7.5	4.7	8.8

Overall the students had a stronger association to the Cypriot identity and were more inclined to positively associate with this identity, than with the Greek identity. In the analysis section of this chapter, more discussion with regard to the possible explanations of these results will be given. The effects of age and other characteristics will also be examined to uncover whether they played any significant role in the students' determination or association of identity. It should of course be noted that identity associations are indeed quite complex and problematic when attempting to uncover and this must be noted a significant limitation within this particular component of the intervention.

5.2.2 Results – Organization of data

As was previously outlined in Chapter four, specifically in the discussion on the design of the research instrument, it proved uniquely challenging to create an effective instrument that could accurately gauge the worldview of the participants. It thus proved difficult to find an appropriate and accurate method in which to gauge the students' worldviews. The design of the research instrument involved the use of a series of 15 different statements, that collectively represented each of the five worldview identifying characteristics (perception, operating principle, mode of relationships, ultimate purpose and mode of decision-making) and each of the three worldviews (survival-based, identity-based and unity-based). Each of these questions was designed to highlight the specific worldview with respect to the relevant characteristic. For example, when analyzing perception, each of the three questions sought to highlight the appropriate response for each worldview. The wording of each question was designed so those answers in the positive (agree or strongly agree) were always in favor or in support of the worldview. From the previous example, asking a perception oriented question to highlight a survival-based worldview that was worded, "*The world is not dangerous*" would reverse the ranking system and obscure the data. A response of agree or strongly agree would be indicative of a preference for survival-based characteristics with neutral representative of identity-based worldviews and disagree or strongly disagree showing preference for unity-based worldviews. However, a

general overview of the worldview of the respondents cannot be assessed in this manner and further analysis is required. The challenges and limitations involved in accurately mapping an individual's worldview were previously noted, but it is important to re-emphasize that this intervention sought not to create an integrative and holistic map of an individual's worldview, but instead to create a window so that the respondent's inclinations could be gauged.

When viewing the raw results the various mean scores of each characteristic are appropriately plotted with their respective worldviews, however, a more general or overall picture of the students' worldview cannot be so easily ascertained. How can we accurately interpret the worldview scores or ratings of the students and what do they mean? In order to assist in answering these questions, the overall mean score for each worldview was tabulated which is displayed below. In order to assist with this understanding, a factor analysis was carried out to explore whether the individual worldview characteristics loaded on the same factors. The factor analysis showed that all the fifteen worldview identification questions did not load on three factors, suggesting that the students may not have well-constructed worldviews. Therefore an analysis of covariance was conducted with each item individually.

5.2.3 Results – Worldviews

The table below explores the mean scores to each of the fifteen worldview identification questions, recalling that the Likert scales were formatted with a score of one indicating strong agreement and a score of five corresponding to strong disagreement.

Table 5: Pretest Means by Worldview Characteristics

Characteristics	Survival-Based Worldview	Identity-Based Worldview	Unity-Based Worldview
Perception	2.49	1.52	2.77
Operating Principle	4.69	4.50	1.53
Mode of Relationships	4.01	3.66	1.62
Ultimate Purpose	3.88	3.27	1.77
Mode of Decision-Making	4.15	2.85	1.47

Looking at the results in more detail, particularly the aspect of perception, it can be seen that students had a higher degree of acceptance toward the identity-based characteristic ($M=1.52$). Recalling that a mean of 1.00 equates to a statement of strongly agree. With a mean of 2.49, students favored the survival-based characteristics secondly and the unity-

based understanding of perception received the lowest acceptance ($M=2.77$). Overall, this implies that the students have a conflict-based perception of their world and do not favor the principles of unity, as it pertains to their view of the world. What is also particularly interesting is that all perceptions of the world were either positive or neutral. Students ultimately did not reject any of the perception based statements, thus indicating that they have mixed feelings of their world. The subsequently see their world as dangerous, peaceful and unique all at the same time. The possible explanations and interpretations of these results will be offered in the analysis section however it is largely conceivable that due to their age, the students are still indecisive about the nature of their surrounding world.

The students' responses to the next set of questions, pertaining to operating principle were more decisive and clear. In this category, students overwhelmingly rejected the use of force as a means of operation. The statement that justified and legitimized the use of violence was strongly disagreed by the students ($M=4.69$), as was the statement suggesting a more modest use of force ($M=4.50$). Nonviolence and a general degree of objection to the use of violence was essentially preferred by the students ($M=1.53$).

With respect to the mode of relationships, students again appeared to support the unity-based statements ($M=1.62$), over the identity-based worldview ($M=3.66$) and the survival-based worldview ($M=4.01$). This suggests that students understand the importance of mutually beneficial relationships and do not desire to succeed at the expense of someone else. The mode of relationship statements asked students to effectively agree or disagree to the concept that it is acceptable to take that which they want or achieve the goals that they want at the expense of others.

Similarly, the unity-based statement in the category of ultimate purpose also received the greatest degree of acceptance ($M=1.77$). It is clear that the students have an ultimate desire to create peace and unity and again rejected or did not endorse the identity and survival-based statements. The two conflict-base statements attested to the importance of the respondent to constantly succeed (identity-based) or to constantly satisfy their needs (survival-based). For the identity-based statement, a general degree or preference toward neutrality was found, thus suggesting that students were unsure if their main motivation in life to win at the expense of other ($M=3.27$). It could be suggested and will be discussed in more detail in the analysis, that students recognize the importance of achieving success or

‘winning’ in their personal lives, but were unsure if it should be their primary motivation. Regardless, the students appeared to disagree generally with the survival-based characteristic of ‘ultimate purpose’. The students understood that the ability or willingness to constantly do as they please is insufficient and unacceptable ($M=3.88$).

Finally, with respect to the mode of decision-making, students once again appeared to agree more with the unity-based statements ($M=1.47$) and disagree with the survival-based statement ($M=4.15$) while displaying neutrality toward the identity-based statement ($M=2.85$). In keeping with the emerging pattern, the students favored secondly the identity-based statements and lastly the survival-based ones. Their approval of the unity-based statements however is clear and resolute. They appear to understand the importance of making communal or democratic decision rather than having one person make all the decisions. The identity-based statements were favored second, which represented an individualistic statement that they prefer to make decisions on their own without the involvement of others. The students appeared to generally disagree with the survival-based statement and that decisions should not be made, generally, solely by themselves or by a single individual.

In order to assist with comprehending the overall student worldview, individual scales were created combining each of the five worldview identification questions into a single variable. While the factor analysis revealed that the items do not load correctly on three factors, three new variables were nonetheless created solely to show the mean scores over the five worldview identification questions. These new variables proved not to be reliable instruments after extrapolating Cronbach’s alpha and were thus not utilized for analysis but merely for presentation of data.

Table 6: Pre Intervention Worldview Means – Intervention Group

	N	Min	Max	Mean	SD	Variance
PRE_Survival_Worldview	64	2.60	5.00	3.90	.52863	.279
PRE_Identity_Worldview	64	1.00	4.00	2.76	.77867	.606
PRE_Unity_Worldview	64	1.00	3.50	1.86	.51717	.267

Table 7: Pre Intervention Worldview Means – Control Group

	N	Min	Max	Mean	SD	Variance
PRE_Survival_Worldview	42	2.20	4.80	3.85	.55442	.307
PRE_Identity_Worldview	42	2.75	4.25	2.87	.62283	.388
PRE_Unity_Worldview	42	2.15	4.00	1.97	.68393	.468

Table 8: Pre Intervention Worldview Means - Combined

	N	Min	Max	Mean	SD	Variance
PRE_Survival_Worldview	106	2.60	5.00	3.89	.53696	.288
PRE_Identity_Worldview	106	1.00	4.25	2.80	.71995	.518
PRE_Unity_Worldview	106	1.00	4.00	1.91	.58864	.346

From the above tables we can see the separation of results between the intervention and control groups, although largely insignificant at this stage of the intervention. More importantly however, we can also see the combined mean averages of each of the three worldviews.

Firstly, with respect to the survival-based worldview and the first hypothesis of this intervention (H1.1 - the sample will favor the survival-based worldview), we can see that, this hypothesis was rejected as the students largely disagreed with the statements in support of this worldview ($M=3.89$). The students clearly do not favor or support a realist or survival oriented worldview. With respect to the identity-based worldview and the second hypothesis of this intervention (H1.2 The sample will favor the identity-based worldview) it was believed that due to the ethno-nationalist underpinnings of the conflict and the strong influence of group identities that students would also favor the identity-based worldview to some extent. Interestingly, the students neither rejected nor approved of the identity-based characteristics ($M=2.80$). One possible explanation for this result, which will be investigated further in the analysis section of this chapter may relate to the age of the participants. Danesh argues that there exists a natural flow or evolution of worldview within individuals. As discussed in Chapter three, Danesh argues that as an individual moves closer toward the stage of adolescence, they adopt more identity-based

worldviews. Adolescence itself is indeed a developmental period ripe with self-development and experimentation. With respect to the unity-based worldview and the third hypothesis of this intervention (H1.3 The sample will not favor the unity-based worldview) the results indicate that the students generally agreed and endorsed the unity-based worldview ($M=1.91$) that approving the hypothesis.

Overall it can clearly be seen and interpreted that students generally disapprove or disagree with the characteristics associated with a survival-based worldview ($M=3.89$). At this initial assessment of the students' pre-intervention worldviews, it would indeed be safe to say that they are in fact not survival-based. What was interesting however was that the students did not equivocally reject the principles and characteristics of the identity-based worldview as their cumulative answers favor a more neutral opinion ($M=2.80$). This is to say that the students did not reject nor approve entirely of the principles of an identity-based worldview. This can be seen due to the fact that the students approved of some specific characteristics while disapproval of others. When looking at the overall mean of the unity-based worldview, a clear indication or degree of approval can be seen ($M=1.91$).

5.2.4 Attitudes & Perceptions

The second component of the survey dealt with an analysis into the students' attitudes and perceptions of the Cyprus issue. This was done primarily to ensure that their worldviews as identified in the first component of the survey could be tested against more practical or real world applications. A worldview can very easily be interpreted in social desirability perspectives and thus, specific questions on the local conflict context were particularly important and crucial in assessing and validating/rejecting the respondents' worldviews. This was done through the second component of the survey which asked each participant to answer a series of questions that related to the three components of conflict attitudes as defined by Galtung. He identifies, when discussing conflict attitudes, that an individual's attitude is formulate or composed of the collection of the three questions: a) How we think/perceive ourselves; b) How we think/perceive the 'others' and; c) how we think/perceive the conflict. This section will outline the results of this second component of the survey.

The first results that will be shown here, deal with answers associated to the first of Galtung's attitudes identification question, "How we think/perceive of ourselves". For this

sub-section, students were asked four questions that dealt with their interpretations of their own community and who they believed was responsible for the problems in Cyprus. The first question asked the students to agree or disagree with the statement that the “Greek Cypriots are good”. As was expected, the respondents indicated a high degree of agreement or satisfaction with the above statement. 68.6% of all respondents agreed or strongly agreed to the statement. Naturally, since most of the students are indeed Greek Cypriots it was expected that they will have a positive view to this statement. 22.9% of respondents indicated a neutral stance to the statement, while only 7.6% disagreed or strongly disagreed. The second question was a little more direct in its statement and asked respondents if they agreed or disagreed that the Greek Cypriots were to blame for the problems in Cyprus. The results were again not particularly surprising as 67.3% of respondents disagreed or strongly disagreed with the statements. Only 9.6% of respondents agreed with the statement and thus associated some degree of blame upon their own community. 22.1% of respondents were unsure and answered neutral. While greater investigation will occur in the analysis section, these initial results appear to be representative of attitudes and perceptions found in protracted ethno-nationalist conflicts. The third question stated the opposite and suggested that the Turkish Cypriot were the ones to blame for the situation in Cyprus. Results for this statement were more intriguing and more mixed. 26.5% of students agreed with the statement; however 49.6% of students disagreed and thus believe that the Turkish Cypriots are not to blame. The remaining 19.6% of respondents indicated that they were neutral. The fourth and final question stated that everyone was to blame for the problem in Cyprus. 41.9% of respondents, approximately the same amount as those who did not believe that the Turkish Cypriots were to blame, agreed with the statement and thus favored a more holistic interpretation of the Cyprus problem. 37.2% of respondents disagreed, while 20% neither agreed nor disagreed. Greater analysis of these results will of course be presented in the proceeding section but it initially appears that the students were not easily inclined to point the finger at their Turkish Cypriots compatriots and assign blame.

The second set of results related to the students’ views of the ‘other’. A total of five statements were made for this section that asked respondents their views about the Turkish Cypriots. It is certainly worth noting that within Cyprus, as is the case in other protracted conflicts, the ‘other’ is often not easily defined or interchangeable depending on the context. Depending on the circumstance for example, the ‘other’ in Cyprus can and often is interchanged between the Turkish Cypriots and mainland Turks. The ‘other’ may also be a

collection of foreign states with superior motivations that aspire to impose their will or grand designs upon Cyprus and its people. Such 'others' have often included the United States, Russia, Greece, Turkey and the UK. Additionally, the 'other' may also be defined according to your socio-political orientation. While these factors were in fact taken into consideration when creating the statements dealing with the 'others' it was ultimately decided that due to the age of the intervention population, a deeper investigation into opinion of the various 'others' may be confusing for the students, who may or may not be able to discern between Turks and Turkish Cypriots for example (Danielidou & Horvath, 2006).

The first question asked students to rate their approval or disapproval with the statement that the Turkish Cypriots were the same as them. 37.5% of respondents agreed or strongly agreed with the statement, while 38.4% disagreed or strongly disagreed. The remaining 23.1% neither supported nor rejected the statement. The mixed results offer indeed various interpretation a will be further explored in the analysis section. The second statement presented in this section of the survey however, may shed more light on the answers to the previous question. The second statement asked students whether the Turkish Cypriots were 'good'. A total of 40.8% of students indicated that indeed the Turkish Cypriots were in fact 'good'. The 40.8% is representative of the combined responses between those who agreed and disagreed. There was in fact little variation between the two answers, with 19.4% strongly agreeing and 21.4% agreeing. 30.1% of respondents indicated that they disagreed or strongly disagreed with the above statement and thus believed that their Turkish Cypriot compatriots had some faults. The remaining 28.2% of respondents neither agreed nor disagreed.

The third question was asked to be able to take into consideration variations in the views of the 'other' that may be influenced due to personal relationships with Turkish Cypriots. The third statement simply asked students whether they had Turkish Cypriot friends. 20% of the students indicated that they did indeed have Turkish Cypriot friends, while the vast majority of 69.5% indicated that they did not have Turkish Cypriot friends. The remaining 9.5% did not agree or disagree to the statement. The results appear to be reflective of a nation locked in a protracted ethno-nationalist conflict where contact is minimal or non-existent. The fact that close to 70% of the students do not have friends from the 'other' community are particularly expected. The fourth question expanded upon question three and asked students whether they would desire to have Turkish Cypriot friends. A total of

35.2% were in favor of having Turkish Cypriot friends, while 25.7% remained neutral. The remaining 38.1% of students indicated that they would not be in favor or support having Turkish Cypriot friends. The fifth and final question on the section of the attitudes and opinion of the 'others' was created to gauge the students' levels of understanding and comprehension of their compatriots. Question five asked students to indicate whether or not they 'knew a lot' about the Turkish Cypriots. 18.7% of respondents agreed or strongly agreed with the statement and thus suggested that they felt that they do in fact 'know a lot' about the 'other'. This is comparable and expected as in an earlier question, some 20% of students indicated that they did indeed have Turkish Cypriot friends.

The third and final section of the attitude evaluation and identification section explored students' perceptions of the conflict itself. This section was the largest of the three and asked the students a total of ten different questions. More questions were included in this section in order to ensure that the students' thoughts and perceptions of a complex conflict were captured as accurately as possible. The first two questions asked students to give their overall interpretations of the Cyprus conflict. The first statement read "Cyprus is at war" and the second question stated the inverse, "Cyprus is at peace". With respect to the first question, 23.1% of students agreed that Cyprus was indeed in a state of war. 13.5% were unsure and neither agreed or disagree with the majority of 62.5% of respondents indicating that they disagreed with this statement. Similarly, 67.9% of respondents indicated in question two that Cyprus was at peace with 13.2% disagreeing and 1.9% strongly disagreeing. The next three questions, asked student's their interpretations and opinions on the resolution of the Cyprus issue. Again, keeping in mind the young age of the participants the language to be used had to remain particularly clear and straightforward. The three questions essentially asked whether the students believed that Cyprus belonged and was destined for the: a) Greek Cypriots; b) Turkish Cypriots or; C) Everyone. For the first of the three questions (whether Cyprus belongs to the Greek Cypriots) a total of 33.3% of students agreed or strongly agreed with the statement. 47.6% of students interestingly disagreed with the statement while 18.1% retained no opinion. In response to the second statement that Cyprus belonged or was destined for the Turkish Cyprus, only a low 10.4% agreed or strongly agreed while the vast majority, 73.5% disagreed or strongly disagreed. 15.1% retained no preference. The third and final question of the series asked respondents whether they believed that Cyprus should be destined for all, rather than a particular group. In this aspect, 67% of students agreed or strongly agreed with the statement while 22.6% disagreed. 9.4% neither agreed nor disagreed.

Students were also asked series of questions pertaining to their desire to interact or cooperate with the 'other', which will be detailed in this section as they are also indicative of the views and opinions of the respondents in how they view/perceive the conflicts. The two questions were designed to assess students' experience and future willingness to travel or visit the 'other' side. The first question was prepared as a basis that simply asked students whether or not they had visited the 'other' side. An interesting 37.4% of students indicated that they had indeed visited the 'other' side, while 52.3% have not. The second question asked students' their attitudes or desire to one day visit the north. A welcoming 58.9% of students indicated that they would indeed be in favor of visiting the 'other' side while, 27.2% of respondents indicated that they disagreed with this idea. The next two questions deal with opinions of the conflict more generally. The first statement indicated that the Turkish Cypriots should leave Cyprus and the second question indicated that the Turks should leave Cyprus. The differences in terminology and the asking of both questions, was done explicitly to explore the possibility that the students would indeed be able to discern between various groups of others. Their ability to do so was discussed earlier. With respect to the statements themselves and the results, it would suggest that the students were in indeed able to discern between different 'others'. When responding to the first statement that the 'Turks' should leave Cyprus, 72.6% of respondents agreed or strongly agreed with the statement. A mere 12.3% disagreed, while an even smaller 1.9% strongly disagreed. When the statement concerned the Turkish Cypriots, the responses were less decisive. This time only 15% of respondents indicated that the Turkish Cypriots should leave Cyprus, whereas 65.4% disagreed or strongly disagreed. 18.7% of respondents were unsure and did not agree nor disagree. The final question of the second component and of the survey itself asked students a direct practical worldview assessment of whether they would be in favor of learning Turkish. To this question, 28% of respondents agreed or strongly agreed, while 60.8% disagreed or strongly disagreed.

As was experienced during the displaying of the results of the pre-intervention worldviews, a more complete picture of the attitudes and opinions of the respondents were also needed. This was accomplished by creating six new variables, three pre-test and three post-test, which ultimately grouped all the attitude identification questions into their respective categories. Those questions, for example, that were designed to measure the perceptions and attitudes of the 'other' were grouped together into a single unique variable. The pre and post results were of course grouped into these new variables. The scoring associated

with the new variables was done in such a manner that would allow for variances between pre and post test results to be seen. Essentially, the answers were grouped into three categories; 1) Negative; 2) Positive and; 3) Transcendent. Utilizing the five-level Likert scale, a score of five was utilized to represent an overtly negative attitude or opinion and a score of three would represent a positive attitudinal association. A score of one would be used an attitude or opinion that is transcendent. With respect to attitudes and beliefs about themselves a negative scores were represented by support of those statements which described or identified their own community as the only victims or as having committed no faults. A positive attitude would thus represent recognition of the ‘others’ pain and suffering and also included those statements that acknowledged some degree of responsibility. A transcendent attitude included support of statements that showed deviations from the simple ‘us’ vs. ‘them’ dichotomy and moved toward more mutually responsible or mutually beneficial statements.

Again, each of the individual questions that corresponded to a specific attitudes classification, were combined into a single variable for more effective data presentation. Factor analysis showed again that the specific items do not load correctly on three distinct factors. Reliability testing again showed that the new variables were unreliable and were thus not utilized further in analysis, but merely for presentation of data. Reversing coding of specific questions was necessary whereby a score of one would translate into negative, attitudinal orientations, three into neutral associations and five into positive associations.

Table 9: Pre Intervention Attitudes – Intervention Group

	N	Min	Max	Mean	SD	Variance
PRE_Attitude_1_Self	63	1.50	5.00	3.29	.68716	.472
PRE_Attitude_2_Other	64	1.57	4.43	3.06	.64931	.422
PRE_Attitude_3_Conflict	64	1.67	4.33	2.95	.65871	.434

Table 10: Pre Intervention Attitudes – Control Group

	N	Min	Max	Mean	SD	Variance
PRE_Attitude_1_Self	42	2.33	4.75	3.44	.66611	.444
PRE_Attitude_2_Other	42	2.14	4.86	3.29	.57923	.336
PRE_Attitude_3_Conflict	42	2.00	4.83	3.41	.60450	.365

Table 11: Pre Intervention Attitudes - Combined

	N	Min	Max	Mean	SD	Variance
PRE_Attitude_1_Self	105	1.50	5.00	3.35	.67944	.462
PRE_Attitude_2_Other	106	1.57	4.86	3.15	.63022	.397
PRE_Attitude_3_Conflict	106	1.67	4.83	3.13	.67434	.455

With respect to hypothesis H1.4, it was originally believed that again due to the ethno-nationalist underpinnings of the conflict and their anticipated inclination toward conflict-based worldviews and disassociation from unity-based worldviews, that they would thus have negative views of their own community. Recalling that in this capacity, negative attitudes of their own community refer to the lack of forward thinking attitudes or communal associations. Ultimately, the students did not have negative views of themselves ($M=3.35$). They were not overtly critical of their own community, but at the same time did not show signs that their community could be implicated with wrongdoing. The same was postulated with respect to hypotheses H1.5 and H1.6, that student orientations toward the ‘other’ and the conflict would be positive, which their answers confirmed.

The above tables show the separation between the control and intervention groups, but again are mainly insignificant at this stage. The combined results show more clearly that with respect to the students’ attitudes of themselves, the ‘others’ and the conflict, that their responses can be classified as positive. Overall, they did not have divisive attitudes or opinions of the ‘others’ nor did they overtly negative views on the origins of the Cyprus problem or that responsibility or blame should fall toward only one community or another.

5.3 POST-TEST RESULTS

5.3.1 Identity

The post test results revealed little variation with respect to the respondents’ identity. While it was not an initial hypothesis of this intervention that an EFP program would impact or alter the respondents’ worldview, it was still tested for any significance. The post tests revealed that the percentage of students that thought of themselves as ‘Greek’ or ‘Cypriot’, remained about the same amongst all the participants. 39.6% of all post-test respondents, including control groups, agreed or strongly agreed to the statement in support of the Greek identity. A further 55.7% disagreed or strongly disagreed with the statement as 84% agreed overall with the Cypriot identity. The table below displays this

demographic information. More discussion and information on the nature of identity as associated with this intervention will be subsequently discussed in the preceding analysis section.

Table 12: Posttest Identity Orientation (%)

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I am Greek	14.2	25.5	4.7	34.9	20.8
I am Cypriot	56.6	27.4	1.9	8.5	5.7

5.3.2 Worldview

The post-test worldview data was collected and analyzed in the same manner as in the pre-test results. The data was similarly coded into SPSS and each individual student's posttest answers were entered to match their pre-test results identically. The results were similarly grouped into the three new variables created that composed of the various worldview identification characteristics. The results were also separated according to control and intervention groups. For the intervention group, the means of the post-worldview variables were calculated and plotted on the below table.

Table 13 : Post Intervention Worldview Means – Intervention Group

	N	Min	Max	Mean	SD	Variance
POST_Survival_Worldview	64	2.20	4.80	3.80	.55392	.307
POST_Identity_Worldview	64	1.25	4.50	3.41	.73222	.536
POST_Unity_Worldview	64	1.00	4.00	1.92	.64095	.411

The post intervention results showed that the survival-based worldview received an overall disapproval rating ($M=3.80$). The identity-based worldview also received a similar disapproval rating ($M=3.41$). The unity-based worldview received a high degree of approval ($M=1.92$). The respective means and calculations of the control group were also extracted and presented in the same manner, which are displayed in the table below.

Table 14: Post Intervention Worldview Means – Control Group

	N	Min	Max	Mean	SD	Variance
POST_Survival_Worldview	42	2.00	4.60	3.66	.60322	.364
POST_Identity_Worldview	42	2.00	4.25	3.10	.57132	.326
POST_Unity_Worldview	42	1.00	4.50	2.01	.65678	.431

The post-intervention worldviews of the control group are displayed in the table above, which apart from the identity-based worldview mean, are similar to those of the intervention group.

Table 15: Post Intervention Worldview Means – Combined

	N	Min	Max	Mean	SD	Variance
POST_Survival_Worldview	106	2.00	4.80	3.74	.57505	.331
POST_Identity_Worldview	106	1.25	4.50	3.29	.68759	.473
POST_Unity_Worldview	106	1.00	4.50	1.95	.64560	.417

The post-intervention worldviews of both the control and intervention groups are combined and displayed in the table above. Overall, post-intervention, the students appeared to reject the survival-based worldview statements and also rejecting the identity-based worldview statements. With respect to the unity-based worldview statements, the students appear to give an overall agreement.

5.3.3 Attitudes & Perceptions

The post-intervention results, with respect to attitudes and opinions were calculated in the same manner as the post test results and were separated between control and intervention results. The detailed results of the post intervention testing are shown in the tables below.

Table 16: Post Intervention Attitudes – Intervention Group

	N	Min	Max	Mean	STD	Variance
POST_Attitude_1_Self	64	1.50	5.00	3.18	.58289	.340
POST_Attitude_2_Other	64	1.14	4.71	2.51	.75287	.567
POST_Attitude_3_Conflict	64	1.67	4.50	2.74	.57802	.334

With respect to the post-test results of the intervention group, it can be seen that overall the students' attitudes continue to fall within the range of 'positive' but also appear to be trending toward the range of transcendent. The attitudes toward themselves are clearly within the range of 'positive' ($M=3.18$). Similarly to the pre-test results, the students appear to recognize that their community shares a degree of responsibility toward the Cyprus issue and that they are not the only victims to the situation. The students' perceptions and attitudes toward the 'other' appears to be more inclined toward the transcendent range ($M=2.51$). This shows that the students view the 'others' in a similar fashion to themselves and do not hold them solely responsible for the situations in Cyprus.

With respect to the students' perceptions of the conflict itself, the students have a generally positive view of the situation, but fall short of transcending protracted beliefs and opinions with respect to the solution of the problem ($M=2.74$). While they do believe in a degree of mutual responsibility and shared future, they fall short of transcending common boundaries.

Table 17: Post Intervention Attitudes – Control Group

	N	Min	Max	Mean	SD	Variance
POST_Attitude_1_Self	42	2.50	4.50	3.38	.59277	.351
POST_Attitude_2_Other	42	1.43	4.43	3.14	.71041	.505
POST_Attitude_3_Conflict	42	2.00	4.50	3.22	.60764	.369

The control group post-intervention results show a slightly different situation with more opinion and attitudes seemingly concentrated within the 'positive' range. Overall, the students of the control group appear least inclined toward transcendent attitudes and opinions but similar to the intervention group, did not retain overly negative attitudes or beliefs.

Table 18: Post Intervention Attitudes – Combined

	N	Min	Max	Mean	SD	Variance
POST_Attitude_1_Self	106	1.50	5.00	3.26	.59153	.350
POST_Attitude_2_Other	106	1.14	4.71	2.76	.79507	.632
POST_Attitude_3_Conflict	106	1.67	4.50	2.93	.63243	.400

The combined post-intervention results of both the control and participatory group are shown in the table above.

5.4 ANALYSIS

This section will offer fundamental analysis into the results of the intervention as outlined in the previous section. In general, this section will examine the pre and post intervention results with respect to: a) identity; b) worldview and; c) attitudes. More specifically, this section will explore the following questions: a) was the students' identity influenced at all by their involvement in the intervention; b) does age or any other demographic information influence the determination of worldview; c) what was the worldview of the students more generally; d) did this worldview correspond to the attitudes as shown in the pre-test component; e) were there any changes in the worldview of the students as a result of the

intervention; f) if yes, can any changes be attributed to random events or to the intervention itself; g) was there any change with respect to the students attitudes and; h) if yes, were these changes attributed to the intervention?

As previously noted, a total of 15 questions were asked relating to worldview association. These questions were factor analyzed using principal analysis with Varimax rotation. The analysis yielded six factors explaining a total of 68.125% of the variance of the entire set of variable (KMO=.564). Bartlett's test of sphericity was significant, $\chi^2(105) = 324.808, p < .001$. The fact that the questions did not load on three factors, (the three worldviews) as was hypothesized, suggests that the students do not have well-structured worldviews. Furthermore, due to the fact that the items did not load strongly and clearly and that reliability tests showed low reliability, the analysis proceeded on item by item basis by analysis of covariance. Analysis of covariance is traditionally used in Pretest-Posttest interventions to measure change as a result of treatment. Furthermore, this method of analysis would account for pretest differences between the intervention and control groups. As a nonequivalent group design, such an analysis is particularly necessary to ensure internal validity. Due to the fact that the teachers volunteered to participate in the intervention it cannot be structured as a random design.

5.4.1 Identity

It was originally hypothesized that due to the nature of the Cyprus conflict, that ethno-national association would be quite high, even among young children. The results however were somewhat inconclusive and did not reflect strong ethno-national associations. The Greek identity and the socio-cultural associations between Cyprus and Greece are strong and of course one of the main origins of the Cyprus conflict itself. These ethno-nationalist origins have been greatly researched and understood and thus, the fact that over 49% of respondents disagreed generally with the statement, "I am Greek", is indeed quite intriguing. It was found that the students had greater inclinations to the identification of being Cypriot, as 78.6% of students agreed with this statement. It was postulated, during the research design phase, that any investigation into identity would need to take into account foreign born students, or children of foreign born parents (Hajisoteriou, 2012). Following the accession of Cyprus to the European Union in May, 2004, Cyprus has almost doubled its pre-EU accession immigration rates from both EU and non-EU countries. In particular during the years 2003-2007, Cyprus received its highest levels of immigration over an eight year period (Gregoriou, Kontolemis & Matsi, 2010). While most

of the immigrants to Cyprus during this time period were indeed from other European states, there was also a great deal of immigration from non-EU states. These changing demographics will certainly have ethno-national changes in Cyprus and could indeed account for the relatively low Greek ethno-national association. In fact, this increase in immigration was also accounted for and represented in the initial results as over 16% of respondents agreed or strongly agreed to the statement that they were from abroad. During the teacher orientation sessions, it was noted by the teachers as well, that their classrooms were developing greater number of non-Cypriots as opposed to 'Cypriots'. The term Cypriots was used by the teachers and given the context of ethno-nationalist associations in Cyprus, previous experiences and additional research, it was interpreted that their identification of Cypriots essentially equated to Greek Cypriots. The assessment of the teachers, while not investigated in detail in this intervention can however be sustained through other research and investigations.

Although not a focus of this intervention, it was originally postulated that participation in the intervention would also correlate to a positive effect with respect to identity. By speaking of a positive relationship, it essentially applies a move away from dichotomous identity associations. The ethno-nationalist underpinnings of the Cyprus conflict are well documented and thus, strong associations to the Greek and Turkish identity are interpreted to be less progressive or mutually beneficial. An identity association that retains shared values, beliefs and customs with the 'other' is thus perceived to be more positive. Due to the nature of the intervention in transforming worldviews, it was believed that a transformation to a more unity-based worldview would also correspond to a shift toward a more positive identity. Of course, it is important to note that this 'side-effect' is not originally proposed by Danesh as a result of his worldview transformation approach.

5.4.2 Worldview

In this section we will explore some analysis on the effects of the intervention on worldview orientations. As can be recalled from the initial findings, pre-intervention worldviews of all students (Intervention & Control) revealed a population that favored a unity-based worldview, both in theory and in practice. They generally rejected all characteristics of the survival-based worldview and had many identity-based tendencies. After the intervention slight or modest changes in worldview were seen. In order to accurately and effectively analyze the results of the intervention and its effects on worldview, each of the three worldviews will be discussed and presented separately.

Survival-based worldview

An analysis of covariance for each of the five survival-based characteristics was conducted. From the results below significant differences in the posttest scores between the intervention and control groups were found only with respect to the perception and relationship aspects of the survival-based worldview. With regard to the perception characteristic, there was a higher level of disapproval for the intervention group ($M=3.22$, $SD=1.49$) than the control group ($M=1.66$, $SD=1.02$). With regard to the relationship characteristic the score of the intervention group ($M=3.11$, $SD=1.41$) was lower than that of the control group ($M=3.73$, $SD=1.29$).

Table 19: Survival-based Worldview ANCOVA Results

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Perception	1	103	34.22	.000*
Operating Principle	1	103	.302	.584
Ultimate Purpose	1	103	.274	.602
Mode of Decision-Making	1	101	.000	.983
Relationships	1	101	5.16	.025*

With respect to posttest hypothesis H2.1 although it was initially postulated that the students' inclination toward the survival-based worldview would decrease, the analysis in the above table of the pre and post survival-based responses indicate limited change and thus this hypothesis is rejected. In order to explore whether significant differences in the scores between younger and older children existed, a new variable was created that sub-divided the students into all those under the age of nine and equal to and greater than the nine. An independent samples t-test was conducted to compare age and approval/disapproval of the survival-based worldview characteristics. There was no significant difference in the perception scores for younger ($M=2.36$, $SD=1.19$) and older ($M=2.62$, $SD=1.21$) students; $t(104) = -1.130$, $p = .261$. Differences found with the purpose scores for younger ($M=3.85$, $SD=1.12$) and older ($M=3.85$, $SD=1.06$) students; $t(104) = .000$, $p = 1.000$, were also not significant. The same was found for the decision-making characteristic with the scores of younger ($M=4.04$, $SD=1.01$) and older ($M=4.26$, $SD=.858$) children; $t(-1.235) = 103$, $p = .219$ also not significant. Finally, with respect to the relationship characteristic the differences in the scores for younger ($M=4.08$, $SD=1.08$) and older ($M=3.94$, $SD=1.16$) children; $t(102) = .612$, $p = .542$, were again not significant. While a significant difference in the scores was

found with regard to the operating principles characteristic, the t-test result was not significant and thus the differences found are due to chance. The differences in the scores for younger ($M=4.57$, $SD=.866$) and older ($M=4.81$, $SD=.395$) children; $t(72.73) = -1.876$, $p = .065$ was not significant.

Table 20: Survival-based Independent Samples t-test

	Levene's Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Perception	.012	.911	-1.130	104	.261	-.264	.234
			-1.130	103.977	.261	-.264	.234
Operating	10.906	.001*	-1.876	104	.064	-.245	.131
			-1.876	72.729	.065	-.245	.131
Purpose	.536	.466	.000	104	1.000	.000	.212
			.000	103.755	1.000	.000	.212
Decision	.087	.769	-1.235	103	.219	-.226	.183
			-1.234	99.788	.220	-.226	.183
Relationship	1.570	.213	.612	102	.542	.135	.220
			.612	101.487	.542	.135	.220

Although the above results confirm that for the survival-based worldview, there were no significant differences in the scores for younger and older students, further analysis is required to explore whether the peace education program impacted younger or older students in various degrees. For those students under the age of nine the relationship characteristic showed the greatest difference. The intervention group had a lower score ($M=2.79$, $SD=1.56$), representative of a more neutral position than the control group ($M=3.97$, $SD=1.18$). For those students equal to and over the age of nine, significant difference were found with the perception characteristic. The intervention group had a higher score and greater rejection of the survival-based conceptualization of perception ($M=3.58$, $SD=1.38$) than the control group ($M=1.07$, $SD=.277$).

Table 21: Survival-based Worldview ANCOVA Results by Age

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Perception	1	50	3.39	.072
Operating Principle	1	50	.016	.898
Ultimate Purpose	1	50	.070	.793
Mode of Decision-Making	1	49	1.91	.174
Relationships	1	49	10.32	.002*
<i>Age = > 9</i>				
Perception	1	50	42.32	.000*
Operating Principle	1	50	.000	.982
Ultimate Purpose	1	50	.842	.363
Mode of Decision-Making	1	49	1.85	.180
Relationships	1	49	.097	.757

Identity-based worldview

Similarly to the result of the survival-based worldview, significant differences between the posttest result of the two groups was only found in limited instances. More specifically, significant differences were only found with respect to the perception characteristic which showed a greater rejection for the intervention group ($M=3.31$, $SD=1.40$) as opposed to the neutral position of the control group ($M=2.38$, $SD=1.15$).

Table 22: Identity-based Worldview ANCOVA Results

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Perception	1	102	11.3	.001*
Operating Principle	1	103	2.03	.157
Ultimate Purpose	1	98	.777	.380
Mode of Decision-Making	1	102	1.12	.292
Relationships	1	99	.267	.607

Therefore, the second post-test hypothesis (H2.2) that the students inclinations toward the identity-based worldview would decrease can also be rejected. The below independent samples t-test was conducted to explore whether there were significant differences in the students' scores when taking age into consideration. For the perception characteristic, there was no significant difference in the scores for younger ($M=1.69$, $SD=1.16$) and older ($M=1.36$, $SD=.682$) students; $t(103) = 1.797$, $p = .075$. The differences found with the operating principle characteristic between the younger ($M=4.57$, $SD=.866$) and older ($M=4.43$, $SD=.694$) students; $t(104) = .866$, $p = .388$ were also not significant. With regard to the mode of decision-making characteristic, no significant differences in the scores were found for the younger ($M=2.79$, $SD=1.36$) and older ($M=2.91$, $SD=1.21$)

students; $t(103) = -.466, p = .642$. Significant differences in the scores were found with the ultimate purpose characteristic. The younger students were more neutral to the identity-based interpretation ($M=2.71, SD=1.41$) than the older students were more rejectionist ($M=3.75, SD=1.22$); $t(103) = 1.797, p = .000$. Significant differences in the scores were also found for the relationship characteristic, between the younger ($M=3.33, SD=1.29$) and older ($M=4.04, SD=1.14$) students; $t(100) = -2.946, p = .004$. This result suggests that with this particular characteristic, older students again had a high degree of rejection than the younger students.

Table 23: Identity-based Independent Samples t-test

	Levene's Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Perception	7.442	.007	1.797	103	.075	.334	.186
			1.789	82.026	.077	.334	.187
Operating	.021	.886	.866	104	.388	.13208	.15243
			.866	99.256	.388	.13208	.15243
Purpose	5.380	.022	-3.950	99	.000*	-1.036	.262
			-3.932	94.932	.000*	-1.036	.263
Decision	2.962	.088	-.466	103	.642	-.117	.252
			-.465	101.165	.643	-.117	.252
Relationship	3.510	.064	-2.946	100	.004*	-.713	.242
			-2.953	99.281	.004*	-.713	.241

From the above results of the independent samples t-test, the results suggest that age has a marginal effect on the degree of acceptance or rejection of the identity-based worldview characteristics. In both instances where significant differences in the scores were noted, the older students rejected the specific characteristics more than the younger students. However, greater investigation is required to explore whether the peace education program impacted younger students in a different way than older students, or vice versa. An age differentiated analysis of covariance found that students equal to or over the age of nine had more significant differences than the younger students, with respect to the perception characteristic. For the intervention group the students' rejection of the identity-based understanding of perception was higher ($M=3.25, SD=1.33$) than that of the control group ($M=2.08, SD=.95$).

Table 24: Identity-based Worldview ANCOVA Results by Age

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Perception	1	49	4.20	.046
Operating Principle	1	50	.016	.899
Ultimate Purpose	1	46	.258	.614
Mode of Decision-Making	1	49	2.99	.090
Relationships	1	49	2.34	.133
<i>Age = > 9</i>				
Perception	1	50	8.05	.007*
Operating Principle	1	50	.372	.544
Ultimate Purpose	1	49	1.25	.270
Mode of Decision-Making	1	50	.897	.48
Relationships	1	47	1.44	.236

Unity-based worldview

As was mentioned in the section on the survival-based worldview, it was initially believed that due to the context of the Cyprus problem, in particular its strong ethno-nationalist character and protracted nature, that students would be more inclined to agree with survival-based characteristics and reject unity-based aspects. However the initial findings and analysis show that the students did not favor survival-based worldviews and generally rejected these principles. It was shown that students favored the unity-based characteristics and in fact continued these expressions throughout the second component of the questionnaire which utilized practical applications of their worldviews. The students greatly favored the unity-based characteristics, between both the control and intervention groups and as expected no significant differences were found. The students' initially approved of the unity-based worldview and this was sustained throughout the intervention and thus the third post-test hypothesis (H2.3) is rejected.

Table 25: Unity-based Worldview ANCOVA Results

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Perception	1	100	.064	.801
Operating Principle	1	101	3.19	.077
Ultimate Purpose	1	102	.521	.472
Mode of Decision-Making	1	102	.081	.776
Relationships	1	102	.187	.666

The below independent samples t-test was conducted to compare age and approval/disapproval of the unity-based worldview characteristics. Significant differences in the scores were found in all but one of five worldview characteristics. For the decision-

making characteristic, no significant differences in the scores were found between the younger ($M=1.57, SD=.971$) and equal to greater than older ($M=1.37, SD=.525$) students; $t(103) = 1.314, p = .192$. With regard to the perception characteristic, significant differences in the scores were found between the younger ($M=2.44, SD=1.37$) and older ($M=3.00, SD=1.04$) students; $t(91) = -2.325, p = .022$. This shows that older students were less inclined to agree with the perception of the unity-based worldview. For the operating principle characteristic, significant differences in the scores were found between the younger ($M=3.16, SD=1.36$) and older ($M=2.21, SD=.987$) children; $t(91) = 4.056, p = .000$. These results show the inverse as the previous characteristic and in this t-test, younger students were showed a greater rejection of the operating principles characteristic than older students. For the ultimate purpose characteristic, significant differences in the scores were found between the younger ($M=2.12, SD=1.23$) and older ($M=1.47, SD=.608$) children; $t(74) = 3.387, p = .001$. These results show that the older students approved more of the unity-based orientation of ultimate purpose than younger students. Lastly, with respect to the relationship characteristic, significant differences in the scores were found between the younger ($M=1.85, SD=1.25$) and older ($M=1.38, SD=.565$) children; $t(73) = 2.466, p = .016$. These results again show that older students approved more of the unity-based interpretation of relationships than younger students.

Table 26: Unity-based Independent Samples t-test

	Levene's Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Perception	8.891	.004*	-2.344	101	.021	-.560	.239
			-2.325	91.125	.022*	-.560	.241
Operating	10.991	.001*	4.081	102	.000	.94932	.23263
			4.056	90.997	.000*	.94932	.23404
Purpose	9.503	.003*	3.407	103	.001	.644	.189
			3.387	74.145	.001*	.644	.190
Decision	7.176	.009	1.314	103	.192	.201	.153
			1.321	80.338	.190	.201	.152
Relationship	12.859	.001*	2.451	103	.016	.464	.190
			2.466	72.836	.016*	.464	.188

The above results show that with respect to the unity-based worldview, age was indeed a significant factor in the students' approval/disapproval of the various characteristics.

Overall, it was found that older students had a higher rate of acceptance of the unity-based assumptions than younger children. Further analysis separately for the two age groups was conducted to explore whether the age of the children played a role in the effectiveness of the programme on the outcome variables. However, no significant differences were found.

Table 27: Unity-based Worldview ANCOVA Results by Age

<i>Worldview Characteristics</i>	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Perception	1	47	.274	.603
Operating Principle	1	48	.579	.450
Ultimate Purpose	1	49	.037	.848
Mode of Decision-Making	1	50	.312	.579
Relationships	1	50	.038	.845
<i>Age = > 9</i>				
Perception	1	50	1.50	.226
Operating Principle	1	50	.507	.480
Ultimate Purpose	1	50	.449	.506
Mode of Decision-Making	1	49	.077	.782
Relationships	1	49	.000	.998

5.4.3 Attitudes

This section will involve exploration and analysis in the variations or differences between the pre and post test results of the student attitudes. As has been mentioned earlier, a major concern of this intervention was that worldview identifications may be the result social constructs and in fact not be truly representative of the attitudes and opinions of the participants. From the pre-test however it appeared as though students' worldview inclinations were reflected in their practical applications with respect to their attitudes and beliefs. From the previous section, it was shown that the intervention resulted in a change in the rejection rate of the identity-based characteristics, effectively moving the students closer to a truly unity-based worldview. In this section we will analyze if these worldview changes affected changes in the students' attitudes and opinions.

Attitudes & Perceptions of Self

As can be recalled from the initial results, the students retained positive associations of their own community. With a combined mean of 3.35 between the intervention and control group, the students appeared to grasp the idea of shared responsibility and did not considering themselves the only victims of the Cyprus problem. Overall, there appeared to be no indication of significant change in the attitudes and

perceptions of self with the intervention group. The ANCOVA results below show that of the four questions, only question four displayed significant differences between the intervention and control groups. For the intervention group, their score was lower and indicative of a more positive view of ‘themselves’ ($M=2.45$, $SD=1.22$) than that of the control group ($M=3.09$, $SD=1.20$). Due to this very limited positive improvement with the students’ perceptions of ‘themselves’ overall, the fourth hypothesis (H2.4) can be rejected.

Table 28: Attitudes of Self ANCOVA Results

	<i>Df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Attitude 1	1	102	.24	.625
Attitude 2	1	101	.01	.922
Attitude 3	1	99	.249	.619
Attitude 4	1	102	6.840	.010*

An independent samples t-test was conducted to explore whether there were significant differences in the scores between younger and older students, with respect to the questions that defined their attitudes toward ‘self’. For the first question determining attitude of self, no significant differences in the scores were found for younger ($M=4.06$, $SD=1.10$) and older ($M=3.96$, $SD=.949$) children; $t(103) = .474$, $p = .637$. The same was true for the second question and no significant differences in the scores were found between younger ($M=4.00$, $SD=1.09$) and older ($M=3.79$, $SD=1.02$) children; $t(102) = 1.026$, $p = .307$. The differences in the scores found with the third question between younger ($M=2.78$, $SD=1.48$) and older ($M=2.44$, $SD=1.24$) students; $t(100) = 1.252$, $p = .213$, were also not significant. Lastly, with regard to the fourth question, no significant differences in the scores were found between younger ($M=3.47$, $SD=1.31$) and older ($M=2.23$, $SD=1.18$) children; $t(103) = 5.094$, $p = .000$.

Table 29: Attitudes of Self Independent Samples t-test

	Levene's Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Attitude 1	1.515	.221	.474	103	.637	.095	.201
			.475	101.367	.636	.095	.200
Attitude 2	.028	.867	1.026	102	.307	.212	.203
			1.026	101.570	.307	.212	.206
Attitude 3	3.253	.074	1.252	100	.213	.338	.270
			1.248	95.845	.215	.338	.271
Attitude 4	.541	.464	5.094	103	.000	1.241	.244
			5.099	102.290	.000	1.241	.243

From the above results it can be concluded that there was no significant difference in the scores for younger and older students. Further analysis is required to explore whether the intervention affected the different age groups in different ways. When conducting the ANCOVA between the two age groups, the most significant differences were found amongst the younger students. The intervention group had a lower score ($M=2.41$, $SD=1.34$) than the control group ($M=3.21$, $SD=1.24$).

Table 30: Attitudes of Self ANCOVA Results by Age

	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Attitude 1	1	50	2.02	.161
Attitude 2	1	49	0.20	.888
Attitude 3	1	47	2.47	.123
Attitude 4	1	50	4.35	.042*
<i>Age = > 9</i>				
Attitude 1	1	49	.926	.341
Attitude 2	1	49	.024	.878
Attitude 3	1	49	2.05	.159
Attitude 4	1	49	.811	.372

Attitudes & Perceptions of the 'other'

When the students' orientation toward the 'other' is analyzed, substantial significant differences are noted. Of the five questions designed to measure the students' approval or rejection of the 'other', significant differences between the intervention and control groups' posttest results was found among three of the questions. Significant difference was noted with the first question of the 'other' which showed that the

intervention group had a lower and thus more positive orientation ($M=2.45$, $SD=1.28$) over the control group ($M=3.07$, $SD=1.42$). The intervention group again had a lower and more positive orientation on the third question regarding the other, ($M=2.98$, $SD=1.35$) over the control group ($M=3.92$, $SD=1.06$). The intervention group's score for question four was again lower and more positive ($M=2.20$, $SD=1.19$) than that of the control group ($M=3.17$, $SD=1.25$). In this capacity, the fifth post-test hypothesis can be accepted as a positive change was recorded in the students' attitudes of the 'other'.

Table 31: Attitudes of 'the other' ANCOVA Results

	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Attitude 1	1	101	5.81	.018*
Attitude 2	1	99	2.42	.123
Attitude 3	1	102	10.14	.002*
Attitude 4	1	101	15.57	.000*
Attitude 5	1	103	.732	.394

An independent samples t-test was conducted to explore whether there were significant differences in the scores between younger and older students, with respect to the questions that defined their attitudes toward 'the other'. For the first question determining attitude toward the 'other', significant differences in the scores were found for younger ($M=3.33$, $SD=1.34$) and older ($M=2.68$, $SD=1.25$) children; $t(101) = 2.576$, $p = .011$. This suggests that older students had more positive views of the 'other' than younger students. For the second question however, no significant differences in the scores were found for younger ($M=3.04$, $SD=1.52$) and older ($M=2.59$, $SD=.942$) children; $t(83) = 1.799$, $p = .076$. With respect to the third question, there was a significant difference in the scores for younger ($M=3.94$, $SD=1.13$) and older ($M=3.45$, $SD=1.15$) children; $t(103) = 2.199$, $p = .030$, again showing that older students had a more positive attitude than the younger students. Regarding the fourth question, significant differences were noted in the scores for younger ($M=3.25$, $SD=1.36$) and older ($M=2.75$, $SD=1.01$) children; $t(94) = 2.135$, $p = .035$, again showing that older students retained a more positive view. With respect to the final question, no significant differences were found in the scores for younger ($M=3.51$, $SD=1.25$) and older ($M=3.66$, $SD=1.07$) children; $t(104) = -.667$, $p = .506$.

Table 32: Attitudes of ‘the other’ Independent Samples t-test

	Levene’s Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Attitude 1	.534	.467	2.576	102	.011*	.654	.254
			2.573	100.911	.012*	.654	.254
Attitude 2	20.511	.000	1.799	100	.075	.451	.251
			1.799	83.375	.076	.451	.251
Attitude 3	1.080	.301	2.199	103	.030*	.489	.223
			2.199	102.999	.030*	.489	.223
Attitude 4	7.320	.008	2.135	102	.035*	.500	.234
			2.135	94.155	.035*	.500	.234
Attitude 5	2.944	.089	-.667	104	.506	-.151	.226
			-.667	101.671	.506	-.151	.226

Overall, these results show that there was a significant difference in the scores for younger and older students for a majority of the questions. Greater investigation is required however to explore the effect of the intervention on the different age groups. An analysis of covariance revealed that younger students showed significant results when compared to the older students. With respect to the first question of the ‘other’, the intervention group had a much lower score indicative of a more neutral position ($M=2.62$, $SD=1.44$) when compared to the control group ($M=3.41$, $SD=1.48$), which represents a rejection. Regarding the third question, although both scores are representative of a negative interpretation, the intervention group again had a lower score ($M=3.17$, $SD=1.52$) than the control group ($M=3.97$, $SD=1.15$). Finally, with respect to the fourth question regarding the students’ orientation toward the ‘other’, the intervention group similarly had a lower and more positive score ($M=2.08$, $SD=1.25$) than the control group ($M=3.35$, $SD=1.32$).

Table 33: Attitudes of ‘the other’ ANCOVA Results by Age

	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Attitude 1	1	48	4.22	.045*
Attitude 2	1	48	1.38	.246
Attitude 3	1	49	5.75	.020*
Attitude 4	1	49	12.29	.001*
Attitude 5	1	50	1.79	.187
<i>Age = > 9</i>				
Attitude 1	1	50	.013	.910
Attitude 2	1	48	.130	.720
Attitude 3	1	50	3.17	.081
Attitude 4	1	49	1.94	.170
Attitude 5	1	50	.003	.954

Attitudes & Perceptions of the conflict

When exploring the posttest differences between the two groups and their perceptions toward the conflict, significant differences were noted in three of the nine questions. For the first question, the intervention group had a higher and more negative orientation ($M=3.92$, $SD=1.17$) than the control group ($M=3.14$, $SD=1.31$). Differences were noted with the results of question six, where the intervention group had a lower and more positive score ($M=2.39$, $SD=1.27$) over the control group ($M=3.54$, $SD=1.45$). Lastly, differences were noted with the last question on ‘the conflict’, where the intervention group had a lower score ($M=3.29$, $SD=1.33$) than the control group ($M=3.95$, $SD=1.14$). Due to the fact that the intervention group only marginally displayed improved scores over the control group, the sixth post-test hypothesis (H2.6) can ultimately be rejected.

Table 34: Attitudes of ‘the conflict’ ANCOVA Results

	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
Attitude 1	1	102	9.24	.003*
Attitude 2	1	103	.11	.741
Attitude 3	1	101	.094	.759
Attitude 4	1	101	1.53	.219
Attitude 5	1	102	1.86	.176
Attitude 6	1	103	19.13	.000*
Attitude 7	1	103	1.39	.242
Attitude 8	1	103	.601	.440
Attitude 9	1	102	7.29	.008*

An independent samples t-test was conducted to explore whether there were significant differences in the scores between younger and older students, with respect to the questions

that that defined their attitudes toward 'the conflict. For the first question determining attitude toward the 'the conflict', significant differences in the scores were found for younger ($M=3.17$, $SD=1.36$) and older ($M=4.02$, $SD=1.01$) children; $t(96) = -3.658$, $p = .000$. This shows that younger students had a more positive outlook toward the conflict than older students. With regard to the second question, significant differences between scores for younger ($M=1.81$, $SD=1.16$) and older ($M=2.43$, $SD=1.01$) children were again noted; $t(104) = -2.946$, $p = .004$. This again shows that younger students have a more positive view of the conflict. Regarding the third question, no significant differences between scores were found for younger ($M=3.04$, $SD=1.55$) and older ($M=2.66$, $SD=1.26$) children were again noted; $t(102) = 1.373$, $p = .173$. For the fourth question, similarly, no significant differences between scores were found for younger ($M=4.00$, $SD=1.12$) and older ($M=3.91$, $SD=1.06$) children; $t(103) = .443$, $p = .094$. Significant differences between the scores were noted for the fifth question between younger ($M=2.50$, $SD=1.42$) and older ($M=1.92$, $SD=1.19$) children however; $t(103) = 2.251$, $p = .027$. This suggests that older students had a more positive perception than the younger students. For the sixth question, no significant differences between scores were found for younger ($M=3.28$, $SD=1.49$) and older ($M=3.81$, $SD=1.30$) children; $t(102) = -1.947$, $p = .054$. Question seven showed a significant difference in the scores between younger ($M=3.34$, $SD=1.34$) and older ($M=2.75$, $SD=1.47$) children however; $t(104) = 2.141$, $p = .035$. With regard to the eight question, no significant differences between scores were found for younger ($M=2.30$, $SD=1.45$) and older ($M=2.58$, $SD=1.35$) children; $t(104) = -1.040$, $p = .301$. Finally, the ninth question also showed no significant differences between scores were found for younger ($M=4.12$, $SD=1.13$) and older ($M=3.89$, $SD=1.09$) children; $t(103) = 1.056$, $p = .293$.

Table 35: Attitudes of ‘the conflict’ Independent Samples t-test

	Levene’s Test for Equality of Variances		t-test for Equality of Means				
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>df</i>	<i>Sig. (2- tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>
Attitude 1	15.283	.000	-3.658	104	.000*	-.849	.232
			-3.658	96.125	.000*	-.849	.232
Attitude 2	.014	.907	-2.946	104	.004*	-.623	.211
			-2.946	102.033	.004*	-.623	.211
Attitude 3	6.121	.015	1.373	102	.173	.379	.276
			1.368	96.211	.175	.379	.277
Attitude 4	.036	.850	.443	103	.659	.094	.213
			.443	102.446	.659	.094	.213
Attitude 5	7.189	.009	2.251	103	.027*	.575	.256
			2.247	99.257	.027*	.575	.256
Attitude 6	4.259	.042	-1.947	104	.054	-.528	.271
			-1.947	102.237	.054	-.528	.271
Attitude 7	2.373	.126	2.141	104	.035	.585	.273
			2.141	103.216	.035	.585	.273
Attitude 8	.332	.566	-1.040	104	.301	-.283	.272
			-1.040	103.492	.301	-.283	.272
Attitude 9	.011	.915	1.056	103	.293	.216	.256
			1.056	102.626	.294	.229	.217

The extent to which significant differences were found in the scores of younger children and older children in the context of their attitudes toward ‘the conflict’ was limited. Of the ten variables, only four instances of significances were noted. Further analysis explored how the students’ participation in the intervention affected the different age groups. An additional analysis exploring the effect of age found that older students accounted for more of the differences than the younger students. Such a result is expected as older students would be expected to have a more developed and socialized understanding of the conflict and its dynamics. Regarding the significant changes noted for the younger students, particularly with question 4, the intervention group, as expected, had a lower and more positive score ($M=2.71$, $SD=1.63$) than the control group ($M=3.96$, $SD=1.23$). The same was found with question six, where the intervention group’s score was lower ($M=2.04$, $SD=1.20$) than that of the control group ($M=3.52$, $SD=1.53$).

Greater significant differences were found with the older group where the intervention group had a higher and more rejectionist score ($M=4.10$, $SD=.98$) when compared to the

control group ($M=2.92$, $SD=1.26$), who retained a more neutral opinion. With regard to question six, the intervention group had a lower score ($M=2.60$, $SD=1.28$), representative of a neutral opinion than the control group ($M=3.61$, $SD=1.32$), whose score represented a rejection. The same was true with question nine, where the intervention group again had a lower and more neutral score ($M=2.92$, $SD=1.23$) than the control group ($M=3.84$, $SD=.98$).

Table 36: Attitudes of ‘the conflict’ ANCOVA Results by Age

	<i>df</i>	<i>Error</i>	<i>F</i>	<i>Sig</i>
<i>Age < 9</i>				
Attitude 1	1	49	.802	.375
Attitude 2	1	50	.360	.551
Attitude 3	1	48	1.41	.240
Attitude 4	1	48	9.63	.003*
Attitude 5	1	49	.597	.444
Attitude 6	1	50	15.81	.000*
Attitude 7	1	50	.714	.402
Attitude 8	1	50	1.21	.276
Attitude 9	1	49	.135	.715
<i>Age = > 9</i>				
Attitude 1	1	50	12.55	.001*
Attitude 2	1	50	.566	.456
Attitude 3	1	50	.103	.749
Attitude 4	1	50	.459	.501
Attitude 5	1	50	.042	.839
Attitude 6	1	50	5.60	.022*
Attitude 7	1	50	.057	.813
Attitude 8	1	50	.280	.599
Attitude 9	1	50	6.42	.014*

5.4.4 Results and Social Psychological Development

As previously discussed, there are many areas of theoretical variance between Danesh’ worldview theory and social psychological development. Thus, it is important to explore the results and analysis of this research within the context of social development psychology and the childhood ethnic prejudice.

Recalling that the most recent works in social psychological development indicate that young children should generally not retain a survival-based worldview as their views are largely egocentric and in-group oriented (Piaget & Weil, 1951). Although Danesh suggests that the students, as represented in this research, should retain survival-based worldviews, the results of this research and social developmental findings indicate that even within the

context of a collective identity oriented conflict, that young children do not have survival-based worldviews. Through the work of Psaltis (2011) and Stephan & Stephan (1985; 2000) it can be expected that as the students increase in age, their prejudice toward the out-group(s) should increase, which could be further explored in future research. The results of this research generally show that the students do not retain survival-based worldviews, nor do they retain prejudicial views toward the 'other'.

In summary, the above analysis sought to explore and answer three fundamental questions. The first question dealt with the effects of the intervention on the various worldview characteristics and attitudes toward the conflict. The second part of the analysis sought to explore the results while taking into account the age of the students. In this regard, the second question of the analysis was to explore whether there were significant differences in the scores of younger and older students. The third and final question sought to explore whether the intervention had a different effect on the two age groups.

With regard to the first question and the general effects of the intervention in transforming or improving worldviews and attitudes, it can be concluded that indeed some positive effects were found. With regard to the survival-based worldview it was initially hypothesized that the intervention would positively effect and improve students perception toward the survival-based characteristics. Essentially, their rate of rejection of these characteristics should increase. From the analysis of covariance, the results showed that indeed, when considering the *perception* characteristic of the survival-based worldview, the intervention positively affected the students' rate of rejection. Inversely however, the same was not found with the *relationship* aspect of the worldview. Rather than increasing their rate of rejection, the students involved in the intervention had a lower and more neutral opinion than the control group. Thus in this regard, the intervention had the opposite effect than what was postulated. With respect to the identity-based worldview, the intervention was less successful at improving the students' orientation as significant results were only found with the *perception* characteristic. The direction of change however was indeed in line with the original hypothesis as the students that were involved in the intervention had a high rate of rejection than the control group. Finally, with regard to the unity-based worldview, the intervention was unsuccessful at altering the students' approval and/or disapproval in any significant manner. Of course this is largely due to the fact that the students largely endorse the unity-based worldview from the onset and thus greater approval, even after their participation in the intervention was unlikely and not expected.

The second question that was explored in the analysis generally related to a deeper analysis of the research and intervention when accounting for age. In this regard independent samples t-tests were conducted to explore whether there were significant differences in the scores between younger and older students. In this regard, the results of the t-test showed that age did not appear to be a determining factor in the students' approval and/or rejection of the survival-based worldview particularly. The independent samples t-tests showed no significant differences in scores between the younger and older students for any of the five worldview defining characteristics. With respect to the identity-based worldview, significant differences in the scores between younger and older students were indeed found with two of the five characteristics. For both the *ultimate purpose* and *relationship* characteristics, older students had a higher rate of disapproval than younger students. When the independent samples t-tests were conducted with the unity-based characteristics, greater significant differences in the scores between younger and older students were found. Of the five worldview defining characteristics, four were found to have significant differences. Of these four characteristics, three had a similar outcome indicating that older students approved more of the unity-based characteristics than the younger students. These three characteristics were the: a) operating principle; b) ultimate purpose and; c) relationships. The fourth characteristic where significant differences were noted was with the *perception* aspect. Inversely however, the younger students were more inclined to agree with this assumption than older students.

The third question sought to explore whether the intervention effected younger and older students differently. With respect to the significant changes noted in survival-based worldview, when comparing to the age of the students, the analysis of covariance showed that for the relationship characteristic, more significant change was noted with the younger students than the older ones. Inversely, the intervention had a more significant effect with older students as it pertains to the *perception* characteristic. When examining the identity-based worldview, the intervention was again found to have a greater effect amongst older children, as it pertained again to the *perception* characteristic.

Regarding the effects of the intervention in improving attitudes, the results and analysis suggest marginal improvement. Of the four questions used to identify perceptions toward 'self', significant differences were found in only one of the questions. The intervention group though had a lower and more positive view than the control group as was

hypothesized. More significant difference were noted however with attitudes toward ‘the other’. Of the five questions, significant differences were noted in three questions. In all these three questions, the scores of the intervention group were lower and indicative of a positive position than the control group. Limited differences were again found with an analysis of covariance was conducted exploring the questions the defined attitudes toward ‘the conflict’. Of the nine questions, significant differences were noted in three of the questions. It was expected that as a result of the intervention the students’ scores would decrease, however this was only found in two of the three questions.

The second question explored whether there were significant differences in the scores between younger and older students. The results of the independent samples t-tests showed that there were no significant differences in scores between younger and older students when pertaining to attitudes of ‘self’. With respect to attitudes of ‘the other’, age did appear to account for significant differences. Of the five questions asked to determine the students’ perception of the ‘the other’, three were found to have significant differences. Of the t-test results, older students were found to have more positive views of ‘the other’ than younger students. Regarding the students’ attitudes toward the conflict, of the nine questions asked, three were found to have significant different scores between younger and older students. Of the three questions younger students were found to have more positive scores than older students in two of the three questions.

The third and final question addressed in the above analysis explored whether the intervention effected younger and older students differently. With respect to the students’ attitudes of their selves, the analysis of covariance showed that more significant change was noted with the younger students than the older ones. The same results were found when exploring the effects of the intervention on the students’ attitudes of ‘the other’. In this regard, the intervention had a more significant effect on the scores of younger children as opposed to older ones. When examining the attitudes of ‘the conflict’, the intervention had equal effects on both older and younger children.

These results correspond with the findings of social developmental psychology generally. From scholarly research in the field it has been noted that children do not generally have defined trajectories of prejudice development or reduction (Nesdale, 2007 & Barrett,

2007). The extent of increase or decrease of prejudice factors largely on the specific context, particularly when being evaluated within a protracted ethno-nationalist conflict.

5.5 SUMMARY

The analysis as presented in the above section details some positive and negative aspects. With respect to worldview there was a clear indication that the intervention positively affected the migration of worldviews toward unity-based characteristics. Notable changes in worldviews were not recorded amongst the control group and it has been shown that those students who participated in the intervention positively improved their worldviews. When looking at the survival-based worldviews there was little to no variations between the pre and post measurements, which are due primarily to the initial rejectionist inclinations from the beginning. The mean of both the intervention and control group was 3.89 and thus well within the category of disagree. From this categorization, the only variation that can be expected is from the category of disagree to strongly disagree. The same was true of the unity-based characteristics as the students largely agreed with these principles from the onset of the intervention. The only logical alteration would be toward a stronger approval. The nature of Danesh's worldview transformation approach is to move worldviews from the conflict-based categories of survival and identity-based toward the unity-based worldview. It is not expected therefore that, due to the implementation of an EFP program, that a participant would turn away from previously identified unity-based principles to conflict-based aspects. Should such a shift occur however, it would be great cause of concern and worthy of additional investigation. With respect to the identity-based worldviews, the students maintained generally neutral positions during the pre-testing but after the conclusion of the intervention, the students showed greater disapproval of these characteristics. The analysis above found that this shift was not due to random sampling error or other deviation, but the result of their involvement in the intervention. With respect to the attitudes and opinions of the students, participation in the intervention yielded a significant change in the way the students thought or perceived the 'other'. There were no particular strong or significant changes of the attitudes and opinions of the students with respect to themselves and the conflict.

CHAPTER 6: CONCLUSION

6.0 OVERVIEW

This chapter will offer a brief summary of the initial research objectives as outlined in chapter one and will provide the conclusions of the study by reviewing the findings of the intervention in connection with the original hypotheses. This chapter will also outline the implications of the findings for this research and the theoretical implications generally.

6.1 SUMMARY

This research sought to investigate the effectiveness of the WT approach to peace education in the context of ethno-nationalist based conflicts. The WT approach has been previously implemented in the post violence society of BiH and was shown to be highly effective as it achieved a complete transformation of all individuals involved in the intervention. This research sought to apply this approach to the conflict of Cyprus as a representative sample of a protracted ethno-nationalist based conflict. As was previously detailed, ethno-nationalist conflicts retain very unique circumstances and characteristics. However, as in the case of Cyprus protracted conflicts often leads to a deepening of conflict attitudes which can quickly become intractable. Thus, this research sought to evaluate whether the worldview transformation approach to peace education can be an effective instrument in combating deeply embedded, divisive and intractable attitudes and opinions, by re-framing or adjusting the core convictions or worldviews of individuals. The intervention sought to investigate not only the effectiveness of the WT approach in protracted ethno-nationalist conflicts, but also sought to investigate the worldview orientation of primary school children in such conflict settings more generally. It was postulated that due to the many similarities in contexts between BiH and Cyprus that the WT approach would indeed be successful in transforming worldviews and that changes to individuals' core convictions was indeed possible. After reviewing the lack of change in both worldview orientation and attitudes of the participants after participation in the intervention, it can be concluded that the worldview transformation approach may not be entirely suitable in intractable conflicts.

After obtaining approval from the Ministry of Education, participant teachers were selected on a volunteer basis and trained to understand the principles and ideas of the WT approach. They were trained to understand how these principles can be integrated into the school

curriculum. A research instrument was developed that would be able to: a) effectively gauge the worldview of the students and; b) test whether their worldviews translate into practical applications. The questionnaire was thus separated into two sections that focused on each of these two objectives. The questions themselves for the first section of the questionnaire were formulated based on the theoretical underpinnings of the various worldviews as identified by Danesh. In his theoretical assessment, H. B. Danesh argues that worldviews are defined as the representation of five basic characteristics: 1) perception; 2) operating principle; 3) mode of relationships; 4) ultimate purpose and; 5) mode of decision-making. The second component of the questionnaire, sought to test whether the worldviews translated into practical applications and thus, the questions were created to measure the respondent's attitudes toward the conflict. The definitions of Galtung were applied in this section who identifies that in conflicts, attitudes can be grouped into three categories: 1) How we think / perceive of ourselves; 2) How we think / perceive of the 'others' and; 3) How we think / perceive the conflict. Various questions were thus designed that would be able to gauge the student's attitudes and perceptions as they pertained to each of the three conflict attitude categories. Preliminary testing was conducted to ensure accuracy and validity of the research instrument.

This research also sought to explore the various theoretical assumptions of peace education generally and thus outlined that the majority of approaches can be categorized into four general themes. The WT approach of H. B. Danesh was highlighted as a particularly unique approach due to its method of implementation. Recognizing this distinction, it was suggested that the various approaches to peace education can be understood in the context of formal and informal approaches. The proceeding section will offer answers to the fundamental research questions of this intervention and postulate as to the reasons that greater worldview and attitudinal changes were not found.

6.2 CONCLUSIONS

6.2.1 Research Objectives

The first objective of this research was to gain a greater understanding of the initial worldviews of the participants in accordance with Danesh's classifications. This information was collected prior to the commencement of the intervention itself and included the answers from both the control and intervention groups. In this initial assessment, the students' overwhelmingly rejected the survival-based characteristics and

held what can be categorized as a neutral position with respect to the identity-based worldview. They displayed the greatest degree of support for those statements favoring the unity-based worldview and thus, it appears as though the students were initially drawn toward the unity-based aspects. These results were quite interesting as it was originally believed that due to the protracted nature of the conflict and the high degree importance of collective identity, that the worldview of the students would be conflict-based. The Cyprus conflict has remained unresolved for almost forty years and societal divisions run deep and permeate into all aspects of society. The Cyprus problem is the main driving force in Cypriot elections, government and politics and serves as the single most important issue to be addressed. The characteristics of the Cyprus problem are deeply embedded within society. These results also raise some questions with respect to Danesh's theory and ideas on the formation and development of worldviews. As explained earlier in Chapter three, Danesh outlines that a survival-based worldview corresponds to both early human civilization and early individual development. At childhood, Danesh argues, survival is the most important element. He argues that food, security, shelter and the attainment and preservation of other basic needs is of primary concern. Relationships are dichotomous and decisions are made unilaterally without consideration of the 'other'. Violence is also commonplace and widely accepted. However, this intervention found that the respondents did not endorse the fundamental characteristics of the survival or any other conflict-based worldview. On the contrary, they greatly rejected these attributes and supported the unity-based worldview.

The second research objective sought to clarify whether the identified worldviews of the students were constructs of social biases or if they were, in fact, an accurate assessment. It was originally postulated that the students' own worldview identification may in fact be the result of social bias and that it would not be represented in practical real-world applications. Naturally, a worldview is indeed largely constructed through morality and society norms, but within the context of a protracted ethno-nationalist based conflict, it was believed that social forces may impact the determination of worldviews to a large extent. It was thus necessary to test the students and offer some validity to their stated worldview. This was accomplished through the second component of the questionnaire, whereby their attitudes toward the Cyprus problem generally were extrapolated. It was believed that such an approach would allow any inconsistencies to be brought to the forefront. When the results of the worldview identification component were ultimately compared against their attitudes and perception with respect to the Cyprus problem, no major inconsistencies were

found. The generally positive worldview of the students seemed to carry-over into practical considerations with respect to how they viewed/perceived themselves, the 'other' and the conflict. As can be recalled from the previous chapter, the results of the student's attitudes, both of the control and intervention group, were represented by $M = 3.21$, indicative of a positive association. They did not have overtly negative opinions of the 'other' and were surprisingly forward thinking with respect to their views and opinions about the conflict itself. They did not appear to be displaying feelings of hatred and understood that both Greek and Turkish Cypriots must work together to create a mutually beneficial future. With respect to this noted correspondence between the worldviews of the students and their practical attitudes, it can be concluded that social biases did not account, or played a minor role in the determination of the student's worldviews. This interpretation corroborates and compliments the findings of the first research question that students do not retain overtly negative worldviews.

If social biases and the influences of the collective narratives were more prominent, it was expected that the students would have more negative attitudes and worldviews. As previously discussed, the protracted ethno-nationalist character of the Cyprus problem presents unique challenges and problems. Recalling that one of the major elements associated with such conflicts is the maintenance of socially acceptable narratives and the degree of which such narratives permeate into all facets of society, conflict-based worldviews can easily take root and retain dominance in such conflicts. A perpetual cycle of conflict-based worldviews can easily take hold and become socially acceptable with little conscious action. Within such conflicts, alternative worldviews can and often do, manifest themselves and gain the support of a segment of society, but as long as the conflict continues, conflict-based narratives and worldviews will often remain as the dominant societal viewpoint.

The third research objective sought to uncover whether the WT approach can be considered effective in altering worldviews in protracted ethno-nationalist based conflicts. Based on the results of this intervention, it can be concluded that an EFP oriented program may not be a viable model to alter worldviews in such contexts. There was ultimately limited worldview change overall and subsequently little attitudinal change amongst the participants. Although the students consequently increased their rejection of the identity-based worldview characteristics, their degree of approval / disapproval for the survival and unity-based worldviews ultimately remained the same. The same was found with respect to

their attitudes. While their attitudes toward the ‘other’ significantly improved, their attitudes toward themselves and the conflict in general did not significantly change. Ultimately, the students moved more toward the unity-based worldview by disapproving more of the identity-based characteristics.

Of particular importance however, is to question and understand why a complete transformation was not achieved and this may largely relate to the pre-established positive inclinations to the unity-based worldview from the beginning. As was found in the pre-test results, the students did not display initial signs that they maintained conflict-based worldviews as was postulated. This perhaps highlights, what is becoming a larger issue in the field of peace education. This concern deals with the applicability and effectiveness of all peace education programs when they are conducted with young children. At the annual conference of the *International Peace Research Association* in Tsu City, Japan, in November 2012, Dr. Gavriel Salomon highlighted in his keynote address that conducting peace education amongst young children is almost completely “*useless*” because without prolonged engagement and the support of broader socio-cultural aspects, any attitudinal changes cannot be adequately sustained over the long term. Although such questions are best reserved for future research, it does indeed create cause for concern and this may indeed be a fundamental reason that a complete transformation was not achieved. If young students already have unity-based worldviews then there is ultimately little that can be done in terms of achieving a transformation. It would be particularly interesting to see if the same inclinations toward the unity-based worldview are found in secondary schools or other higher levels of education. Some of the possible reasons as to why the students showed higher inclination toward the unity-based characteristics may be to their age and the over-protraction of the conflict. With respect to students age, ($M = 8.76$) it can be suggested that due to their limited life experiences, lessons and interactions that they ultimately have little reason to believe that the world in general and their society is a violent or dangerous environment. Naturally, many questions can be raised here with respect to socio-psychological development of individual worldviews with respect to age, but these larger questions are outside the scope of this research, however they could be examined in future research.

Another possible explanation for the positive associations to the unity-based worldviews may deal with the over-protraction of the Cyprus conflict. As was shown during the historical account of the Cyprus conflict in chapter two, the broader questions of identity,

self-determination and even the most recent events which occurred in 1974 have taken a considerable amount of time and largely dominated Cypriot social, political, religious and economic life. We can recall from relevant studies (Webster, 2005) that the younger generations are more inclined to favor more divisive political settlements of the Cyprus problem and while the exact reasons this occurs have not been fully investigated, it is indeed possible that younger generations are focusing less on the issues surrounding the Cyprus problem and thus are also giving little attention to these matters to their children. The local dynamics have also changed considerably since 1974 and with accession to the EU, the discovery of natural gas and the recent economic collapse, attentions may be fixated on other more urgent matters. It would seem a fair assessment to hypothesize that a certain degree of conflict fatigue, coupled with the lack of contact between Greek and Turkish Cypriots, is the primary result of this phenomenon. Jakobsson-Hatay (2004) suggests that the reason behind youth inclinations toward division is due to prolonged maintenance of the status quo. These possibilities certainly warrant further research and analysis.

Another possibility that may have led to the inability of the EFP program to achieve a significant transformation was that the program was incorrectly implemented. However, there are various factors that negate this possibility. Firstly, the fact that the teachers were intrinsically motivated to participate in the intervention ensures, to a degree, that the program would be implemented with an adequate amount of personal resolve. The teachers would thus not be participating in the program due to administrative decisions, but were ultimately participating because they felt that the idea of worldview transformation was worthy. This high degree of intrinsic motivation essentially guarantees a high degree of compliance with the program. Secondly, the interval contact with the teachers during the course of the EFP program did not reveal any problems or major concerns. Teachers routinely reported that implementation of the program was occurring as planned. Finally, the fact some worldview and attitudinal transformation was indeed found, re-confirms that the program was implemented correctly. If no significant changes were found, only then could the issue of implementation be further examined as a possible reason.

The final research question sought to offer further understanding into the applicability of the WT model to achieve change in an individual's core convictions. The similarities between Danesh's approach and the definition of core convictions as offered by Abelson have already been explored, which found that Danesh's model essentially seeks to achieve

a complete transformation or re-framing of an individual's core beliefs. Due to the fact that a complete transformation was not found, it can be suggested that such an approach may not be suitable in achieving core change. This is an aspect that requires a large amount of future research to assist in developing a greater understanding into those specific elements that comprise an individual's core and to what extent does their involvement in a protracted ethno-nationalist conflict affect core convictions. This will be explored further in the proceeding section. Although it has been identified that a complete worldview 'transformation' did not occur, it is important to recall that changes did in fact occur. More specifically, with respect to the level of rejection of the identity-based characteristics which increased substantially. The attitudinal variations found complement the limited degree of worldview transformation. As was seen in the previous chapter, little variation occurred with respect to the student's attitudes and perceptions of both themselves and of the conflict. However, significant changes were indeed recorded in the students' attitudes and opinions of the 'other'. The students shifted from having more neutral positions of the 'other' to more transcendent views. Although a greater degree of worldview transformation was not found and thus the ability to ascertain whether worldview changes, attributed to the EFP program also affected attitudinal changes is limited. However, if we recall that the alterations found with respect to worldviews related to a great disapproval of the identity-based characteristics, it should thus be expected that any attitudinal changes should happen primarily in the student's attitudes and opinions of themselves and of the 'other'. This was in fact witnessed as the main component of attitudinal improvement occurred within the category of the students' thoughts or perceptions of the 'other'. Due to the fact that the limited worldview change was also reflected in the form of limited attitude change, the connection between worldview change and attitude change appears in place. As was seen in the analysis section of this intervention, significant changes in the attitudes and opinions of the respondents with respect to how they view or perceive the 'other' was indeed significantly impacted. However, changes in the attitudes and opinions of how the respondents viewed or perceived themselves and the conflict did not significantly change. This may be particularly related to the limited worldview change experience during the intervention. It would be particularly interesting, in further research to evaluate the connection and symmetry between specific worldviews and their ability to correspond to specific attitude classifications. For example, would greater rejection of survival-based worldview characteristics equate to improvements in attitudes and perception of themselves, the 'other', or the conflict? Do improvements in identity-based worldviews affect one aspect of conflict attitudes over another? Based on the inability of the EFP

program to create substantial worldview transformation and the limited changes to the participant's attitudes and opinions, the question as to whether such an approach is effective in the context of protracted ethno-nationalist based conflicts becomes answerable. As has previously been noted, protracted ethno-nationalist conflicts are highly divisive and embody a high degree of cultural and structural violence. Attitudes toward a conflict party's own community are generally favorable at the expense of the 'other' who are routinely viewed as the sole aggressors, illegitimate and the cause of the conflict. In such conflicts, the nature of the conflict is usually expressed as the unwillingness or inability of the 'other' side to compromise and enter into beneficial negotiations. Due to the nature of such conflicts, as detailed in chapter two, the limited worldview and attitudinal changes did not achieve successful transformation. Due to these limited changes, it appears as though greater research is in fact needed and that attempting to ascertain whether the EFP program can truly be effective within the context of protracted ethno-nationalist based conflicts, may not be entirely suitable in this situation. However, greater research is also needed to explore whether the results change when conducted in secondary schools or amongst students who are more mature cognitively and socialized in the conflict. The results were generally inconclusive with respect to the direct affects, but another issue, which was not addressed in the context of this intervention, is the long-term effects of the EFP program. If further research is conducted via a separate intervention and greater worldview and attitude changes are found, the long-term implications still remain unknown. As was previously discussed, this also represents the greatest challenge to studying peace education in general. At present, no studies have been able to accurately gauge and measure the long-term effects of a peace education program and its ultimate effectiveness. The questions surrounding the long-term implications are questions that must be asked and more importantly answered by the academic and pedagogic community.

At this stage, it is also important to discuss another fundamental limitation of the WT approach in protracted-ethno nationalist conflicts. As was previously noted, the WT approach can be categorized as a formal process and requires implementation in all subject matter. This presented many challenges, as faced during this intervention, as entire schools must ultimately participate in the program. However, recruiting entire schools presents unique challenges with respect to teacher motivation and can cause significant problems. According to Danesh's model, the WT concepts and principles must be integrated across all subjects and thus, should one teacher refuse to participate or even be extrinsically motivated, the entire model can effectively be compromised. The challenges in this regard

that were found can be important lessons to be learned with respect to the implementation of the WT approach in other protracted ethno-nationalist conflicts. Details were also provided of previous teacher ambivalence and even frustration with respect to having previous government initiatives essentially forced upon them without prior consultation. Having teachers participate in such a program through other extrinsic factors or through governmental or administrative decision may naturally be counterproductive. It has also been shown that the unique social dynamics and the deepening of identities and collective narratives in such conflicts, permeates into the classrooms as teachers themselves retain strong associations and biases. With the difficulties in recruiting entire schools, as was found in this intervention, leaves the only possible route of implementation to occur through primary schools, however, conducting peace education generally in primary schools, as Salomon noted, may not be entirely useful and as was found in this intervention, younger children may be generally pre-disposed to the unity-based worldview from the beginning.

The results of this research have also shown to be more in line with social developmental findings as opposed to those proposed by Danesh. From the scholarly work in the field of social developmental psychology, there is indeed little evidence to suggest that young children would have a survival-based worldview. From this research this was indeed supported. Although it was initially postulated that the nationalist and protracted nature of the conflict would foster broader out-group derogations which would subsequently be absorbed by the younger generations, the results of this research showed the opposite.

6.3 RECOMMENDATIONS & FUTURE RESEARCH

This intervention and the relevant findings highlight a need for additional research not only in the context of peace education in protracted ethno-nationalist based conflicts, but in worldview formation generally and effectiveness of peace education amongst the youth. Additional research can be conducted to explore: a) individual worldviews in protracted ethno-nationalist based conflicts generally; b) how worldviews translate into conflict attitudes; c) the formulation and identification of worldviews; d) the use of peace education among young children generally and; e) socio-psychological components of core convictions in protracted ethno-nationalist based conflicts.

The first area of additional research regards the classification and identification of individual worldviews in protracted ethno-nationalist conflicts generally. Apart from this intervention, there have not been any other studies that apply Danesh's concept of worldview in the context of protracted ethno-nationalist conflicts. Further research is needed to uncover whether the individuals involved in such conflicts retain different worldviews to those involved in other conflicts. Would the worldviews of individuals involved in the N. Ireland conflict be more identity-based than those engaged, for example, in a violent context such as in Syria? Would those in Syria agree more with survival-based aspects? Does the existence of violence influence an individual's worldview orientation?

The second component of additional research required relates to the connection between worldviews and conflict attitudes. In this intervention a marginal increase was seen in the identity-based worldview, which was mirrored by changes in a specific component of the worldview attitudes. More research is needed to investigate the parallels, if any, between specific worldviews and specific conflict attitudes. Important questions that must be examined include whether specific worldviews influence, positively or negatively, certain conflict attitudes in different ways. For example it is worth conducting additional research to examine if improvements in survival-based worldviews affect more or less a conflicting parties' attitude of themselves vs. that of the other. If a successful worldview transformation is achieved will all conflict attitudes improve equally or are some aspects less prone to improvement and alteration.

The third area where further research is required deals with the identification and formulation of worldviews themselves. With respect to the formulation of worldviews, little research has been done that investigates those aspects that influence or guide the development of an individual's worldview. Additionally some aspects may hold greater weight in the formation of worldviews and thus greater research is indeed needed to examine these aspects. Future research questions that need to be addressed include the effect importance of socio-economic aspects in the formulation of an individual's worldviews, religion, gender, education and experience. Furthermore, it would also seem logical to expect that certain of these aspects would hold varying degrees of weight or importance of each individual. A troublesome experience for example and the results of any potentially damaging psychological events may create an unbalanced distribution of the individual's importance of experiences or a single experience in the formation of their worldview. There exist great possibilities for further research in these areas that would

involve an interdisciplinary approach with psychology. Furthermore, greater research is needed into the development of a robust and dynamic instrument that can be used to accurately gauge an individual's worldview. The questionnaire used in this intervention was developed to capture only the general essence of the students' worldviews. More research and intervention should be devoted to the development of an instrument that can accurately evaluate an individual's worldview. This will allow for greater research and evaluation of the effectiveness of various pedagogical approaches in the transformation or adjustment of worldviews.

The fourth area of future research deals with the broader issue of the effectiveness of peace education in the youth. Conducting peace education to students of a young age may indeed be counterproductive as Salomon suggests. Without continued support, development and maintenance, it is highly plausible and conceivable that any substantial changes afforded to a peace education program, may simply be forgotten or ignored. Is it not more conducive to carry-out peace education to adults who can comprehend more difficult concepts and retain the knowledge in greater depth? It has been previously mentioned that a closer connection between peace education and psychology is needed, particularly with respect to the need for peace education to create cognitive dissonance. Although this research is not founded on child or social psychology, it could indeed be possible that the degree of cognitive dissonance possible with younger children is perhaps greatly limited. Without being able to cognitively and emotively question and challenge the conclusion of peace education there can ultimately be little hope that substantial and lasting positive change can be achieved.

The fifth area of future research draws on this need for greater cooperation between psychology and peace education and suggests that more can indeed be understood through a specific analysis of Abelson's theory of core convictions vs. peripheral attitudes. Salomon (2006) highlights the importance of recognizing between core convictions and peripheral attitudes as they pertain to protracted ethno-nationalist based conflicts. He suggests that current approaches to peace education are inadequate as they hope to only achieve fast, dramatic results, without accurately addressing the deep-rooted and steadfast core convictions. More research is needed to uncover whether particular methods are more effective in achieving core change vs. peripheral change, if achieving core vs. peripheral change is possible, desirable and effective in protracted ethno-nationalist conflicts and if

the duration of peace education programs has direct connection to their ability to sustain long-term change.

Much is still known about peace education generally and particularly, peace education in protracted ethno-nationalist conflicts. There are large problems regarding scientific evaluation, accurate analysis, sustained effects and the multitude of definitions and pedagogical approaches. This dissertation has shown that a worldview transformation approach to peace education in protracted ethno-nationalist conflicts may not be entirely effective and achievable.

It was originally believed, based on: a) the theoretical assumptions of worldview transformation, which identifies that the maintenance of conflict-based worldviews is a social norm; b) the assumption that divisive socio-psychological dynamics would deepen with the continued protraction of the conflict and; c) the results from BiH, that conflict-based worldviews would be widespread amongst the sample population. This research ultimately found that this was not case and that the surprisingly, most students retained peace-based worldviews. Further investigation and research is needed to examine the worldview of a larger sample. This dissertation also explored some of the possible reasons as to why initial conflict-based worldviews were not found and by connecting the results of this intervention with supplementary research (Jakobsson-Hatay, 2004) which found that younger generations are more inclined to support division in Cyprus, it is suggested that the continued protraction of the Cyprus conflict, extended physical separation, exceptionally limited violent incidents and significant socio-economic developments, have created a degree of conflict fatigue. The pedagogical nature of the approach was also found to be a key factor in its ineffectiveness as it requires complete integration into all school subjects. As was verified by this research, ensuring intrinsically motivated participants who are pre-disposed to the ideas of peaceful coexistence and reconciliation was particularly challenging. This suggests that perhaps in-school approaches are not entirely suitable for protracted ethno-nationalist based conflicts.

REFERENCES

- Abelson, R. (1988) *Conviction*. *American Psychologist*, 43:4, 267-275.
- About, F. E. (1988) *Children and prejudice*. Oxford: Basil Blackwell.
- Abulafia, D. (2012) *The Great Sea: A Human History of the Mediterranean*. Penguin Books
- Adams, T. (1966) *The First Republic of Cyprus: A Review of an Unworkable Constitution*. *The Western Political Quarterly*, 19:3, 475-490.
- Adorno, T, Frenkel-Brunswick, E., Levinson, D., & Sanford, R. (1950) *The authoritarian personality*. New York: Harper and Row.
- Alastos, D. (1960). *Cyprus guerrilla: Grivas, Makarios and the British*. London: Heinemann.
- Anastasiou, H. (2007) *Nationalism as a Deterrent to Peace and Interethnic Democracy: The Failure of Nationalist Leadership from the Hague Talks to the Cyprus Referendum*. *International Studies Perspectives*, 8:2, 190-205
- Ashmore, R., Deaux, K., McLaughlin-Volpe, T. (2004) *An Organizing Framework for Collective Identity: Articulation and Significance of Multidimensionality*. *Psychological Bulletin*, 130:1, 80-114
- Attalides, M. (1977) *The Turkish Cypriots: their relations to the Greek Cypriots in Perspective*. In *Cyprus Reviewed*, edited by M. Attalides. Nicosia, Cyprus: The Association
- Averoff-Tossizza, E. (1986) *Lost Opportunities, the Cyprus Question, 1950–1963*, translated by T. Cullen and S. Kyriakidis. NY: Aristide D. Caratzas Publisher.
- Azar, E (1990) *The Management of Protracted Social Conflict: Theory & Cases*. Aldershot, Dartmouth.

- - (1985) *Protracted international conflicts: Ten propositions*. *International Interactions: Empirical and Theoretical Research in International Relations*, 12:1, 59-70

Bahcheli, T. (1972) *Communal Discord and the State of Interested Governments in Cyprus, 1955–70*, Doctoral Thesis, University of London.

Baly, D. (2004) *Conflict Prevention and peace building*. *Conflict, Security & Development*, 4:3, 473-480.

Barash, D. (Ed.) (2010) *Approaches to Peace: A Reader in Peace Studies (Second Edition)*. New York: Oxford University Press.

Barash, D. & Webel, C. (2009) *Peace and Conflict Studies (Second Edition)*. USA: Sage Publications Ltd.

Bar-Tal, D. & Rosen, Y. (2009) *Peace Education in Societies Involved in Intractable Conflicts: Direct and Indirect Models*. *Review of Educational Research*, 79:2, 557-575

Bar-Tal, D. (2002) *Intractable Conflicts: Socio-Psychological Foundations and Dynamics*. New York: Cambridge University Press

- - Ed., (2011) *Intergroup Conflicts and their resolution: A Social Psychological Perspective*. New York: Psychology press

- - (2007) *Sociopsychological Foundations of Intractable Conflicts*. *The American Behavioral Scientist*, 50:11, 1430-1453.

- - (2002) *The Elusive Nature of Peace Education*. In G. Salomon and B. Nevo, *Peace Education: The Concepts, Principles and Practices Around the World*. New York: LEA.

- - (2000) *From Intractable Conflict Through Conflict Resolution to Reconciliation: Psychological Analysis*. *Political Psychology*, 21:2, 351-365.

Beeley, B. (1978) *The Greek-Turkish Boundary: Conflict at the Interface*. Transactions of the Institute of British Geographers, New Series, 3:3, 351-366.

Bekerman, Z. & McGlynn, C. (Eds.) (2007) *Addressing Ethnic Conflict Through Peace Education: International Perspectives*. New York: Palgrave Macmillan.

Bekerman, Z. & Zembylas, M. (2012) *Teaching Contested Narratives: Identity, Memory and Reconciliation in Peace Education and Beyond*. Cambridge: Cambridge University Press

Bekerman, Z., Zembylas, M. & McGlynn, C. (2009) *Working toward the de-essentialization of Identity Categories in Conflict and Postconflict Societies: Israel, Cyprus and Northern Ireland*. *Comparative Education Review*, 53:2, 213-234.

Bellamy, A. (2008) *Conflict prevention and the Responsibility to Protect*. *Global Governance*, 14:2, 135-156.

Birchler, G., Clopton, P. & Adams, N. (1984) *Marital conflict resolution: Factors influencing concordance between partners and trained coders*. *The American Journal of Family Therapy*, 12:2, 15-28.

Bird, C., Monachesi, E., & Burdick, H. (1952) *Infiltration and the attitudes of white and Negro parents and children*. *Journal of Abnormal Social Psychology*, 47, 688-689.

Borrowiec, A. (2000) *Cyprus: A troubled Island*. Westport: Praeger.

Brinkley, D., (1988) *The Cyprus Question: Dean Acheson as Mediator*. *Journal of the Hellenic Disapora*, 15:3-4, 5-18.

Broome, B. (2004) *Reaching Across the dividing line: Building a Collective Vision for Peace in Cyprus*. *Journal of Peace Research*, 41:2, 191-209.

- - (2002) *Participatory Planning and Design in a Protracted Conflict Situation: Applications with Citizen Peace-Building Groups in Cyprus*. *Systems Research and Behavioral Science*, 19:4, 313-321.
- - (1997) *Designing a Collective Approach to Peace: Interactive Design and Problem-Solving Workshops with Greek-Cypriot and Turkish-Cypriot Communities in Cyprus*. *International Negotiation – a Journal of Theory and Practice*, 2:3, 381-407.

Broome, B., Anastasiou, H., Hadjipalvou, M., and Kanol, B., (2011) *Opening Communication Pathways in Protracted Conflict: From Tragedy to Dialogue in Cyprus*. In Lawrence Frey & Kevin Cresskill (Eds.) *Communication Activism, Volume 3*. NJ: Hampton Press.

Brown, R. (1995) *Prejudice. Its social psychology*. Blackwell: Oxford, UK.

Bryant, R. (2012) *Partitions of Memory: Wounds and Witnessing in Cyprus*. *Comparative Studies in Society and History*, 54:2, 332-360.

Carter, C. (2010) *Conflict Resolution and Peace Education: Transformation across disciplines*. New York: Palgrave Macmillan.

Chambers, T. & Craig, D. (1998). *An intrusive impact of anchors in children's faces pain scales*. *Pain*, 78, 27-37.

Charalambous, C., Charalambous, P., and Zembyas, M., (2013) *Doing 'Leftist propaganda' or working towards peace? Moving Greek-Cypriot peace education struggles beyond local political complexities*. *Journal of Peace Education*, 10:1, 67-87.

Clarke-Habibi, S. (2005) *Transforming Worldviews: The Case of Education for Peace in Bosnia and Herzegovina*. *Journal of Transformative Education*, 3:1, 33-56.

Cohrs, C; Christie, D; White, M and Das, Chaitali (2013) *Contributions of Positive Psychology to Peace: Toward Global Well-Being and Resilience*. *American Psychologist*, 68:7, 590-600.

- Connor, W. (1970) *Ethnic Nationalism as a Political Force* World Affairs, 133:2, 91-97.
- Costandinos, A., (2011) *US-British Policy on Cyprus, 1964-1974*. Cyprus Review, 23:1, 17-48.
- Coufoudakis, V., (1976) *United Nations Peacekeeping and Peacemaking and the Cyprus Question*. The Western Political Quarterly, 29:3, 457-473.
- Crawshaw, N. (1978) *The Cyprus Revolt: An Account of the Struggle for Union with Greece*. London: George Allen & Unwin
- - (1964) *Cyprus: Collapse of the Zurich Agreement*. The World Today, 20:8, 338-347.
- Cyprus 2015 (2011) *Bridging the Gap in the Inter-communal Negotiations: An Island-wide study of public opinion in Cyprus*. Cyprus
- Danesh, H. (2008) *Creating a culture of healing in multiethnic communities: an integrative approach to prevention and amelioration of violence induced conditions*. Journal of Community Psychology, 36:6, 814-832.
- - (2007) *Education for Peace: The Pedagogy of civilization*. In Beckerman, Zvi & McGlynn, Claire (Eds.) *Addressing Ethnic Conflict through Peace Education: International Perspectives*. New York: Palgrave Macmillan.
- - (2006) *Towards an integrative theory of peace education*. Journal of Peace Education, 3:1, 55-78
- Danesh, H. & Clarke-Habibi, S. (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide* Vancouver: International Education for Peace Institute.
- Danesh, H., Clarke-Habibi, S. & Makortoff, S. (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 1)* Vancouver: International Education for Peace Institute.

- - (2006) *Education for Peace Curriculum Manual: A Conceptual and Practical Guide (Book 2)* Vancouver: International Education for Peace Institute.

Danesh, H. B. & Danesh, R. P. (2004b) *Conflict-Free Conflict Resolution (CFCR): Process and Methodology*. *Peace and Conflict Studies*, 11:2, 55-84.

- - (2002b) *A consultative conflict resolution model: Beyond alternative dispute-resolution*. *International Journal of Peace Studies*, 7:2, 17-33.
- - (2002a) *Has conflict resolution grown up?: Toward a new model of decision making and conflict resolution*. *International Journal of Peace Studies*, 7:1, 59-76.

Danielidou, L. & Horvath, P. (2006) *Greek Cypriot Attitudes Toward Turkish Cypriots and Turkish Immigrants*. *The Journal of Social Psychology*, 146:4, 405-421.

Davey, A. G. (1983) *Learning to be prejudiced: Growing up in multi-ethnic Britain*. London: Edward Arnold.

David, O. & Bar-Tal, D. (2009) *A Sociopsychological Conception of Collective Identity: The Case of National Identity as an Example*. *Personality and Social Psychology Review*, 13:4, 354-379.

Deaux, K. (1996). *Social identification*. In T. E. Higgins & A. W. Kruglanski (Eds.), *Social psychology: Handbook of basic principles* (pp. 777-798). New York: Guilford.

Demetriou, C. (2012) *Political Radicalization and Political Violence in Palestine (1920-1948), Ireland (1850-1921) and Cyprus (1914-1959)* *Social Science History*, 36:3, 391-420.

Deutsch, M. (1993) *Educating for a Peaceful World*. *American Psychologist*, 48:5, 510-517.

Dewey, J. (1916) *Democracy and Education* New York: Free Press

Diamond, L. (1997) *Training in Conflict-Habituated Systems: Lessons from Cyprus*. *International Negotiation*, 2:3, 353-380.

Dimitrakis, P. (2009) *The Special Operations Executive and Cyprus in the Second World War*. *Middle Eastern Studies*, 45:2, 315-328.

- - (2008) *British Intelligence and the Cyprus Insurgency, 1955-59*. *International Journal of Intelligence and Counterintelligence*, 21:2, 375-394.

Dodd, C. (2010) *The History and Politics of the Cyprus Conflict*. New York: Palgrave MacMillan

Doob, W. L. (1986) *Cypriot Patriotism and Nationalism*. *The Journal of Conflict Resolution*, 30:2, 383-396.

Doyle, M. (1986) *Liberalism and World Politics*. *The American Political Science Review*, 80:4, 1151-1169.

Drath, V. (2004) *The Cyprus Referendum: An Island Divided by Mutual Distrust*. *American Foreign Policy Interests: The Journal of the National Committee on American Foreign Policy*, 26:4, 341-352.

Drousiotis, M. (2006) *Cyprus 1974: Greek Coup and Turkish Invasion*. Athens: Bibliopolis

Dubois, J. & Trabelsi, M. (2007) 'Education in pre and post conflict contexts: Relating capability and life-skills approaches' *International Journal of Social Economics*, 32:1-2, 53-65.

Dugard, P. & Todman, J. (1995) *Analysis of Pre-test-Post-test Control Group Designs in Educational Research*. *Educational Psychology: An International Journal of Experimental Educational Psychology*, 15:2, 181-198.

Eisinga, R., Te Grotenhuis, M., Larsen, K., Pelzer, B., Van Strien, T. (2011). *BMI of interviewer effects*. *International Journal of Public Opinion Research*, 23:4, 530-543.

Economidou, K. (2002) *Women's peace-building activities: the case of Cyprus*. *Cyprus Review*, 22:2, 133-136.

Feldt, J. (2008) *History and peace education in Israel/Palestine: A critical discussion of the use of history in peace education*. *Rethinking History*, 12:2, 189-207.

Festinger, L. (1957) *A Theory of Cognitive Dissonance*. Stanford: Stanford University Press

Flavell, J. H. (1963) *The developmental psychology of Jean Piaget*. New York: Litton Educational Publishing.

Flores-Macias, F. (2008) *Effects of interviewer gender on survey responses: Findings from a household survey in Mexico*. *International Journal of Public Opinion Research*, 20:1, 100-110.

Fountain, S. (1999) *Peace Education in UNICEF*. UNICEF Staff Working Papers, New York, NY

Francis, E. (1968) *The Ethnic Factor in Nation-Building* *Social Forces*, 46:3, 338-346.

Freedman, L., & Fraser, C. (1966). Compliance without pressure: The foot-in-the-door technique. *Journal of Personality and Social Psychology*, 4, 195–202.

Freire, P. (1970) *Pedagogy of the Oppressed*. (M. Bergman Ramos, trans.) New York: Continuum

Galtung, J. (2010) *Peace Studies and Conflict Resolution: The Need for Transdisciplinarity*. *Transcultural Psychiatry*, 47:1, 20-32.

- - (2000) *Conflict Transformation by Peaceful Means*. New York: United Nations

- - (1996) *Peace by peaceful means. Peace and conflict, development and civilization*. PRIO. London: Sage Publications.

- - (1990) *Cultural Violence*. Journal of Peace Research, 27:3, 291-305
- - (1985) *Twenty-Five Years of Peace Research: Ten Challenges and Some Responses*. Journal of Peace Research, 22:2, 141-158.
- - (1969) *Violence, peace and peace research*. Journal of Peace Research, 6:3, 167-191.

Gazioglu, C. (1996) *Enosis Cemberinde Turkler* [Turks in the Circle of Union] [in Turkish]. Istanbul: Cyrep

Georghallides, G. (1979) *A Political and administrative history of Cyprus, 1918-26*. Nicosia: Cyprus Research Center.

Girard, K. (1995) *Preparing Teachers for Conflict Resolution in the Schools*. ERIC Digest no. 94-4. New York: ERIC Clearinghouse on Teaching and Teacher Education

Given, M. (2002) *Maps, Fields and Boundary Cairns: Demarcation and Resistance in Colonial Cyprus*. International Journal of Historical Archaeology, 6:1, 1-22.

Gregoriou, P., Kontolemis, Z. & Matsi, M. (2010) *Immigration in Cyprus: An Analysis of the Determinants*. Cyprus Economic Policy Review, 4:1, 63-88.

Hay, L. (2004) *You can Heal Your Life* New York: Hay House Inc.

Haavelsrud, M. & Stenberg, O. (2012) *Analyzing peace pedagogies*. Journal of Peace Education, 9:1, 65-80.

Hadjipavlou, M. (2012) *The Third Alternative Space: Bi-Communal Work in Divided Cyprus*. Palestine-Israel Journal of politics, economics and culture. 18:2-3, 102-112.

- - (2010) *Women and Change in Cyprus: Feminisms and Gender in Conflict*. I. B Tauris.

- - (2007) *Multiple Stores: The 'crossings' as part of a citizens' reconciliation efforts in Cyprus?* *Innovation: The European Journal of Social Science Research*, 20:1, 53-73.
- - (2007) *The Cyprus Conflict: Root Causes and implications for Peacebuilding.* *Journal of Peace Research*, 44:3, 349-365.
- - (2004a) *The Contribution of Bicomunal Contact in Building Civil Society in Cyprus.* In Alice Eagly, Reuben Baron & Lee Hamilton, (Eds.), *The Social Psychology of Group Identity and Social Conflict.* Washington D.C.: American Psychological Association, 193-213.
- - (2002) *Cyprus: A Partnership Between Conflict Resolution and Peace Education.* In Gavriel Salomon and Baruch Nevo (Eds.) *Peace Education, the Concept, Principles and Practice Around the World.* Lawrence Erlbaum Associates: NJ London.

Hadjipavlou-Trigeorgis, M. (1998) *Different Relationships to the Land: Personal Narratives, Political Implications and Future Possibilities.* In Vangelis Calotychos, (Ed.), *Cyprus and Its People, Nation, Identity and Experience in an Unimaginable Community, 1955-1997.* Boulder, CO: Westview, 251-277.

- - (1993b) *Unofficial Intercommunal Contacts and their Contribution to Peace-Building in Conflict Societies: The Case of Cyprus.* *Cyprus Review*, 5:2, 68-87.

Hajisoteriou, C. (2012) *Listening to the winds of change: school leaders realizing intercultural education in Greek-Cypriot Schools?* *International Journal of Leadership in Education*, 15:3, 311-329.

Harber, C. & Sakade, N. (2009) *Schooling for violence and peace: how does peace education differ from 'normal' schooling?* *Journal of Peace Education*, 6:2, 171-187.

Harris, I. (2004) *Peace education theory.* *Journal of peace education*, 1:1, 5-20

Harter, S. & Pike, R. (1984) *The Pictorial Scale of Perceived Competence and Social Acceptance for Young Children.* *Child Development*, 55, 1969-82.

Harris, D., Gough, H., & Martin, W. E. (1950) *Children's ethnic attitudes. 11 Relationships to parental beliefs concerning child training*. Child Development, 21, 169-181.

Hatzivassiliou, E. (2009) *Cold War Pressures, Regional Strategies and Relative Decline: British Military and Strategic Planning for Cyprus, 1950-1960*. The Journal of Military History, 73:4, 1143-1166.

- - (2005) *Cyprus at the Crossroads, 1959-63*. European History Quarterly, 35:4, 523-245

Heacock, R. (2011) *The Framing of Empire: Cyprus and Cypriots through British Eyes, 1878 – 1960*. The Cyprus Review, 23:2, 21-37.

Heeden, T. (2005) *Dialogue and Democracy, community and capacity: Lessons for conflict resolution education from Montessori, Dewey and Freire*. Conflict Resolution Quarterly, 23:2, 185-202.

Heraclides, A. (2011) *The Cyprus Gordian Knot: An Intractable Ethnic Conflict*. Nationalism and Ethnic Politics, 17:2, 117-139.

- - (2010) *The Greek-Turkish Conflict in the Aegean: Imagined Enemies (New Perspectives on South-East Europe)* New York: Palgrave Macmillan.

Heraclidou, A., (2012) *Making a British Atmosphere in Cyprus, 1931-1939: A 'Coup D'état' on Greek-Cypriot Elementary Education?* Cyprus Review, 24:2, 47-72.

Hill, E. (2002) *Race of the interviewer and perception of skin color: Evidence from the multi-city study of urban inequality*. American Sociological Review, 67:1, 99-108.

Hitchens, C. (1997) *Hostage to History: Cyprus from the Ottomans to Kissinger*. London: Verso.

Holland, R. (1998) *Britain and the Revolt in Cyprus, 1954-1959*. Oxford University Press

- Horowitz, D (1985) *Ethnic Groups in Conflict* California: University of California Press,
- Jakobsson-Hatay, A. (2004) *The people deliver their verdict on the Annan Plan for a reunited Cyprus*, available at http://www.transnational.org/forum/meet/2004/Jak_Hatay_CyprusRef.html
- James, A. (2002) *Keeping the Peace in Cyprus Crisis of 1963-64*. New York: Palgrave.
- Jeong, H. (2000) *Peace and Conflict Studies: An Introduction*. Aldershot, UK: Ashgate.
- Johnson, E. (2000) *Britain and the Cyprus problem at the United Nations, 1954-58*. The Journal of Imperial and Commonwealth History, 28:3, 113-130
- - (2000) *Keeping Cyprus off the agenda: British and American relations at the United Nations, 1954-58*. Diplomacy & Statecraft, 11:3, 227-255.
- Johnson, D. & Johnson, R. (2005) *Peace Education. Theory into Practice*, Vol. 44:4, 275-279
- Jones, P. (2006) *Toleration, Recognition and Identity*. Journal of Political Philosophy, 14:2, 123-143.
- Joseph, A. (2011) *Cognitive Behavioral Therapy: Your route out of perfectionism, self-sabotage and other everyday habits*. UK: Capstone Publishing
- Joseph, S. (1997) *Cyprus: Ethnic Conflict and International Politics: From Independence to the Threshold of the European Union*. New York: St. Martin Press
- Kanavou, A. (2012) *Anathemas and Blessings: Negotiating Group Identity and State Ownership through the Constitution in Cyprus, 1959-74*. Mediterranean Quarterly, 23:4, 83-106.
- Katsiaounis, R. (2000) *Η Διασκεπτική* [The Conference]. Nicosia: Cyprus Research Centre.

- Klandermans, B., & De Weerd, M. (2000) *Group Identification and political protest*. In S. Stryker, T. Owens, & R. W. White (Eds.), *Social psychology and social movements: Cloudy past and bright future* (68-92). Minneapolis: University of Minneapolis Press
- Kranidiotes, N. (1958). Η Κύπρος να της ελευθερίας Η Βρετανική κατοχή και οι αγώνες των Κυπρίων [Cyprus in the struggle for freedom: British occupation and the struggles of the Cypriots]. Athens
- Kear, D., Coffman, G., McKenna, M., & Ambrosio, A. (2000) *Measuring attitude toward writing: A new tool for teachers*. *The Reading Teacher*, 54:1.
- Ker-Lindsay, J. (2010) *Shifting Alignments: The External Orientations of Cyprus since Independence*. *The Cyprus Review*, 22:2, 67-74.
- Kitromilides, P (1979) *The Dialectic of Intolerance: Ideological dimensions of Ethnic Conflict*. *Journal of Hellenic Diaspora*, 6, 5-30.
- Kızılyurek, N. (1999a) *Cyprus: the Impasse of Nationalisms*. Athens: Mauri Lista [in Greek].
- Kızılyurek, N. (1999b) *Turkish Cypriots under Pressure* [in Greek], *Ex Iparhis*, October:36-42.
- Kohn, H. (1994) *Western and Eastern Nationalism* in J. Hutchinson & A. D. Smith (Eds.), *Nationalism* Oxford University Press, Oxford.
- Koutselini, M., & Persianis, P., (2000) *Theory-practice Divide in Teacher Education at the University of Cyprus and the Role of the Traditional Values of the Orthodox Church*. *Teaching in Higher Education*, 5:4, 501-520.
- Kydd, A. (2010) *Rationalist Approaches to Conflict Prevention and Resolution*. *Annual Review of Political Science*, 13, 101-121.
- Kyriakides, K. (2009) *The 1960 Treaties and the search for Security in Cyprus*. *Journal of Balkan and Near Eastern Studies*, 11:4, 427-439.

Lacher, H. and Kaymak, E. (2005) *Transforming Identities: Beyond the Politics of Non-Settlement in North Cyprus*. *Mediterranean Politics*, 10:2, 147-166.

Lama, D. (2002) *How to Practice the way to a Meaningful Life.* Translated by Hopkins, Jeffrey. NY: Atria Books

Laouris, Yiannis, (2011) *Masks of Demons*. Kindle Edition. Retrieved from Amazon.com

Lederach, J. (2003) *The little book of Conflict Transformation*. Intercourse, PA: Good Books.

- - (1997) *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington: United States Institute of Peace

Lenhart, V. & Savolainen, K. (2002) Human Rights Education as a Field of Practice and of Theoretical Reflection. *International Review of Education*, 48:3-4, 145-158.

Leung, A. (2008) *Interpersonal conflict and resolution strategies*. *Team Performance Management*, 14:3-4, 165-178.

Loizides, N. (2007) *Ethnic Nationalism and Adaptation in Cyprus*. *International Studies Perspectives*, 8, 172-189.

Loizos, P. (2006) *Bicommunal Initiatives and their Contribution to Improved Relations between Turkish and Greek Cypriots*. *South European Society & Politics*, 11:1, 179-194.

Loizos, P. (1988) *Intercommunal Killings in Cyprus*. *Man, New Series*, 23:4, 639-653.

Luke, H. (1989) *Cyprus under the Turks, 1571 – 1878* C Hurst & Co Publishers Ltd.

Lytras, E. & Psaltis, C. (2011a) *Formerly Mixed-Villages in Cyprus: Representations of the Past, Present and Future*. Cyprus: UNDP-ACT

Makriyianni, C. & Psaltis, C. (2007) *The Teaching of History & Reconciliation*. The Cyprus Review, 19:1, 43-69.

Malhotra, D. & Liyanage, S. (2005) *Long-Term Effects of Peace Workshops in Protracted Conflicts*. Journal of Conflict Resolution, Vol. 49:6, 908-924.

Mallinson, W. (2005) *Cyprus: A Modern History*. I.B. Tauris

Markides, D. (2013) *Nicosia and its municipal administration during the very early years of British rule in Cyprus*. Byzantine and Modern Greek Studies, 37:1, 92-110.

- - (1995) *Britain's 'new look' policy for Cyprus and the Makarios-Harding talks, January 1955 – March 1956*. The Journal of Imperial and Commonwealth History, 23:3, 479-502

Markides, K. (1974) *Social Change and the Rise and Decline of Social Movements: The Case of Cyprus*. Ethnologist, 1:2, 309-330.

Mavratsas, C (1999) *National Identity and consciousness in everyday life: towards a sociology of knowledge of Greek-Cypriot nationalism*. Nations and Nationalism, 5:1, 91-104

- - (1996) *Approaches to nationalism: basic theoretical considerations in the study of the Greek-Cypriot case and a historical overview*. Journal of the Hellenic Diaspora, 22:1, 77-102

- - (1997) *The ideological contest between Greek-Cypriot nationalism and Cypriotism 1974-1995: Politics, social memory and identity*. Ethnic and Racial Studies, 20:4, 717-737.

McGlynn, C., Zembylas, M., Bekerman, Z. & Gallagher, T. (2009) *Peace Education in Conflict and Post-Conflict Societies: Comparative Perspectives*. New York: Palgrave Macmillan.

- McKenna, M. & Kear, D. (1990) *Measuring attitude toward reading: A new tool for teachers*. *The Reading Teacher*, 43:9, 626-639.
- Measelle, R., Ablo, C., Cowan, A., Cowan, P. (1998), *Assessing young children's views of their academic, social, and emotional lives: an evaluation of the self-perception scales of the Berkeley Puppet Interview*. *Child Development* 69:1556–1576
- Mehrotra, O. (1998) *Ethno-nationalism in the contemporary world*. *Strategic Analysis*, 22:6, 829-840
- Melucci, A. (1989) *Nomads of the Present: Social Movements and Individual Needs in Contemporary Society*. Philadelphia: Temple University Press
- McGlynn, C., Zembylas, M., & Bekerman, Z. (2009) *Working toward the de-essentialization of Identity Categories in Conflict and Postconflict Societies: Israel, Cyprus and Northern Ireland*. *Comparative Education Review*, 53:2, 213-234.
- Milner, D. (1996) *Children and Racism: Beyond the value of the dolls*. In W. Peter Robinson, *Social Groups and Identities. Developing the Legacy of Henri Tajfel*. Butterworth Heinemann.
- Milsom, S. (1995) *Lessons of distrust (Greeks and Turks in Cyprus)* *New Maritimes*, 14:2, 34-35.
- Ministry of Education and Culture. (2008a). F:7.1.05.21, *Objectives of the school year 2008-2009*. Nicosia: Ministry of Education and Culture of the Republic of Cyprus. (in Greek).
- Morag, N. (2004) *Cyprus and the clash of Greek and Turkish Nationalism*. *Nationalism and Ethnic Politics*, 10:4, 595-624
- Morgan, P. (2008) *The Dangers of Ethnic Nationalism* *Quadrant*, June, 54-57.
- Morton, J. (2007) *Fighting War: Essential Skills for Peace Education*. *Race, Gender & Class*, 14:1-2, 318-332.

Muller, J. (2008) *Us and Them: The Enduring Power of Ethnic Nationalism*. Foreign Affairs, March/April, 9-14.

Necatigil, M. (1998) *The Cyprus Question and the Turkish Position in International Law*. Oxford: Oxford University Press.

Nesdale, D. (2007) *Peer groups and children's school bullying: Scapegoating and other group processes*. European Journal of Developmental Psychology, 4:4, 388-392.

- - (1999a) *Social identity and ethnic prejudice in children*. In P. Martin & W. Noble (eds.), *Psychology and society* (92-110). Brisbane, Queensland: Australian Academic Press.

Nevzat, A. & Hatay, M. (2009) *Politics, Society and the Decline of Islam in Cyprus: From the Ottoman Era to the Twenty-First Century*. Middle Eastern Studies, 45:6, 911-933.

Novo, A. (2012) *Friend or foe? The Cyprus Police Force and the EOKA insurgency*. Small Wars & Insurgencies, 23:3, 414-431

O'Malley, B. & Craig, I. (1999) *The Cyprus Conspiracy: America, Espionage and the Turkish Invasion*. I. B. Tauris.

Papadakis, Y. (2011) *Echoes from the Dead Zone: Across the Cyprus Divide*. New York: I. B. Tauris

- - (2008) *Narrative, Memory and History Education in Divided Cyprus: A Comparison of Schoolbooks on the 'History of Cyprus'*. History & Memory, 20:2, 128-148.

- - (2003) *Nation, narrative and commemoration: Political Ritual in Divided Cyprus*. History and Anthropology, 14:3, 253-270.

- - (1999b) *Enosis and Turkish Expansionism: Real Myths or Mythical Realities?* In *Cyprus and Its People: Nation, Identity, and Experience in an Unimaginable Community, 1955–1997*, edited by V. Calotychos. Boulder, CO: Westview Press.

- - (1999a) *October 1st a Forgotten National Holiday*, [in Greek] Ex Iparhis, October: 24–25
- - (1998) *Greek Cypriot Narratives of History and Collective Identity: Nationalism as a Contested Process*. *American Ethnologist*, 25:2, 149-165.
- - (1994) *The National Struggle Museums of a divided city*, *Ethnic & Racial Studies*, 17:3, 400-419.
- - (1993) *Perceptions of history and collective identity: a study of contemporary Greek Cypriot and Turkish Cypriot nationalism*. PhD dissertation, University of Cambridge.

Papadopoulos, T. (1967) *Orthodox Church and Civil Authority*. *Journal of Contemporary History*, 2:4, 201-209.

Parry, E. (2008) *International conflict prevention and intervention*. *The RUSI Journal*, 149:6, 56-61.

Patrick, R. (1976) *Political Geography and the Cyprus Conflict, 1963 – 1974*. Department of Geography Publications, Series, 4. Waterloo, Ontario: Faculty of Environmental Studies, University of Waterloo.

Persianis, P., (1978) *Church and State in Cyprus Education*. Nicosia: Violaris Printing Works.

Piaget, J. & Weil, A. M. (1951) *The development in children of the idea of the homeland and of relations to other countries*. *International Social Science Journal*, 3, 561-578.

Phylaktis, K. (1988) *Banking in a British Colony: Cyprus 1878-1959*. *Business History*, 30:4, 416-431.

Pollis, A. (1973) *Intergroup Conflict and British Colonial Policy: The Case of Cyprus*. *Comparative Politics*, 5:4, 575-599.

Porath, S. (2003) *War & Peace Education*. [Review of the books: *Education for a Culture of Peace in a Gender Perspective*, by Betty A. Reardon, *The Ethics of Memory*, by Avishai Margalit and *Peace Education: The Concepts, Principles and Practices Around the World*, by Gavriel Salomon & Barch Nevo (eds.)] *Journal of Philosophy of Education*. Vol. 37, No. 3, pp. 530

Potosky, D., & Bobko, P. (1997) *Computer versus paper-and-pencil administration mode ad response distortion in non-cognitive selection tests*. *Journal of Applied Psychology*, 82, 293-299.

Psaltis, C. (2011) *Intergroup trust and contact in transition: A social representations perspective on the Cyprus Conflict*. In I. Markova & A. Gillespie (Eds.) *Trust and Conflict: Representations, Culture and Dialogue*, London: Routledge.

Psaltis, C. & Lytras, E.& Costache, S. (2011c). *History Educators in the Greek Cypriot and Turkish Cypriot Community of Cyprus: Perceptions, Beliefs and Practices*. Cyprus: UNDP-ACT

Reynolds-Keefer, L. & Johnson, R. (2011) *Is a picture worth a thousand words? Creating effective questionnaires with pictures*. *Practical Assessment, Research & Evaluation*, 16:8, 1-7.

Rezmovic, V. (1977) *The effects of computerizing experimentation on response bias variance*. *Research Methods and Instrumentation*, 9, 144-147.

Richmond, A. (1984) *Ethnic Nationalism and post industrialism*. *Ethnic & Racial Studies*, 7:1, 4-18.

Richmond, O. (2002) *Decolonisation and post-independence causes of conflict: The case of Cyprus*. *Civil Wars*, 5:3, 163-190.

- - (1999) *Ethno-nationalism, Sovereignty and Negotiating Positions in the Cyprus Conflict: Obstacles to a Settlement*. *Middle Eastern Studies*, 35:3, 42-63.

Roskos, T., Handal, P. & Ubinger, M. (2010) *Family Conflict Resolution: Its Measurement and Relationship with Family Conflict and Psychological Adjustment*. *Psychology*, 1:5, 370-376.

Salomon, G. & Cairns, E. (Eds.) (2010) *Handbook on Peace Education*. New York: Psychology Press, Taylor & Francis Group.

- - (2006) *Does Peace Education Really Make a Difference?* *Peace and Conflict: Journal of Peace Psychology*, 12:1, 37-48.

- - (2002) *The nature of peace education: Not all programs are created equal*. In G. Salomon & B. Nevo (Eds.), *Peace education: The concept, principles and practices around the world*. Mahwah, NJ:LEA.

Salomon, G. & Nevo, B. (Eds.) (2002) *Peace Education: The Concept, Principles and Practices Around the World*. Mahwah, NJ: LEA

Salomon, G. & Kupermintz, H. (2005) *Lessons to be learned from research on peace education in the context of intractable conflict*. *Theory into practice*, 44:4, 293-302.

Sergis, G. (1999) *The Battle of Cyprus: July-August 1974, Second Edition*. Athens

Silman, F. & Caglar, M. (2010) *A comparative overview of citizenship education in Cyprus*. *International Review of Education*, 56:5-6, 671-682.

Simon, B. & Klandermans B. (2001) *Towards a social psychological analysis of politicized collective identity: Conceptualization, antecedents, and consequences*. *American Psychologist*, 56:4, 319-331

Smith, A. (1993) *The ethnic sources of nationalism*. *Survival: Global Politics & Strategy*, 35:1, 48-62

- - (1972) *Ethnocentrism, Nationalism and Social Change*. *International Journal of Comparative Sociology*, 13:1, 1-20.

Smith-Sanders, A. & Harter, L. (2007) *Democracy, Dialogue and Education: An Exploration of Conflict Resolution at Jefferson Junior High*. Southern Communication Journal. 72:2, 109-126.

Snyder, J. (1993) *Nationalism and the Crisis of the Post Soviet State* in M.E. Brown (Ed.), *Ethnic Conflict and International Security*. Princeton: Princeton University Press.

Spyrou, S. (2011) *Children's educational engagement with nationalism in divided Cyprus*. The International Journal of Sociology and Social Policy, 31:9-10, 531-542.

- - (2002) *Images of 'the Other': 'The Turk' in Greek Cypriot children's imaginations*. Race, Ethnicity and Education, 5:3, 255-272.

Stamatakis, N. (1991) *History and Nationalism: The Cultural Reconstruction of the Greek Cypriot Identity*. The Cyprus Review 3:59-86

Stefanidis, I (1999) *Isle of Discord: Nationalism, Imperialism and the Making of the Cyprus Problem*. London: Hurst.

Stellmacher, J. & Sommer, G. (2008) *Human Rights Education: An Evaluation of University Seminars*. Social Psychology, 39:1, 70-80.

Stryker, S., & Statham, A. (1985). *Symbolic interaction and role theory*. In G. Lindzey & E. Aronson (Eds.), *The handbook of social psychology* (311-378). New York: Random House.

Sudman, S. & Bradburn, N. N. (1974) *Response effects in surveys*. Chicago: Aldine.

Tajfel, H. & Turner, C. (1979) *An Integrative theory of intergroup conflict*. In W. G. Austin & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations*, 33-47. Monterey, CA: Brooks / Cole.

Tajfel, H. (1981) *Human Groups and Social Categories*. Cambridge: Cambridge University Press.

- - (1978) *Inter-individual behavior and intergroup behavior*. In H. Tajfel (Ed.), *Differentiation between social groups: Studies in the social psychology of intergroup relations* (pp. 27-60). London: Academic.

- - (1970) *Experiments in Intergroup Discrimination*. *Scientific American*, 223:3, 96-102.

Toh, S. (1997) *Education for Peace: Towards a Millennium of well-being*. Paper for the Working Document of the International Conference on Culture of Peace and Governance (Maputo, Mozambique, 1-4 September 1997)

Theodorides, J., (1982) *The United Nations Peace Keeping Force in Cyprus (UNFICYP)*. *The International and Comparative Law Quarterly*, 31:4, 765-783.

Thomas, B. and Roberts, M. (2008) *Sibling Conflict Resolution Skills: Assessment and Training*. *Journal of Child & Family Studies*, 18: 4, 447-453.

Turner, J. C., & Onorato, R. (1999) *Social Identity, Personality and the self-concept: A self-categorization perspective*. In T. R. Tyler, R. Kramer, & O. John (Eds.), *The psychology of the social self*. Mahwah, NJ:LEA.

Udayakumar, S. (2004) *Futures of Protracted Conflicts*. *Futures*, 36:3, 379-384.

Underleider, J. (2001) *Bicommunal Youth Camps for Peace in Cyprus*. *Peace Review*, 13:4, 583-589.

Van Der Bijl, N. (2010) *The Cyprus Emergency: The Divided Island, 1955-1974*. London: Pen & Sword Books Ltd.

Vlassis, S. (2004) *Ο Απόρρητος Ατίλας: Το σχέδιο και η Υλοποίηση της Τουρκικής Είσβολης* [The Secret Attila: The Plan and Implementation of the Turkish Invasion]. Athens: Doureios

Vrasidas, C., Zembylas, M., Evagorou, M., Avraamidou, L., & Aravi, C. (2007) *ICT as a Tool for Environmental Education, Peace, and Reconciliation*. Educational Media International, 44:2, 129-140.

Vural, Y. & Ozuyanik, E. (2008) *Redefining Identity in the Turkish-Cypriot School History Textbooks: A Step Toward a United Federal Cyprus*. South European Society and Politics, 13:2, 133-154.

Vural, Y. & Peristianis, N. (2008) *Beyond ethno-nationalism: Emerging trends in Cypriot politics after the Annan Plan*. Nations and Nationalism, 14:1, 39-60.

Watkins, Mary (1988) *Imagination and Peace: On the Inner Dynamics of Promoting Peace Activism*. Journal of Social Issues, 44:2, 39-57.

Webel, C. & Galtung, J. (Eds.), (2007) *Handbook of Peace and Conflict Studies*. New York: Routledge.

Webel, C., & Johansen, J. (Eds.) (2011) *Peace and Conflict Studies: A Reader*. UK: Stratford Books.

Webster, C. (2005) *Division or Unification in Cyprus? The Role of Demographics, Attitudes and Party Inclination on Greek Cypriot Preferences for a Solution to the Cyprus Problem*. Ethnopolitics, 4:3, 299-309.

Williams, N. & Keith, R. (2000) *Democracy & Montessori Education*. Peace Review, 12:2, 217-222.

Wolleh, O. (2001) *Citizens' Rapprochement by the Local Peace Constituencies: Bi-communal Conflict Resolution Trainer Group in Cyprus*. Berghof Report No. 8, Berlin: Berghof Research Centre for Constructive Conflict Management

Woodhouse, C. (1973) *Capodistria: The founder of Greek Independence*. Oxford: Oxford University press.

Xydis, S. (1968) *The UN General Assembly as an Instrument of Greek Policy: Cyprus, 1954-58*. Journal of Conflict Resolution, 12:2, 141-158.

Xypolia, I. (2011) *Cypriots Muslims among Ottomans, Turks and British*. Bogazici Journal, 25:2, 109-120.

Yablon, Y. (2012) *Are we preaching to the converted? The role of motivation in understanding the contribution of intergroup encounters*. Journal of Peace Education, 9:3, 249-263.

Yaman, A. (2007) *Mobilization Through Conflict Resolution Education-Peace Education in Cyprus*. Conflict Resolution Quarterly, 25:1, 153-157.

Zembylas, M., Charalambous, C. and Charalambous, P. (2012) *Manifestation of Greek-Cypriot teachers' discomfort toward a peace education initiative: Engaging with discomfort pedagogically*. Teaching and Teacher Education, 28, 1071-1082.

Zembylas, M., Charalambous, C., Charalambous, P., and Kendeou, P. (2013) *Researching an Initiative on Peaceful Coexistence in Greek-Cypriot Schools*. In D. Napier & S. Majhanovich (Eds.), *Education, Dominance and Identity*, 177-198. Istanbul: Sense Publishers

- - (2011) *Promoting peaceful coexistence in conflict-ridden Cyprus: Teachers' difficulties and emotions towards a new policy initiative*. Teacher & Higher Education, 27:2, 332-341

Zembylas, M. (2012) *Citizenship Education and Human Rights in Sites of Ethnic Conflict: Toward Critical Pedagogies of Compassion and Shared Fate*. Studies in Philosophy and Education, 31:6, 553-567.

- - (2011) *Teachers' emerging stances and repertoires towards reconciliation: Potential and challenges in Greek-Cypriot education*. Journal of Peace Education, 8:1, 19-36.

- - (2011) *Peace and human rights education: Dilemmas of compatibility and prospects for moving forward*, *Prospects*, 41:4, 567-579.
- - (2011) *Ethnic division in Cyprus and a policy initiative on promoting peaceful coexistence: toward an agonistic democracy for citizenship education*. *Education, Citizenship and Social Justice*, 6:1, 53-67
- - (2010) *Greek-Cypriot teachers' constructions of Turkish-speaking children's identities: Critical race theory and education in a conflict-ridden society*. *Ethnic and Racial Studies*, 33:8, 1372-1391.

Zerbe, W. J. & Paulhus, D. L. (1987) *Socially desirable responding in organizational behavior: A re-conception*. *Academy of Management Review*, 12, 250-264.

Zhang, J. J., Smith, D. W., Lam, E. T. C., Brimer, J., & Rodriguez, A. (2002). *Development of an evaluation scale to measure participant perceptions of after-school enrichment programs*. *Measurement in Physical Education and Exercise Science*, 6, 167-186.

APPENDICES

Demetrios Nicolaides

APPENDIX A

Request for approval from the Ministry of Education

Demetrios Nicolaides

ΑΝΑΛΥΤΙΚΟ ΣΧΕΔΙΟ ΕΡΕΥΝΑΣ

ΚΩΔΙΚΟΣ: 149819

Στάδιο: ΤΕΛΙΚΗ ΥΠΟΒΟΛΗ ΠΡΟΤΑΣΗΣ Α.Σ.Ε. **Δημιουργία:** 29/03/2011 04:29:55 **Υποβολή:** 29/03/2011 04:29:55 PM**Όνομα ερευνητή/ερευνήτριας:**

NICOLAIDES DEMETRIOS

Ιδιότητα:

PHD CANDIDATE

Μέλη ερευνητικής ομάδας:DEMETRIOS NICOLAIDES - PHD CANDIDATE
MARIA HADJIPAVLOU - RESEARCH ADVISOR**Επιστημονικός φορέας:**

FUNDING FOR THIS PROJECT WILL BE REQUESTED THROUGH THE RESEARCH PROMOTION FOUNDATION (RPF) OF CYPRUS AND THE RELEVANT CALL FOR PROPOSALS AS PART OF THE SUSTAINABLE DEVELOPMENT AND COMPETITIVENESS 2007-2013 OPERATIONAL PROGRAMME OF THE EU'S STRUCTURAL FUNDS.

Διευθύνσεις ΥΠΠ στις οποίες θα διεξαχθεί η έρευνα:

Δημοτικής

Ταχυδρομική διεύθυνση ερευνητή/ερευνήτριας:

ALEXANDROU PAPADIAMANTI 22, 3085 LIMASSOL, ΛΕΜΕΣΟΣ

Διεύθυνση ηλεκτρονικού ταχυδρομείου:

demetriosnicolaides@gmail.com

Τηλέφωνα / τηλεμοιότυπο (fax):

99950063 / 25734257

Τίτλος έρευνας:

THE EFFECTIVENESS OF THE WORLDVIEW TRANSFORMATION APPROACH (WTA) IN CYPRUS

Σκοπός -ερευνητικά ερωτήματα/υποθέσεις:

TESTED IN OTHER SCHOOLS AROUND THE WORLD, THE WORLDVIEW TRANSFORMATION APPROACH (WTA) EXPLORES THE RELATIONSHIP BETWEEN THE METHOD OF TEACHING AND THE OPINIONS OR (WORLDVIEWS) OF THEIR STUDENTS. WITHOUT CHANGING THE LOCAL CURRICULUM, THE WTA HAS SHOWN THAT IMPROVING THE RELATIONSHIP BETWEEN THE TEACHER AND THE STUDENT AND ADDRESSING THE METHOD OF TEACHING OR (DELIVERY OF INSTRUCTION) CAN ASSIST GREATLY IN CREATING MORE POSITIVE ATTITUDES IN THE CLASSROOM BETWEEN CLASSMATES.

THE MAIN OBJECTIVE OF THIS STUDY IS TO EXAMINE THE EFFECTIVENESS OF THE WORLDVIEW TRANSFORMATION APPROACH IN CYPRUS. IN DOING SO, THIS STUDY WILL SEEK TO:

- A) INVESTIGATE THE FEATURES AND CHARACTERISTICS OF THE VARIOUS FORMS OF EDUCATION MORE GENERALLY;
- B) IDENTIFY AND EXAMINE THE EFFECTIVENESS OF THE APPROACHES PREVIOUSLY USED IN CYPRUS;
- C) IMPLEMENT A PILOT WTA PROGRAM IN CYPRUS AND;
- D) ASCERTAIN WHETHER SUCH AN APPROACH IS CONDUCIVE TO CREATING POSITIVE ATTITUDES BETWEEN CLASSMATES.

Χρησιμότητα-αναγκαιότητα της έρευνας:

IN SCHOOLS ALL OVER THE WORLD, STORIES OF VIOLENCE, BULLYING AND HOSTILITIES ARE RIPE AND IN CYPRUS THE TREND CONTINUES. FINDINGS OF THE RESEARCH WILL CONTRIBUTE TO THE KNOWLEDGE AND UNDERSTANDING OF THE SUBJECT OF EDUCATION AND ITS EFFECTIVENESS, STRENGTHS AND WEAKNESSES IN CREATING POSITIVE ATTITUDES AMONG CLASSMATES. AS THE WORLDVIEW TRANSFORMATION APPROACH HAS YET TO BE TESTED IN CYPRUS, THIS STUDY WILL SUGGEST THAT SUCH AN APPROACH WILL BE EFFECTIVE IN ADDRESSING MANY OF THE SPECIFIC ISSUES AFFECTING CYPRIOT STUDENTS AND SCHOOLS TODAY. THEREFORE, THIS STUDY SHOULD BE SIGNIFICANT AND NEEDED AS IT WILL:

- A) ASSIST IN UNDERSTANDING OBSTACLES AND/OR BENEFITS OF WTA EDUCATION PROGRAMS IN CYPRUS;
- B) SUPPORT AND ENRICH THE FIELD OF EDUCATION, MORE SPECIFICALLY, THE THEORY OF WORLDVIEW TRANSFORMATION;
- C) GENERATE MORE UNDERSTANDING OF THE DYNAMICS OF ATTITUDES IN CYPRUS AND;
- D) SUGGEST THAT A WORLDVIEW TRANSFORMATION EDUCATION CURRICULUM CAN BE AN EFFECTIVE INSTRUMENT IN CREATING POSITIVE ATTITUDES BETWEEN CLASSMATES.

28/05/2011 10:47:38 AM

ΑΝΑΛΥΤΙΚΟ ΣΧΕΔΙΟ ΕΡΕΥΝΑΣ

ΚΩΔΙΚΟΣ: 149819

Διαδικασία συλλογής δεδομένων:

DATA GATHERING

A CONCURRENT MIXED METHOD APPROACH WILL BE USED FOR THIS STUDY BY ANALYZING THE QUALITATIVE ASPECTS OF THE EDUCATION FOR PEACE PROGRAM AND ITS PHILOSOPHICAL ASSUMPTIONS, IN WHICH THE VARIABLES WILL BE QUANTIFIED THROUGH QUANTITATIVE APPROACHES. THE QUALITATIVE APPROACH WILL PRIMARILY BE REPRESENTED THROUGH THE ANALYSIS OF A CASE STUDY. THE QUANTITATIVE APPROACH WILL UTILIZE SURVEY RESEARCH AND EXPERIMENTAL RESEARCH AS THE MAIN STRATEGY OF INQUIRY. SURVEY RESEARCH WILL BE USED AS THE PRIMARY MEANS OF MEASURING THE EFFECTIVENESS OF THE WORLD-VIEW TRANSFORMATION APPROACH. EXPERIMENTAL RESEARCH IS ALSO FUNDAMENTAL TO THIS STUDY AS CONTROL GROUPS WILL BE UTILIZED TO EFFECTIVELY TEST THE OUTCOME OF THE PRESCRIBED EXPERIMENT.

LONGITUDINAL SURVEYS WILL BE USED AS THE MAIN INSTRUMENT OF DATA GATHERING AND WILL BE QUANTITATIVE IN NATURE BY USING CLOSE ENDED QUESTIONS. AS THIS STUDY IS PRIMARILY CONCERNED WITH EVALUATING THE ATTITUDINAL CHANGE OF PARTICIPANTS, A SIMPLE FIVE-LEVEL LIKERT SCALE WILL BE USED IN THE SURVEYS. THE QUESTIONS NATURALLY WILL NEED TO TAKE INTO ACCOUNT CENTRAL TENDENCY BIASES, ACQUIESCENCE BIASES AND SOCIAL DESIRABILITY BIASES.

STUDENTS WILL BE ASKED TO COMPLETE THE SURVEY AT THE BEGINNING OF THE ACADEMIC SEMESTER, PRIOR TO THE COMMENCEMENT OF THE WTA PROGRAM AND WILL BE MEASURED ONCE AGAIN AT THE CONCLUSION OF THE ACADEMIC SEMESTER AND THE WTA PROGRAM. THIS WILL ASSIST IN UNDERSTANDING THE DEGREE (IF ANY) OF ATTITUDINAL CHANGE IN PARTICIPANTS. THE CONTROL GROUPS WILL ALSO BE GIVEN THE SAME SURVEYS AND TESTED AT THE SAME TIMES.

INTENSIVE SEMINARS WILL BE HELD WITH THE VOLUNTEER TEACHING STAFF TO INTRODUCE THE CONCEPTS ASSOCIATED WITH THE WORLDVIEW TRANSFORMATION APPROACH AND ASSISTANCE WILL BE GIVEN TO DEVELOP STRATEGIES TO INTEGRATE THESE PRINCIPLES WITHIN THE CLASSROOM. THE NEED TO EDUCATE THE TEACHING STAFF ACCORDINGLY IS ALSO OF PRIME IMPORTANCE TO THIS STUDY AND ITS NECESSITY HAS BEEN HIGHLIGHTED THROUGH MANY WORKS INCLUDING BEKERMANN, ZEMBYLAS & MCGLYNN (2009) AND JENKINS (2007).

Δειγματοληψία:

RESEARCH POPULATION

THE POPULATION FOR THIS STUDY WILL CONSIST OF 6-12 PRIMARY SCHOOL TEACHER, WITH 5-6 TEACHERS ACTING AS PARTICIPANTS AND AN ADDITIONAL 5-6 ACTING AS NON-PARTICIPATING, CONTROL GROUPS. TEACHERS WILL BE INDIVIDUALLY SELECTED ON A VOLUNTEER BASIS.

Ερευνητικά εργαλεία:

THIS RESEARCH WILL RELY HEAVILY ON THE WORK OF H.B.DANESH AND HIS WORK IN CREATING THE WTA. IN CONSULTATION WITH DR. DANESH HIMSELF, MANY OF HIS MATERIALS AND GUIDES WILL BE MADE AVAILABLE TO THE TEACHERS TO ASSIST THEM IN UNDERSTANDING THE WTA PRINCIPLES.

OTHER MAIN RESEARCH TOOLS, INCLUDE THE LONGITUDINAL SURVEYS MENTIONED ABOVE. AGAIN, LONGITUDINAL SURVEYS WILL BE USED AS THE MAIN INSTRUMENT OF DATA GATHERING AND WILL BE QUANTITATIVE IN NATURE BY USING CLOSE ENDED QUESTIONS. AS THIS STUDY IS PRIMARILY CONCERNED WITH EVALUATING THE ATTITUDINAL CHANGE OF PARTICIPANTS, A SIMPLE FIVE-LEVEL LIKERT SCALE WILL BE USED IN THE SURVEYS. THE QUESTIONS NATURALLY WILL NEED TO TAKE INTO ACCOUNT CENTRAL TENDENCY BIASES, ACQUIESCENCE BIASES AND SOCIAL DESIRABILITY BIASES.

Χρόνος απασχόλησης:

TEACHERS

AS MENTIONED ABOVE, THE PROGRAM WILL RUN FOR THE DURATION OF ONE ACADEMIC SEMESTER. APART FROM THIS, THE TEACHER'S WILL ALSO BE INVOLVED IN A 2-3 DAY SEMINAR TO INTRODUCE THE WTA PRINCIPLES. THERE WILL ALSO BE 1-2 SESSIONS PER MONTH DURING THE PROJECT AS FOLLOW-UP AND SUPPORT TO THE TEACHERS.

STUDENTS

AS MENTIONED ABOVE, THE PROGRAM WILL RUN FOR ONE ACADEMIC SEMESTER.

Χρονική περίοδος έρευνας και αναμενόμενος χρόνος αποτελεσμάτων:

IT IS ANTICIPATED THAT THE PROJECT WILL RUN FOR THE DURATION OF ONE (1) ACADEMIC SEMESTER. THERE ARE TWO POSSIBLE SCENARIOS AS TO WHEN THE PROJECT WILL BE IMPLEMENTED.

SEPTEMBER - JANUARY 2011 OR JANUARY - MAY 2012

AFTER THE CONCLUSION OF THE PROJECT, FINAL RESULTS ARE TO BE EXPECTED WITHIN 6 MONTHS. THUS, DEPENDING ON THE PROJECT START DATE, RESULTS CAN BE EXPECTED BY EITHER BY JULY 2012 OR NOVEMBER 2012.

28/05/2011 10:47:38 AM

APPENDIX B

Approval Letter from the Ministry of Education

Demetrios Nicolaides



ΚΥΠΡΙΑΚΗ ΔΗΜΟΚΡΑΤΙΑ
ΥΠΟΥΡΓΕΙΟ
ΠΑΙΔΕΙΑΣ ΚΑΙ ΠΟΛΙΤΙΣΜΟΥ

ΔΙΕΥΘΥΝΣΗ
ΔΗΜΟΤΙΚΗΣ ΕΚΠΑΙΔΕΥΣΗΣ

Αρ. Φακ.: 7.4.01.3/10
Αρ. Τηλ.: 22800661
Αρ. Φαξ: 22428277
E-mail: dde@moe.gov.cy

23 Μαΐου, 2011

Κύριο
Δημήτριο Νικολαΐδη
Αλέξανδρου Παπαδιαμάντη 22
3085 Λεμεσός

Θέμα: Άδεια για διεξαγωγή έρευνας με εκπαιδευτικούς και μαθητές δημοτικών σχολείων

Αγαπητέ κύριε Νικολαΐδη,

Έχω οδηγίες να αναφερθώ στη σχετική με το πιο πάνω θέμα αίτησή σας προς το Κέντρο Εκπαιδευτικής Έρευνας και Αξιολόγησης, που υποβλήθηκε στις 29 Μαρτίου 2011, και να σας πληροφορήσω ότι εγκρίνεται το αίτημά σας για διεξαγωγή έρευνας με εκπαιδευτικούς και μαθητές δημοτικών σχολείων που εσείς θα επιλέξετε, με θέμα «Μελέτη της αποτελεσματικότητας της προσέγγισης "Worldview Transformation Approach"», την προσεχή σχολική χρονιά 2011-2012. Η απάντηση του Κέντρου Εκπαιδευτικής Έρευνας και Αξιολόγησης σας αποστέλλεται συνημμένα για δική σας ενημέρωση.


2. Νοείται, βέβαια, ότι πρέπει να εξασφαλιστεί η άδεια των διευθυντών/διευθυντριών των σχολείων, εκ των προτέρων, ώστε να ληφθούν όλα τα απαραίτητα μέτρα για να μην επηρεαστεί η ομαλή λειτουργία τους. Η έρευνα θα πρέπει να διεξαχθεί με ιδιαίτερα προσεγμένο τρόπο, ώστε να μη θίγεται το έργο των εκπαιδευτικών, το σχολικό περιβάλλον ή οι οικογένειες των μαθητών και όλες οι δραστηριότητες που θα αναπτυχθούν πρέπει να εμπίπτουν μέσα στο πλαίσιο που καθορίζεται από το Αναλυτικό Πρόγραμμα. Οι εκπαιδευτικοί πρέπει να λάβουν μέρος στην έρευνα στο μη διδακτικό τους χρόνο. Η έρευνα θα διεξαχθεί νοουμένου ότι η απώλεια του διδακτικού χρόνου των μαθητών θα περιοριστεί στον ελάχιστο δυνατό βαθμό, ενώ για τη συμμετοχή τους χρειάζεται η **γραπτή** συγκατάθεση των γονιών τους. Οι γονείς πρέπει να γνωρίζουν όλες τις σχετικές λεπτομέρειες για τη διεξαγωγή της έρευνας, καθώς και τα στάδια μέσα από τα οποία θα εξελιχθεί. Σημειώνεται, επίσης, ότι τα πορίσματά σας κρίνεται απαραίτητο να είναι ανώνυμα και οι πληροφορίες που θα συλλέξετε να τηρηθούν απόλυτα εμπιστευτικές και αποκλειστικά και μόνο για το σκοπό της έρευνας.



Υπουργείο Παιδείας και Πολιτισμού, 1434 Λευκωσία
Τηλ.: 22800600 Φαξ: 22428277 Ιστοσελίδα: <http://www.moe.gov.cy>

3. Η παρούσα έγκριση παραχωρείται με την προϋπόθεση ότι τα πορίσματα της εργασίας, θα κοινοποιηθούν μόλις αυτή ολοκληρωθεί, στη Διεύθυνση Δημοτικής Εκπαίδευσης για σχετική μελέτη και κατάλληλη αξιοποίηση.

Με εκτίμηση,


(Ελπίδοφόρος Νεοκλέους)
για Γενική Διευθύντρια

Κοιν.: Π.Λ.Ε.
Επαρχιακά Γραφεία Παιδείας

ΑΤ/ΑΤ ΕΡΕΒΝΕΣ

Κέντρο Εκπαιδευτικής Έρευνας και Αξιολόγησης
Υπουργείο Παιδείας και Πολιτισμού

Τίτλος έρευνας:	Μελέτη της αποτελεσματικότητας της προσέγγισης WORLDVIEW TRANSFORMATION APPROACH	
Κωδικός:	149819	
Όνοματεπώνυμο ερευνητή:	Νικολαΐδης Δημήτριος	
Διεύθυνση στην οποία υποβλήθηκε η αίτηση:	Δημοτικής	√
	Μέσης	
	Μέσης Τεχνικής & Επαγγελματικής Εκπαίδευσης	
Ημερομηνία υποβολής στο ΚΕΕΑ	29/03/2011	

1. Εισαγωγή-Αντικείμενο της έρευνας (σύντομη περιγραφή σκοπού και στόγων):

Βασικός σκοπός της έρευνας είναι η διερεύνηση της αποτελεσματικότητας της προσέγγισης «WORLDVIEW TRANSFORMATION APPROACH».

2. Μεθοδολογία έρευνας (Επισημάνσεις, απόψεις και εισηγήσεις):

2.1 Δείγμα:

Το δείγμα της έρευνας θα αποτελείται 12 εκπαιδευτικούς δημοτικής εκπαίδευσης και από αριθμό μαθητών ο οποίος δεν καθορίζεται στην αναλυτική πρόταση της έρευνας.

2.2. Ερευνητής:

Σύμφωνα με τον αναλυτικό σχεδιασμό της έρευνας, η έρευνα θα διενεργηθεί από τον ερευνητή.

2.3. Μέθοδοι συλλογής δεδομένων:

Τα δεδομένα της έρευνας θα συλλεχτούν με τα πιο κάτω ερευνητικά μέσα συλλογής δεδομένων:

- Συνεντεύξεις εκπαιδευτικών
- Ερωτηματολόγιο ειδικά σχεδιασμένο από τον ερευνητή για την παρούσα έρευνα

2.4. Καταλληλότητα περιεχομένου και της γλώσσας του ερωτηματολογίου:

- Οι ερωτήσεις του ερωτηματολογίου είναι κατάλληλες για τη διενέργεια της έρευνας.
- Οι ερωτήσεις του οδηγού συνέντευξης είναι κατάλληλες για τη διενέργεια της έρευνας.

- Η γλώσσα του ερωτηματολογίου και του οδηγού συνέντευξης (λεξιλόγιο, σύνταξη, ορθογραφία) είναι κατάλληλη με βάση την ηλικία και τα χαρακτηριστικά των συμμετεχόντων στην εν λόγω έρευνα.

2.5. Χρόνος διεξαγωγής της έρευνας:

- Η έρευνα όπως αναφέρεται στον αναλυτικό σχεδιασμό της θα διαρκέσει για ένα σχολικό εξάμηνο. Οι εκπαιδευτικοί θα παρακολουθήσουν επιμορφωτικά σεμινάρια (2-3 μέρες) ενώ κατά τη διάρκεια της έρευνας οι εκπαιδευτικοί που θα συμμετέχουν στην έρευνα θα συναντώνται για συζήτηση και ανατροφοδότηση σε θέματα της έρευνας. Θα πρέπει να τονιστεί ότι ο χρόνος αυτός δεν μπορεί να είναι εργάσιμος και ο ερευνητής θα πρέπει να ενημερώσει τους εκπαιδευτικούς που θα συμμετέχουν ότι η επιμόρφωση και οι συναντήσεις θα πρέπει να γίνονται σε χρόνο που δεν θα επηρεάσει την ομαλή λειτουργία των σχολικών μονάδων.
- Ο ερευνητής προτίθεται να διενεργήσει την έρευνα τη σχολική χρονιά 2011-2012 (σε ένα από τα δύο εξάμηνα της σχολικής αυτής χρονιάς)
- Η συμπλήρωση του ερωτηματολογίου από τους μαθητές, η οποία θα γίνει σε σχολικό χρόνο θα διαρκέσει μία διδακτική περίοδο.
- Η διεξαγωγή της έρευνας δε θα επηρεάσει την ομαλή λειτουργία των σχολικών μονάδων, νοούμενου ότι γίνεται συνεννόηση με τα σχολεία.

2.6. Θέματα δεοντολογίας και ηθικής:

- Κατά τη διεξαγωγή της έρευνας θα πρέπει να δοθεί ιδιαίτερη προσοχή στην προστασία προσωπικών δεδομένων των υποκειμένων (π.χ. ανωνυμία)
- Θα πρέπει να επισημανθεί στους συμμετέχοντες στην έρευνα ότι η συμμετοχή τους είναι εθελοντική και υπάρχει ανά πάσα στιγμή η δυνατότητα αποχώρησής τους από την αυτήν.
- Για τη συμμετοχή των μαθητών στην έρευνα θα πρέπει να ενημερωθούν οι γονείς των μαθητών και θα πρέπει να ζητηθεί η γραπτή συγκατάθεση τους για τη συμμετοχή των παιδιών τους σ' αυτή.
- Ο ερευνητής θα πρέπει να λάβει πρόνοια για ενημέρωση των εμπλεκόμενων (καθηγητών, μαθητών, διεύθυνσης των σχολικών μονάδων) για τη διαδικασία διεξαγωγής και για τα αποτελέσματα της έρευνας

APPENDIX C

Outline of Research Project to potential volunteers

Peace Education Research Project

WHO?

I am organizing this project as part of my PhD research in peace education in Cyprus. This project will use the theory of H. B. Danesh which has been tested in Bosnia-Herzegovina. For this project, I am seeking English speaking Greek and Turkish Cypriot primary school teachers.

WHAT?

According to H. B. Danesh, Peace education, he says, must focus on the healthy development and maturation of human consciousness through assisting people to examine and transform their worldviews. Worldviews are defined as the subconscious lens (acquired through cultural, family, historical, religious and societal influences) through which people perceive four key issues: 1) the nature of reality, 2) human nature, 3) the purpose of existence and 4) the principles governing appropriate human relationships. It is through the acquisition of a more integrative, Unity-Based Worldview that human capacity to mitigate conflict, create unity in the context of diversity, and establish sustainable cultures of peace, is increased - be it in the home, at school, at work, or in the international community.

What do you have to do?

- 1) Attend orientation workshops.
 - a. These workshops will be directed by myself and will give teachers all the necessary information they will need to implement a peace education approach in their classrooms.
 - b. There will be 2-3 sessions during weekends or other times that is most suitable for the teachers.
- 2) Implement Curriculum
 - a. Using their new skills, teachers will be asked to find appropriate and creative ways to integrate the principles of worldview transformation in their classrooms. Support materials and examples will be provided.
- 3) Administer Surveys
 - a. Before and after the program, teachers will be asked to have their students' fill-out basic surveys/questionnaires.

WHEN?

This project will begin in January and cover the 2nd semester of the 2011-2012 school year, (January – May, 2012)

Orientation sessions are scheduled to be in November 2011.

WHERE?

The orientation sessions will be organized in consultation with the teachers in a central location. (Perhaps Nicosia)

PERMISSIONS

My advisory committee at the University of Cyprus has approved my project and permission has been given from the Ministry of Education.

I will also receive permission from the head teachers of those schools with participating teachers. Letters will also be signed from the parents.

I am also awaiting a decision from the Research Promotion Foundation to fund my project.

If you have any other questions, please do not hesitate to contact me.

Demetrios Nicolaides

dnicol02@ucy.ac.cy

Demetrios Nicolaides

APPENDIX D

Teacher Orientation Training Material Outline

⊙ What is Peace Education?

Overview

⊙ Peace Education Overview

⊙ What is Peace Education?

- Ian Harris, “teaching that draws from people their desire for peace, nonviolence and develops skills of critical analysis.”
- James Page, “Encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an agent of peace.”

⊙ Approaches to P.E.

⊙ Conflict Resolution Training

- Development of “life skills”
- Morton, Development of personal tools required to build peace.
- Skills that can be applied to everyday life, from office to interpersonal relationships.
- Average individual may have contact with this form of peace education, through training workshops etc.

⊙ Approaches to P.E.

⊙ Democracy Education

- Peaceful citizens can be created through enhancement of democratic skills.
 - Dialogue, debate, representation, diversity...etc. Peaceful citizens can be created through enhancement of democratic skills.
- Freire, “Dialogue is the way people achieve significance as human beings.”

- ① Approaches to P.E.
- ① Human Rights Education
 - Emphasizes importance of human rights and global governance
 - Protection of human rights can be legally enforced.
 - International law is seen as the best avenue to dispense peace.
- ① Approaches to P.E.
- ① Worldview Transformation
 - Hussein Danesh, “An individual’s worldview is the most important factor to examine when constructing PE programs.”
 - Worldview is the predominant lens through which we construct, interpret and interact with all aspects of our reality.
 - It is our worldview that creates & sustains conflict.
 - Peace-based worldview, emphasizes, unity, oneness and respect for diversity.
- ① Education for Peace (EFP)
- ① Implemented in over 112 primary and secondary schools, over the course of 7 years, in Bosnia-Herzegovina.
- ① This Study
- Goals, timetable and action plan
- ① This Study
- ① This worldview transformation approach has only previously been tested in BiH.
- ① Conflicts such as Cyprus, Israel-Palestine, Sri Lanka are classified as protracted ethno-nationalist conflicts.
- ① A worldview transformation approach to PE has yet to be tested in this context
- ① GOAL: To investigate the effectiveness of the worldview transformation approach in Cyprus.
- ① This Study

- ⊙ Will also be the first critical examination of the effectiveness of any PE approach in Cyprus.
- ⊙ Questions to be answered:
 - Is the WTA an effective instrument in Cyprus?
 - If so, can it be suggested that such an approach might be effective in other similar conflict situations?
- ⊙ This Study
 - How will students' perceptions and attitudes change as a result of the WTA?
 - If they do not change, what is a WTA lacking?
- ⊙ This study will serve as a litmus test and possibly lay the foundation for more vigorous research in the future.
- ⊙ How will this study be carried out?
- ⊙ Stage 1: Identify primary school teachers, who voluntarily wish to participate.
- ⊙ Stage 2: Orientation sessions with teachers to familiarize themselves with WTA and how to implement in classroom
- ⊙ Stage 3: Students will be given questionnaires before the study begins to measure attitudes/beliefs.
- ⊙ How will this study be carried out?
- ⊙ Stage 4: Teachers will implement WTA. (January – June)
- ⊙ Stage 5: Students will be given same questionnaires.
- ⊙ Stage 6: Data analysis & Evaluation
- ⊙ Worldview Transformation
- ⊙ Danesh, "The predominant lens through which we construct, interpret, and interact with all aspects of our reality."
- ⊙ "Worldviews are reflexive. They are shaped by our experience of reality and at the same time they reshape and act upon that reality."

- ◎ Our “lenses” create and sustain conflict
- ◎ Worldview Transformation
- ◎ Conflict-based worldviews
 - Survival-based
 - Infancy/childhood = agrarian / pre-industrial societies.
 - Survival & security of prime importance.
 - Any peace derived in such periods is negative and often enforced by hierarchical structures.
- ◎ Worldview Transformation
- ◎ Identity-based
 - Blossoming of physical, emotional & mental powers.
 - Society & the individual, concerned with maintain independence and authority.
- ◎ Worldview Transformation
- ◎ Therapy for conflict-based worldviews in creation and maintenance of unity/peace-based world view.
- ◎ Emphasis on principles of unity, oneness and respect for diversity.
- ◎ This approach integrates these aspects within all classroom subject matter.
- ◎ Does not emphasize the development of particular skills, but seeks to holistically alter participant’s worldview.
- ◎ Worldview Transformation
- ◎ Implemented in 112 primary & secondary schools in BiH, over 7 years.
 - Led to development of Education for Peace Curriculum.
- ◎ Education for Peace Curriculum
- ◎ Has nine sections / units
 - Unit 1: The Concept of Unity

- Unit 2: The Concept of Worldview
- Unit 3: The Concept of Human Nature
- Unit 4: The Nature & Dynamics of Violence
- Unit 5: The Developmental Model of Civilization
- Unit 6: Humanity's Transition to a Civilization of Peace
- Unit 7: Power, Authority and Leadership for Peace
- Unit 8: Conflict-Free Conflict Resolution
- Unit 9: Creating a Culture of Healing

⊙ Education for Peace Curriculum

⊙ Our study (due to time constraints) will focus on five of these units. (1, 2, 4, 8, & 9)

⊙ Each unit will be applied over one month.

⊙ Education for Peace Curriculum

⊙ January = Unit 1 (The Concept of Unity)

⊙ Feb. = Unit 2 (The Concept of Worldview)

⊙ March = Unit 4 (The Nature & Dynamics of Violence)

⊙ April = Unit 8 (Conflict-Free Conflict Resolution)

⊙ May = Unit 9 (Creating a Culture of Healing)

⊙ June = Overview

⊙ Unit 1

The Concept of Unity

⊙ Unit 1: The Concept of Unity

⊙ The aim of this unit is to provide an opportunity for students to think critically about the concepts of unity, growth and creativity.

⊙ Unity is the process of diverse entities coming together through the forces of cohesion and love.

- ⊙ Unit 1: The Concept of Unity
- ⊙ Unity is required for life, growth & creativity.
- ⊙ Unity is life, Life is unity.
- ⊙ Electrons and neutrons come together and create an atom, the basic unity of all material existence.
- ⊙ In the human body, cells and organs function together.
- ⊙ Unit 1: The Concept of Unity
- ⊙ When unity is undermined (in the human body) it becomes sick and cannot function.
- ⊙ The absence of unity is a common factor underlying all conflicts and illnesses.
- ⊙ It is a fundamental law of existence.
- ⊙ Unity in Diversity – Unity requires diversity
- ⊙ Example: The Human Body
- ⊙ Unit 1: The Concept of Unity
- ⊙ Example 2: The Art of Cooking
- ⊙ True unity cannot be established through force, power or control.
- ⊙ At the very core of humanity we are one and the same.
- ⊙ Uniqueness is at the core of diversity.
- ⊙ Love is the essential force of unity.
- ⊙ Love is not merely an emotion, but also a force of attraction.
- ⊙ Unit 1: The Concept of Unity
- ⊙ The force of attraction operates in the physical universe. (Cohesion, bonding, gravity...etc)
- ⊙ Simply, love establishes relationships between things and holds them together.
- ⊙ The law of Growth

- ⊙ Growth is an inherent quality in every living entity.
- ⊙ Where growth exists, life exists.
- ⊙ Unit 1: The Concept of Unity
- ⊙ Life creates growth and growth maintains life.
- ⊙ Not only is there growth in the biological sense, but also in the sociological.
- ⊙ Intellectual, emotional, social and spiritual growth – aka development.
- ⊙ Higher levels of consciousness due to development of the brain.
- ⊙ Unit 1: The Concept of Unity
- ⊙ Choices of early humans were based on needs (Food, water, security..etc)
- ⊙ With development, more choices are *conscious* choices. (based on feelings, thoughts, emotions...etc)
- ⊙ This is the same with individual development.
- ⊙ As an infant, child is concerned with satisfying basic needs.
- ⊙ Unit 1: The Concept of Unity
- ⊙ As child matures, decisions are more influenced on emotions and feelings.
- ⊙ Spiritual Development comes next (3rd phase of human development)
- ⊙ Spiritual growth is associated with consciousness of the oneness of humanity and interdependence of all forms of life.
- ⊙ Unit 1: The Concept of Unity
- ⊙ In this stage, individuals and societies embark upon a process to make life safer and more comfortable, peaceful and meaningful.
- ⊙ Individuals and societies need to grow physically (in order to remain healthy), Intellectually (in order to become knowledgeable) and spiritually (in order to make life meaningful and enlightened)
- ⊙ Unit 1: The Concept of Unity
- ⊙ The Law of Creativity

- ⊙ The natural outcome of growth is creativity.
- ⊙ When life evolves, we create something new.
- ⊙ A tree brings fruit that both feeds other living beings and also continues to grow by producing seeds and new trees.
- ⊙ Unit 1: The Concept of Unity
- ⊙ A couple has a child who will grow and enrich their lives.
- ⊙ True creativity creates better conditions in life, rather than destructive ones.
- ⊙ Human creativity is expressed through literature, science and social organization.
- ⊙ Creativity inspires growth
- ⊙ Unit 1: The Concept of Unity
- ⊙ A individual creates his/her own being and contributes to society.
- ⊙ Each of us contributes something different to the whole picture.
- ⊙ Every society and individual within that society is unique.
- ⊙ Every person brings their own unique thoughts, feelings and experiences.
- ⊙ Unit 1: The Concept of Unity
- ⊙ OVERVIEW
 - 3 Fundamental Laws of Life
 - 1. Law of Unity
 - Unity is prerequisite for life, growth and creativity.
 - Absence of unity is cause of conflicts/illnesses.
 - When unity is present there is Growth and Creativity.
 - 2. Law of Growth
 - Biological, Intellectual and Spiritual growth/development.
- ⊙ Unit 1: The Concept of Unity
- ⊙ OVERVIEW

- 3 Fundamental Laws of Life
 - 3. Law of Creativity
 - Creativity creates something beneficial
 - Anything destructive cannot be understood as creativity.

⊙ Unit 1: The Concept of Unity

⊙ Unity in your classroom

⊙ Sciences

- Describe how tree growth compares to human growth.
- Plants go through life cycles...do humans?

⊙ Social Studies

- A family is unified through diversity of each member.
- Sometimes families don't get along. How can we create unity?

⊙ Unit 1: The Concept of Unity

⊙ History

- The United Nations was created after the most devastating war in the world.

⊙ Computers

- The internet allows global communication of ideas. People are united online.
- How was there disunity before the internet?

⊙ Biology

- The human body has different organs/parts. All are unique, but must all work together to ensure that the body survives.

Unit 2

The Concept of Worldview

- Unit 2 – The Concept of Worldview
- Worldview refers to mental framework which individuals/groups interpret reality.
- Worldviews are shaped by our experiences and education and reshape our approach to life.
- Everyone has a worldview, even if they are aware of it or not.
- They shape how we perceive, understand and respond to the world.
- Unit 2 – The Concept of Worldview
- Worldviews shape all that we do, think, consider to be normal or abnormal, acceptable or unacceptable.
- They are transmitted from generation to generation through education, traditions, religion, politics, media...etc.
- Worldviews evolve as a direct response to the development of our consciousness.
- Unit 2 – The Concept of Worldview
- CONFLICT-BASED WORLDVIEWS
 - In the contemporary world, life is experienced and understood through a conflict-centered worldview.
 - Natural Selection: Life evolves from struggle/conflict.
 - Marxism: Society operates on class struggle.
 - Free Market: Competition is basis of healthy economic life.
- Unit 2 – The Concept of Worldview
- They all have the same assumptions
 - Human life, economy..etc is based on conflict.
 - Purpose of life is to gain maximum power, wealth or ensure survival.
 - It is necessary to be competitive and look out for one's one interests.

- ⊙ Life = survival of the fittest

- ⊙ Unit 2 – The Concept of Worldview
- ⊙ Conflict-based worldviews are characteristic of earlier stages of individual and collective development.
- ⊙ SURVIVAL-BASED WORLDVIEW
 - Corresponds to pre-industrial periods in human history. During this time, humans consistently fear for their survival.
 - The use of force is justified “might is right”
- ⊙ Unit 2 – The Concept of Worldview
- ⊙ Prone to violence
- ⊙ Ultimate purpose in life is to secure safety.
- ⊙ Societies tend to be authoritarian
- ⊙ Concerned with meeting basic human needs.
- ⊙ Unit 2 – The Concept of Worldview
- ⊙ IDENTITY-WORLDVIEW
 - Emerges after survival stage and corresponds to coming of age.
 - Identity development is of prime importance, similar to adolescence or early adulthood.
 - Once we have sufficient power to safeguard basic needs, attention turns toward strengthening identity.
 - Corresponds to age of scientific and technological development in society.
- ⊙ Unit 2 – The Concept of Worldview
- ⊙ Democratic government types.
- ⊙ Intense competition and power struggle
- ⊙ Ultimate purpose is to get ahead of others and win.

- ① Majority of societies are near the end of the identity stage.
- ① Unit 2 – The Concept of Worldview
- ① PEACE-CENTRED WORLDVIEWS
 - Only now slowly beginning.
 - Corresponds to human maturity.
 - Civilization of peace
 - Universal Declaration of Human Rights
 - Peace must first take place in human consciousness – in our thoughts, sentiments and personal objectives.
- ① Unit 2 – The Concept of Worldview
- ① The Unity-based Worldview
 - Based on the consciousness of the oneness of humanity.
 - Society operates according to principle of unity in diversity and holds as its ultimate objective the creation of a civilization of peace.
 - Rejects all forms of prejudice and segregation.
 - Fundamental human rights are safeguarded.
- ① Unit 2 – The Concept of Worldview
 - Organized around a consultative and cooperative power structure.
 - Key principles:
 - The world is one;
 - Humanity is one;
 - Humanities oneness is expressed through infinite diversity;
 - Central challenge of life is to create unity;
 - We must learn to resolve conflicts in a peaceful and just manner.
- ① Unit 2 – The Concept of Worldview

☉ OVERVIEW

- Worldview refers to mental framework which individuals/groups interpret reality.
- Worldviews are shaped by our experiences and education and reshape our approach to life.
- Everyone has a worldview, even if they are aware of it or not.
- They shape how we perceive, understand and respond to the world.

☉ Unit 2 – The Concept of Worldview

☉ OVERVIEW

- Conflict-based worldviews
 - Survival based – Might is right, survival
 - Identity based – Individualistic, to win
- Unity-based worldview
 - Peace centered
 - Oneness of humanity

☉ Unit 2 – The Concept of Worldview

☉ In your classroom

- Art
 - Use construction paper to make different colored glasses and clear glasses.
Discuss how students feel looking through the glasses.
- Drama
 - Play out a skit with 3 people acting according to different worldviews.

Unit 4

The Nature & Dynamics of Violence

Unit 4 – The Nature & Dynamics of Violence

What is violence?

- Any act, physical, psychological, verbal or structural – that intentionally or accidentally results in harm to oneself, another living being, the environment, or one's own or another's property.
- Is violence human nature?
 - Warfare is a peculiarly human phenomenon and does not occur in other animals.

Unit 4 – The Nature & Dynamics of Violence

- Violence is not genetic.
- Evolution has not selected more aggressive behavior.
 - In animal societies, status in the group is achieved by ability to fulfill social functions
 - Dominance involves social bindings and affiliations and not simply a matter of possession or use of superior force.
 - When genetic selection for aggressive behavior has been artificially introduced in animals, it has rapidly succeeded in producing hyper-aggressive individuals, who disrupt social structure and our driven out.

Unit 4 – The Nature & Dynamics of Violence

- How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.
- War is not instinctual
- Just as 'wars begin in the minds of men', peace also begins in our minds.

Worldview and Violence

- Thus, if violence is not biological, it stems from our thoughts.
- Since violence begins in our minds, its occurrence is strongly influence by our worldviews.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ Effects of violence

- Physical damage
- Psychosocial damage
- Moral/Spiritual damage

⊙ Causes of violence

- Violence is the final act in a series of developments.
- These developments take place in the mind

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ Violence Prevention

- We often only see the physical manifestations of violence – by then it is often too late
- It is better to recognize the precursors to violence. The simplest way to do this is through genuine communication with the troubled person.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ Dealing with Challenges

- Every day we are presented with new challenges, it is natural to feel a degree of uncertainty or anxiety.
- Sometimes, we may perceive these challenges as threats. (They can be actual or imagined)
- When we feel threatened, we experience; anger, fear and anxiety.
- These three emotions are always together.
- Under intense pressure, people act irrationally.

☉ Unit 4 – The Nature & Dynamics of Violence

☉ Types of Threats

- Threats to Self-Integrity
 - Most serious type of threat (Physical, spiritual...etc)
- Threats to Self-Identity
 - Self-doubt, failure, humiliation...etc

☉ Unit 4 – The Nature & Dynamics of Violence

☉ Types of Threats

- Threats of Injustice
 - When we experience injustice, we feel threatened. Injustice to one is injustice to all.
- Threats of Frustration
 - Those conditions which make us feel incapable or incompetent. (Stuck in traffic, baby crying...etc)
- Threats of Violence
 - Dangerous as we often face violence with violence.

☉ Unit 4 – The Nature & Dynamics of Violence

☉ Responses to Threats

- Not all people respond to threats in the same way.
- Our response is determined by our maturity, life experiences, worldview and source of the threat itself.
- Threats however are opportunities.
- New opportunities allow us to grow or to create.

☉ Unit 4 – The Nature & Dynamics of Violence

☉ Responses to Violence

- People respond to violence in different ways
- Ignore the Violence
 - Very common response, especially if we are not directly involved.
- Rationalize the Violence
 - Perhaps one of the most dangerous responses, because it justifies violence and allows it to persist. (Ex: They deserve it...)

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ Responses to Violence

- People respond to violence in different ways
- React violently
 - Intensifies cycle of violence
- React Non-violently
 - Gandhi / Martin Luther King – “Passive Resistance”
 - Successful in curbing violence and overcoming it.
 - However, does not deal with violence prevention
 - The goal is to prevent violence at its roots.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ Preventing Violence

- Most important challenge of humanity
- The most effective approach is creation of unity
- We must systematically dedicate ourselves to education and training of youth with principles of peace and unity.
- However, we must also deal with day-to-day challenges that we face in our homes, schools and communities.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ OVERVIEW

- Violence is a process that begins in the mind
- Challenges can create fear, anxiety and anger.
- However, challenges are actually opportunities to grow and create.
- Reacting to violence is not enough, we must work on violence prevention
- Prevention can be achieved by creating unity.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ In your classroom

- Social Studies
 - Have your class design a healthy violence-free environment (Family, school, community)
- Home Economics
 - In small groups, create 2 scenarios: one with an encouraging family and another with a discouraging family. Play out the scenes and discuss the impact on the members.

⊙ Unit 4 – The Nature & Dynamics of Violence

⊙ In your classroom

- Language Arts
 - Students can create a notebook about themselves in which they write about their emotions and feelings. (I feel angry when...I feel sad when, when I feel angry I can..., when I feel sad I can...)

⊙ Unit 8

Conflict Free Conflict Resolution

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ What is conflict?

- A perception of real or perceived incompatible goals.

- All conflicts have disunity / absence of unity
- All conflicts are influenced by three things:
 - Particulars;
 - Context and;
 - Worldview
- Choices to engage in conflict and how to behave are shaped by their worldview, the context and the particular circumstances.
- ◎ Unit 8 – Conflict Free Conflict Resolution
- ◎ Responses to conflict
 - Force
 - Power-Struggle
 - Denial
 - Passive Aggressive
 - Avoidance
 - Negotiation
 - Compromise
- ◎ Unit 8 – Conflict Free Conflict Resolution
- ◎ Conflict Free Conflict Resolution (CFCR)
 - A special method of decision-making based on principles of consultation.
 - Main objective is to search for truth, to reach a just agreement, in a condition of unity.
 - Any decision made in a state of disunity is insufficient.
 - In CFCR the entire group is engaged in seeking the best solution, while safeguarding integrity and unity.
- ◎ Unit 8 – Conflict Free Conflict Resolution

- The starting point for resolving conflict or averting potential conflict is to find currently existing points of unity.
- Principles of CFCR
 - Unity
 - Truth
 - Openness
 - Objectivity
- ⊙ Unit 8 – Conflict Free Conflict Resolution
- ⊙ Unity
 - Unity of purpose, thought and approach must be maintained.
 - Must maintain an agreement between members that they wish to make the best decisions for all involved.
- ⊙ Truth
 - Finding the best possible understanding of the issue.
 - Relative truth not absolute truth
 - We can measure the right amount of truth, by the degree in which it promotes unity and justice.
- ⊙ Unit 8 – Conflict Free Conflict Resolution
 - This is possible when a decision not only is just but also perceived to be just.
- ⊙ Openness
 - Hidden agendas destroy the effectiveness of CFCR.
 - Need to maintain pure motives
 - Justice requires that we practice what we expect of others.
- ⊙ Unit 8 – Conflict Free Conflict Resolution
- ⊙ Objectivity

- We cannot become too attached to our ideas, when sharing with a group.
- Any new idea becomes the property of the group and not the one individual who proposed it.
- It should not be unusual for members to disagree with their own original views.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ The Seven Steps of CFCR

- Unity of Purpose
- Personal Preparation
- Group Preparation
- Discussion
- Decision-Making
- Implementation
- Evaluation

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ Unity of Purpose

- Must exist between participants
- Often the first point of unity in a conflict is the willingness to try CFCR.

⊙ Personal Preparation

- Participants need to be reminded that in CFCR they succeed only when they approach the task with objectivity, freedom from prejudice, cooperation, humility and attention to the principle of unity.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ Group Preparation

- Reminds the group of the principles of unity, openness.
- Reminds them that the process is consultative.

- The objective is not merely a compromise, but to make a just decision.
- Atmosphere of calm is necessary.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ Discourse

- Ideas should be shared freely and openly.
- Ideas of others should be considered and respected.

⊙ Decision-Making

- Unanimous decisions are preferred.
- But a majority decision, should be supported by the whole group, in this manner the decision retains unity.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ Implementation

- No decision is useful unless it is properly put into action.
- All participants should be involved in the implementation.

⊙ Evaluation

- Evaluating the results of using CFCR is necessary so that we can learn from the experience and add to our knowledge.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ OVERVIEW

- Conflict is the result of Disunity
 - Large or small, the main cause of all conflicts is disunity of some kind
- Peaceful conflict resolution focuses on unity
 - Consultative approach is most conducive to creating a culture of peace.

⊙ Unit 8 – Conflict Free Conflict Resolution

- CFCR involves 7 steps

- Unity of Purpose
- Personal Preparation
- Group Preparation
- Consultative Process
- Decision-Making
- Implementation
- Evaluation

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ In the classroom

- Drama
 - Humility, Frankness, equality, moderation, truth and patience are all principles of CFCR. Divide the class into six groups and ask each group to create a play and perform. Ask the other groups to guess which principle was presented.

⊙ Unit 8 – Conflict Free Conflict Resolution

⊙ In the classroom

- Science
 - Divide the class into 5 groups and ask them to use only one sense to figure out what “secret objects” are at different stations, using only the sense that is assigned to them. Have students record their findings and bring class together to discuss all the findings. Are there any discrepancies?

⊙ Unit 9

Creating a Culture of Healing

⊙ Unit 9 – Creating a Culture of Healing

⊙ Effects of violence

- Violence negatively affects everyone. (Physically, Psychologically, morally, spiritually...etc)

- Victims and perpetrators suffer from negative aspects of violence.
- ◎ The need for healing
 - When there is violence, life cannot return to normal without healing.
- ◎ Unit 9 – Creating a Culture of Healing
- ◎ Definition of Healing
 - “Healing” or the creation of “health”, whether biological or psychosocial, is synonymous with creation of “unity”.
- ◎ Healing Individuals
 - Most commonly involves psychotherapy
 - Psychoanalytical, behavioral & Cognitive.
- ◎ Healing Communities
 - Large-Scale psychosocial ill health
 - Feelings of sadness, anger, fear, guilt and discontent; as well as interpersonal difficulties (Drugs, alcohol, crime, racism...etc)
- ◎ Unit 9 – Creating a Culture of Healing
 - Community level healing is similar to individual level.
 - Community is essentially a collection of individuals and relationships.
 - Conflict and violence damage these relationships and threaten the social life of the community
 - However, a unique approach to community healing is necessary
- ◎ Unit 9 – Creating a Culture of Healing
 - Current Approaches to Healing
- ◎ The Curative or Therapeutic Approach
 - Efforts by medical and health professions
 - Largely person-centered, rarely focuses on societal health and well-being.

① Unit 9 – Creating a Culture of Healing

① The Advice-Giving Counseling Approach

- Ancient practice, usually assumed by community elders, friends or those in positions of authority.
- Primary function is to give advice and to suggest modes of behavior and lines of action based on their own experience, worldview. Usually based on cultural norms/traditions.

① Unit 9 – Creating a Culture of Healing

- Has become more widespread with use of counseling services.

① Rehabilitative or Restorative Justice Approach

- Aims to rehabilitate populations through formalized practices.
- Truth & Reconciliation Commissions (TRCs) fall into this category.

① Unit 9 – Creating a Culture of Healing

- TRCs try to address the particular wounds sustained by victims and perpetrators in truth-sharing and forgiveness.
- The philosophy is that national unity can be restored when victims, witnesses and perpetrators are given a chance to publicly tell their stories without fear of prosecution.

① Unit 9 – Creating a Culture of Healing

① A closer examination of TRCs

- Have been formed in more than 20 countries
- Mixed results
- All have the same three principles: Truth, Justice and Reconciliation
- Truth
 - Often withheld for fear of punishment
 - Commonly difficult for TRCs to get to the actual truth of what happened.

- Thus, often impossible to deliver justice and to achieve reconciliation.
- A safe environment must be created.

● Unit 9 – Creating a Culture of Healing

● Justice

- The main issue is how to enact justice in a community devastated by violence
- TRCs differ in how they approach justice
- Justice is essential for the creation and maintenance of harmony and peace in the society.

● Unit 9 – Creating a Culture of Healing

● Reconciliation

- Only possible when people *feel* that the truth is exposed and justice has been dealt with.
- Due to problems of truth and justice TRCs face, it is not surprising that true reconciliation is not easily accomplished.
- True reconciliation requires transformation from conflict-based worldviews to peace-based worldviews.

● Unit 9 – Creating a Culture of Healing

● Creating a Culture of Healing

● Offered by EFP experience

● Has two objectives:

- To help entire populations of individuals overcome the effects of severe psychosocial trauma from violence.
- To create the necessary social institutions and modes of governance that are conducive to the prevention of future violence and the creation of a culture of peace.

● Unit 9 – Creating a Culture of Healing

● Creating a Culture of Healing

- A Culture of Healing must meet basic criteria
 - Human Survival Needs
 - Creating environment free of violence; availability of food, shelter, clothing, health care...etc.
 - Human Association Needs
 - Creating standards of truth, equality, justice, compassion, forgiveness in and among all parties
 - Human Spiritual Needs
 - Understanding the genesis of their conflicts and how to transcend them.

● Unit 9 – Creating a Culture of Healing

● The step-by-step process to creating a culture of healing

- Accept that Healing is necessary for peace
- Foster Worldview transformation through community education
- Nurture mutual trust through the principle of the oneness of humanity
- Create opportunities for forming new positive relationships
- Harness new hope and motivation to rebuild social institutions.

● Unit 9 – Creating a Culture of Healing

● OVERVIEW

- Violence has many negative effects that require treatment
- Individual and group based healing techniques.
- Most group based approaches are insufficient.
- A Culture of Healing is needed through a transformation of worldviews

● Unit 9 – Creating a Culture of Healing

⊙ In your classroom

● Biology

- How does the body respond to healing a cut? What parallels can be drawn from society?

● Drama

- Animate, using creative movements, the process of healing. (Physical – tissues, cells..etc)

⊙ Unit 9 – Creating a Culture of Healing

● Social Studies

- When studying your country's history, discuss the impact of violence on different people. Discuss what could have been done afterwards to help heal.

● Science

- Ask students to describe what happens to them when they are sick, then ask them to describe their feelings when they have been emotionally hurt. Compare and contrast the similarities and differences.

⊙ CONCLUSION

Have fun and Good Luck!

APPENDIX E

Parental Approval Letter – Intervention Group

10/12/2011

Αγαπητοί Γονείς,

Είμαι υποψήφιος διδάκτωρ του Πανεπιστημίου Κύπρου. Η επιστολή αυτή αφορά το ερευνητικό πρόγραμμα που διεξάγεται στα πλαίσια της διδακτορικής μου μελέτης. Σκοπός μου είναι να σας ενημερώσω ότι το σχολείο των παιδιών σας θα συμμετάσχει σε αυτή τη μελέτη, η οποία θα πραγματοποιηθεί σε περίπου 10 σχολεία στην Κύπρο. Η δασκάλα του παιδιού σας έχει προσφερθεί εθελοντικά να λάβει μέρος σε αυτή τη μελέτη.

Η έρευνα μου αφορά την συμβολή της Εκπαίδευσης στην ανάπτυξη της Ειρήνης (Peace Education) στην Κύπρο. Για τη μελέτη αυτή, θα χρησιμοποιηθεί η προσέγγιση του H.B. Danesh. Ο σκοπός της διδακτορικής διατριβής μου είναι να διερευνήσω εάν η θεωρία ‘Worldview’ του Danesh είναι αποτελεσματική στην Κύπρο. Αυτό το ερευνητικό έργο δεν θα επηρεάσει την προγραμματισμένη διδακτέα ύλη, επειδή η προσέγγιση του H. B. Danesh είναι σχεδιασμένη έτσι ώστε να ενσωματωθεί στο ήδη υπάρχον πρόγραμμα σπουδών. Η θεωρία του Danesh βοηθά τα παιδιά να κατανοήσουν τις έννοιες των συγκρούσεων, της βίας και της ειρήνης.

Στην αρχή του επόμενου εξάμηνου, τον Ιανουάριο, θα δοθούν στους μαθητές ερωτηματολόγια που θα είναι σχεδιασμένα για τη μέτρηση της γνώμης και της στάσης τους για την ειρήνη, τις συγκρούσεις, τη βία, κλπ. Στο τέλος του εξάμηνου, τα ίδια ερωτηματολόγια θα ξανά δοθούν στους μαθητές, έτσι ώστε να μπορεί να προσδιοριστεί αν η γνώμη και η στάση τους έχει αλλάξει με οποιοδήποτε τρόπο. Για να εξασφαλιστεί η εγκυρότητα της μελέτης, θα χρειαστεί μια δεύτερη τάξη από το σχολείο σας επίσης, η οποία ωστόσο δεν θα συμμετάσχει στο πρόγραμμα. Στην τάξη αυτή θα δοθούν τα ίδια ερωτηματολόγια, αλλά οι δάσκαλοι τους δεν θα χρησιμοποιήσουν τη θεωρία του Danesh. Θα διδάσκουν κανονικά.

Το έργο αυτό έχει εγκριθεί από την Επιτροπή Εποπτείας μου στο Πανεπιστήμιο Κύπρου, το Υπουργείο Παιδείας και τον διευθυντή του σχολείου του παιδιού σας.

Παρακαλώ να υπογράψετε στη δεύτερη σελίδα να δείξετε ότι έχετε δώσει την άδειά σας για τη συμμετοχή του παιδιού σας στη μελέτη αυτή, και να το επιστρέψετε στη δασκάλα του παιδιού σας. Φυσικά, όλα τα ευρήματα θα παρουσιαστούν ανώνυμα, στη διδακτορική διατριβή μου. Αν δεν συμφωνείτε, το παιδί σας δεν θα λάβει τα σχετικά ερωτηματολόγια

Αν έχετε οποιοδήποτε απορίες ή ανησυχίες σχετικά με την ερευνητική μελέτη, ή αν θέλετε περισσότερες πληροφορίες, παρακαλώ να επικοινωνήσετε μαζί μου στο 99 950063, ή/και την δασκάλα των παιδιών σας, ή/και των διευθυντή του σχολείου σας. Σας ευχαριστώ για το χρόνο σας και τη συνεργασία σας.

Με εκτίμηση,

Δημήτριος Νικολαΐδης

Υποψήφιος Διδάκτωρ

Τμήμα Κοινωνικών και Πολιτικών Επιστήμων, Πανεπιστήμιο Κύπρου

Εγκρίνω το παιδί μου να συμμετέχει σε αυτή τη μελέτη.

Ναι

Όχι

Όνομα Παιδιών: _____

Διεύθυνση: _____

Πόλη: _____

Τηλ: _____

Όνομα Γονιών

Υπογραφή

APPENDIX F

Parental Approval Letter – Control Group

10/12/2011

Αγαπητοί Γονείς,

Είμαι υποψήφιος διδάκτωρ του Πανεπιστημίου Κύπρου. Η επιστολή αυτή αφορά το ερευνητικό πρόγραμμα που διεξάγεται στα πλαίσια της διδακτορικής μου μελέτης. Σκοπός μου είναι να σας ενημερώσω ότι το σχολείο των παιδιών σας θα συμμετάσχει σε αυτή τη μελέτη, η οποία θα πραγματοποιηθεί σε περίπου 10 σχολεία στην Κύπρο. Η δασκάλα του παιδιού σας έχει προσφερθεί εθελοντικά να λάβει μέρος σε αυτή τη μελέτη.

Η έρευνα μου αφορά την συμβολή της Εκπαίδευσης στην ανάπτυξη της Ειρήνης (Peace Education) στην Κύπρο. Για τη μελέτη αυτή, θα χρησιμοποιηθεί η προσέγγιση του H.B. Danesh. Ο σκοπός της διδακτορικής διατριβής μου είναι να διερευνήσω εάν η θεωρία ‘Worldview’ του Danesh είναι αποτελεσματική στην Κύπρο. Αυτό το ερευνητικό έργο δεν θα επηρεάσει την προγραμματισμένη διδακτέα ύλη, επειδή η προσέγγιση του H. B. Danesh είναι σχεδιασμένη έτσι ώστε να ενσωματωθεί στο ήδη υπάρχον πρόγραμμα σπουδών. Η θεωρία του Danesh βοηθά τα παιδιά να κατανοήσουν τις έννοιες των συγκρούσεων, της βίας και της ειρήνης.

Στην αρχή του επόμενου εξάμηνου, τον Ιανουάριο, θα δοθούν στους μαθητές ερωτηματολόγια που θα είναι σχεδιασμένα για τη μέτρηση της γνώμης και της στάσης τους για την ειρήνη, τις συγκρούσεις, τη βία, κλπ. Στο τέλος του εξάμηνου, τα ίδια ερωτηματολόγια θα ξανά δοθούν στους μαθητές, έτσι ώστε να μπορεί να προσδιοριστεί αν η γνώμη και η στάση τους έχει αλλάξει με οποιοδήποτε τρόπο. Για να εξασφαλιστεί η εγκυρότητα της μελέτης, θα χρειαστεί μια δεύτερη τάξη από το σχολείο σας επίσης, η οποία ωστόσο δεν θα συμμετάσχει στο πρόγραμμα. Στην τάξη αυτή θα δοθούν τα ίδια ερωτηματολόγια, αλλά οι δάσκαλοι τους δεν θα χρησιμοποιήσουν τη θεωρία του Danesh. Θα διδάσκουν κανονικά. Το παιδί σας είναι σε αυτή την μονάδα. Η άδεια σας όμως είναι ακόμα απαραίτητο.

Το έργο αυτό έχει εγκριθεί από την Επιτροπή Εποπτείας μου στο Πανεπιστήμιο Κύπρου, το Υπουργείο Παιδείας και τον διευθυντή του σχολείου του παιδιού σας.

Παρακαλώ να υπογράψετε στη δεύτερη σελίδα να δείξετε ότι έχετε δώσει την άδειά σας για τη συμμετοχή του παιδιού σας στη μελέτη αυτή, και να το επιστρέψετε στη δασκάλα του παιδιού σας. Φυσικά, όλα τα ευρήματα θα παρουσιαστούν ανώνυμα, στη διδακτορική διατριβή μου. Αν δεν συμφωνείτε, το παιδί σας δεν θα λάβει τα σχετικά ερωτηματολόγια

Αν έχετε οποιοδήποτε απορίες ή ανησυχίες σχετικά με την ερευνητική μελέτη, ή αν θέλετε περισσότερες πληροφορίες, παρακαλώ να επικοινωνήσετε μαζί μου στο 99 950063, ή/και την δασκάλα των παιδιών σας, ή/και των διευθυντή του σχολείου σας. Σας ευχαριστώ για το χρόνο σας και τη συνεργασία σας.

Με εκτίμηση,

Δημήτριος Νικολαΐδης

Υποψήφιος Διδάκτωρ

Τμήμα Κοινωνικών και Πολιτικών Επιστημών, Πανεπιστήμιο Κύπρου

Εγκρίνω το παιδί μου να συμμετέχει σε αυτή τη μελέτη.

Ναι

Όχι

Όνομα Παιδιών: _____

Διεύθυνση: _____

Πόλη: _____

Τηλ: _____

Όνομα Γονιών

Υπογραφή

Demetrios Nicolaidis

APPENDIX G

Initial Survey Concept

SURVEY NAME

Όνομα: _____

Ημερομηνία: _____

Ηλικία: _____

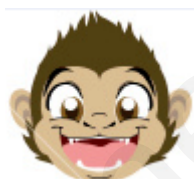
Φύλο: _____

Τάξη: _____

Σχολείο: _____

Calibration / General Questions

1. Σήμερα είναι η πρώτη μέρα σχολείου
2. Είμαι στην πρώτη τάξη
3. Είμαι αγοράκι
4. Είμαι κοριτσάκι
5. Μένω στην Κύπρο
6. Είμαι Έλληνας
7. Είμαι Κύπριος



Σίγουρα
Ναι



Ναι



Δεν
Ξερω



Όχι



Σίγουρα
Όχι

Section 1: Worldview

Perception

1. Ο κόσμος είναι:
 - a. Επικίνδυνος
 - b. Γεμάτος πολλά διαφορετικά άτομα
 - c. Ένας

Operating Principle

2. Είναι εντάξει να χτυπήσω κάποιον για να πάρω αυτό που θέλω
3. Δεν με πειράζει αν χτυπηθούν άλλοι, μόνο να μην χτυπηθώ εγώ

4. Δεν πρέπει να χτυπήσει ο ένας τον άλλον, είμαστε όλοι το ίδιο

Mode of Relationships

5. Οι φίλοι μου είναι:
- Κάποιοι που μπορώ να πάρω τα πράγματα τους
 - Σημαντικοί, αλλά όχι τόσο σημαντικοί όπως εγώ
 - Κάποιοι που μπορώ να τους πω την αλήθεια

Ultimate Purpose

6. Το πιο σημαντικό πράγμα είναι να:
- Μπορώ να κάνω ότι θέλω
 - Κερδίσω
 - Να κάνω νέους φίλους

Mode of Decision-Making

7. Μου αρέσει όταν:
- Λέω στους άλλους τι να κάνουν
 - Αποφασίζω μόνος μου τι να κάνω
 - Αποφασίζουμε όλοι μαζί, τι να κάνουμε

8. Ο πόλεμος είναι καλός
9. Ο πόλεμος είναι κακός
10. Η ειρήνη είναι καλή
11. Η ειρήνη είναι κακή
12. Ειρήνη σημαίνει όταν δεν έχει πόλεμο
13. Ειρήνη σημαίνει όταν είμαστε όλοι μαζί

Section 2: Attitudes & Perceptions of Cyprus Conflict

How we think/perceive ourselves

14. Εμείς οι Ελληνοκύπριοι είμαστε καλοί
15. Εμείς οι Ελληνοκύπριοι είμαστε κακοί
16. Εμείς φταίμε για τα προβλήματα στην Κύπρο

How we think/perceive the 'others'

17. Οι Τούρκοι είναι διαφορετικοί από μένα
18. Οι Τούρκοι είναι το ίδιο με μένα
19. Οι Τούρκοι είναι καλοί
20. Οι Τούρκοι είναι κακοί
21. Έχω Τούρκους φίλους
22. Θα ήθελα να έχω φίλους Τούρκους
23. Ξέρω πολλά για τους Τούρκους

How we think/perceive the conflict

24. Στην Κύπρο έχει πόλεμο
25. Στην Κύπρο έχει ειρήνη
26. Η Κύπρος είναι για τους Έλληνες
27. Η Κύπρος είναι για τους Τούρκους
28. Η Κύπρος είναι για όλους

APPENDIX H

Final Survey

Ερωτηματολόγιο Κοσμοθεωρία

Όνομα: _____

Ημερομηνία: _____

Ηλικία: _____

Φύλο: _____

Τάξη: _____

Σχολείο: _____

Δασκάλα: _____

Section 1: Demographics

1. Είμαι Έλληνας



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

2. Είμαι Κύπριος



Σίγουρα Ναι



Ναι



Δεν Ξέρω

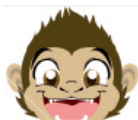


Όχι



Σίγουρα Όχι

3. Είμαι από το εξωτερικό



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

Section 2: Worldview Characteristic - Perception

4. Ο κόσμος είναι γεμάτος πολλά διαφορετικά άτομα

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

5. Ο κόσμος είναι επικίνδυνος

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

6. Ο κόσμος είναι ειρηνικός

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

Section 3: Worldview Characteristic – Operating Principle

7. Είναι εντάξει να χτυπήσω κάποιον για να πάρω αυτό που θέλω

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

8. Δεν με πειράζει αν χτυπηθούν άλλοι, μόνο να μην χτυπηθώ εγώ

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

9. Δεν πρέπει να χτυπήσει ο ένας τον άλλον, είμαστε όλοι το ίδιο

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

Section 4: Worldview Characteristic – Ultimate Purpose

10. Θέλω πάντοτε να κάνω ότι θέλω



11. Θέλω πάντοτε να κερδίζω

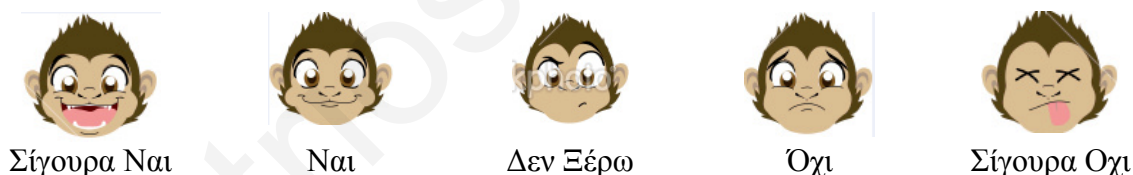


12. Θέλω πάντοτε να κάνω νέους φίλους



Section 5: Worldview Characteristic – Decision Making

13. Μου αρέσει όταν λέω στους άλλους τι να κάνουν



14. Μου αρέσει όταν αποφασίζω μόνος μου τι να κάνω



15. Μου αρέσει όταν αποφασίζουμε όλοι μαζί, τι να κάνουμε



Section 6: Worldview Characteristic – Relationships

16. Οι φίλοι μου είναι κάποιιοι που μπορώ να πάρω τα πράγματά τους



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

17. Οι φίλοι μου είναι σημαντικοί, αλλά όχι τόσο σημαντικοί όπως εγώ



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

18. Οι φίλοι μου είναι κάποιιοι που μπορώ να τους πω την αλήθεια



Σίγουρα Ναι



Ναι



Δεν Ξέρω



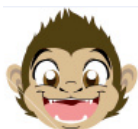
Όχι



Σίγουρα Όχι

Section 7: Conflict Attitudes – Perceptions of Themselves

19. Οι Ελληνοκύπριοι είναι καλοί



Σίγουρα Ναι



Ναι



Δεν Ξέρω

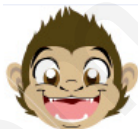


Όχι



Σίγουρα Όχι

20. Οι Ελληνοκύπριοι φταίνε για τα προβλήματα στην Κύπρο



Σίγουρα Ναι



Ναι



Δεν Ξέρω

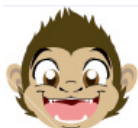


Όχι



Σίγουρα Όχι

21. Οι Τουρκοκύπριοι φταίνε για τα προβλήματα στην Κύπρο



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

22. Φταίμε όλοι για τα προβλήματα στην Κύπρο



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

Section 8: Conflict Attitudes – Perceptions of ‘others’

23. Οι Τουρκοκύπριοι είναι το ίδιο με μένα



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

24. Οι Τουρκοκύπριοι είναι καλοί



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

25. Έχω Τουρκοκύπριους φίλους



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

26. Θα ήθελα να έχω φίλους Τουρκοκύπριους



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

27. Ξέρω πολλά για τους Τουρκοκύπριους



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

Section 8: Conflict Attitudes – Perceptions of the conflict

28. Στην Κύπρο έχει πόλεμο

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

29. Στην Κύπρο έχει ειρήνη

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

30. Η Κύπρος είναι για τους Ελληνοκύπριους

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

31. Η Κύπρος είναι για τους Τουρκοκύπριους

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

32. Η Κύπρος είναι για όλους

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

33. Θα ήθελα να μάθω Τουρκικά

				
Σίγουρα Ναι	Ναι	Δεν Ξέρω	Όχι	Σίγουρα Όχι

34. Έχω πάει στα κατεχόμενα

				
---	---	---	---	---

Σίγουρα Ναι

Ναι

Δεν Ξέρω

Όχι

Σίγουρα Όχι

35. Πρέπει να φύγουν οι Τούρκοι από την Κύπρο



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι

36. Πρέπει να φύγουν οι Τουρκοκύπριοι από την Κύπρο



Σίγουρα Ναι



Ναι



Δεν Ξέρω



Όχι



Σίγουρα Όχι