



**THE REPUBLIC OF TURKEY
SOCIAL SCIENCES UNIVERSITY OF ANKARA
INSTITUTE OF SOCIAL SCIENCES**

**THE IMPACT OF ROSENBERG'S NONVIOLENT COMMUNICATION
APPROACH ON PEACE EDUCATION**

Master's Thesis

Hatice Handan Öztürk

Peace and Conflict Studies

July 2021



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THESIS APPROVAL

This is to certify that the thesis defense examination for the thesis titled The Impact of Rosenberg's Nonviolent Communication Approach on Peace Education prepared by **Hatice Handan Öztürk** with student number **195411012** studying in the field of International Relations, Peace and Conflict Studies Program has been conducted in accordance with the related clauses of the Graduate Studies and Examination Code of YÖK (Council of Higher Education) on **07/07/2021** at **10.00 am**, and has been approved by majority of votes/by unanimous vote.

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ÖZET

Bu tez, sosyal, ekonomik, politik, teknolojik, bilimsel, hukuksal ve çevresel açıdan bakıldığında şiddetin olmadığı, barışçıl ve şefkatli bir dünyanın hayaliyle gerçekleşti. Bu tez, sade, pratik ve sürdürülebilir olduğu iddia edilen Rosenberg'in Şiddetsiz İletişim yaklaşımının barış eğitime kişisel düzeydeki etkisinden uluslararası düzeydeki etkisine kadar araştırıp sunuyor. Bu tez, barışa ve sosyal dönüşüme katkı sunmayı amaç edinmiş çatışma dönüşüm uzmanları, barış işçileri, barış eğitimcileri, uluslararası arabulucular vb uzmanların sürekli gelişimine hizmet edebilir. Şiddetsiz İletişim yaklaşımının katkısı anlamak için bu tez öncelikle, var olan kaynakları inceleyerek Şiddetsiz İletişim yaklaşımın barış eğitimi üzerindeki potansiyel etkisini sunuyor. Sonrasında, İstanbul, Üsküdar Üniversitesi'nin Barış ve Çalışma Çalışmaları dersinde, Şiddetsiz İletişim eğitimi alan, dokuz farklı ülkeden gelen 3. ve 4. sınıf Uluslararası İlişkiler ve Siyaset Bilimi öğrencileriyle gerçekleşmiş saha çalışmasının analizini ve bulgularını sunuyor. Tez sonuçları Rosenberg'in şiddetsiz iletişim yaklaşımının barış eğitime etkisinin olumlu olduğunu göstermektedir.

Anahtar Kelimeler: Barış Eğitimi, Çatışma Dönüşümü, Şiddetsiz İletişim

ABSTRACT

The motivation to write this dissertation comes from the dream of a violent free, peaceful and compassionate world from the perspective of social, economical, political, technological, scientific, legal and environmental. This dissertation seeks and presents whether acknowledging and adopting Rosenberg's simple, practical, sustainable and robust approach of Nonviolent Communication may contribute to peace education or not only from the intrapersonal level to the international level. It may serve the continuous development of conflict transformers, peace educators, peace workers, international mediators, and all who aim to contribute to peace and social change. To achieve an understanding of the Nonviolent Communication approach and its impact, this thesis first presents its potential impact on peace education by reviewing existing knowledge. Then, it presents the analysis and findings of the field study conducted by using participant observation method and one-on-one interviews with sixteen 3rd. and 4th-year of undergraduate international NVC trained students studying in International Relations and Political Science, coming from nine different nations in the Peace and Conflict Studies class at Üsküdar University, Istanbul, Turkey. The results demonstrate that Rosenberg's Nonviolent Communication approach has a positive impact on peace education.

Key Words: Peace Education, Conflict Transformation, Nonviolent Communication

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CHAPTER 1: INTRODUCTION

This thesis highlights the premise of communication in the creation of a peaceful, violent conflict-free, compassionate world. It seeks to understand how Rosenberg's Nonviolent Communication (NVC), also called Compassionate Communication, Life Serving Communication or Giraffe Language, can contribute to peace education. Throughout this thesis, we shall only use NVC as the singular reference to the communication approach developed by Rosenberg.

To achieve an in-depth understanding of the NVC approach, this thesis first presents NVC's potential impact on peace education by reviewing existing knowledge and previous studies as presented in the literature section. The field study findings in the Peace and Conflict Studies class at Üsküdar University, Istanbul, are presented and discussed in subsequent sections.

1.1 RESEARCH INTEREST

The interest for this study emerged from this quotation from the book *'We Can Work It Out'*:

“it is possible to resolve conflicts peacefully and to everyone's satisfaction even at international levels such as Palestinians and Israelis, Serbians and Croatians, Sierra Leone, Nigeria, Burundi, Sri Lanka, Rwanda and more.”
(Rosenberg, 2012, p.1).

Following the curiosity and hope that this statement aroused, I, the researcher, sought to observe the impact of the NVC training and approach by focusing on its training delivery within the peace and conflict studies class, comprised of a multinational group of Political Science and International Relations students at the Üsküdar University.

1.2 PROBLEM STATEMENT

Conflict transformation was suggested as a conflict theory by Varynen (1991) that is premised on the idea of transformation rather than settlement and operates four possible levels: actor transformation, issue transformations, rule transformations and structural transformation. Several other scholars have taken up this debate; for example, Lederach (1997) considers conflict transformation as long-term peacebuilding that transforms systems of war into systems of peace and deals with personal, structural, relational and cultural dimensions of conflict. While Lederach concentrates a lot on the structural transformation of conflict, the area of the transformation that links the intrapersonal level to the interpersonal level of conflicts is often under-explored.

Marshall Rosenberg introduced a different model that has the potential for transforming conflicts and links the intrapersonal to the interpersonal levels and the structural levels of conflict. He states that the process of NVC can be used either when we are mediating the conflict of others or when we are directly involved in conflict by focusing on creating the conditions whereby everyone's needs will be met and by guiding the participants to a respectful and caring quality of connection among themselves (Rosenberg, 2005). As a leading and well-recognized peace psychologist, Rosenberg benefited from theories like social interaction theory and based his Nonviolent Communication approach on human needs theory which is also preferred as a theoretical basis for peace psychology to open new approaches to peace. Daniel (1997) notes that as the world changes towards being independent, violent conflicts continue to increase, and that has a negative effect on everyone.

In this study, the conduct of NVC has been explored from the perspectives of an international group of students to understand its potential effectiveness in conflict transformation as a peace education initiative

1.3 THEORETICAL PERSPECTIVE: HUMAN NEEDS THEORY, PEACE EDUCATION, NVC AND CONFLICT TRANSFORMATION

From a human needs perspective, all types of conflicts are resolved by satisfying human needs. (Daniel, 1997). As per Burton (1988) the needs are recognized with the changing conditions of the environment and they are constant (Burton, 1988). For instance, the need for security is constant and recognized only when there is a threat to security. Even though needs are constant the approaches for satisfaction of the needs are not constant and varies depending on the context (Daniel, 1997).

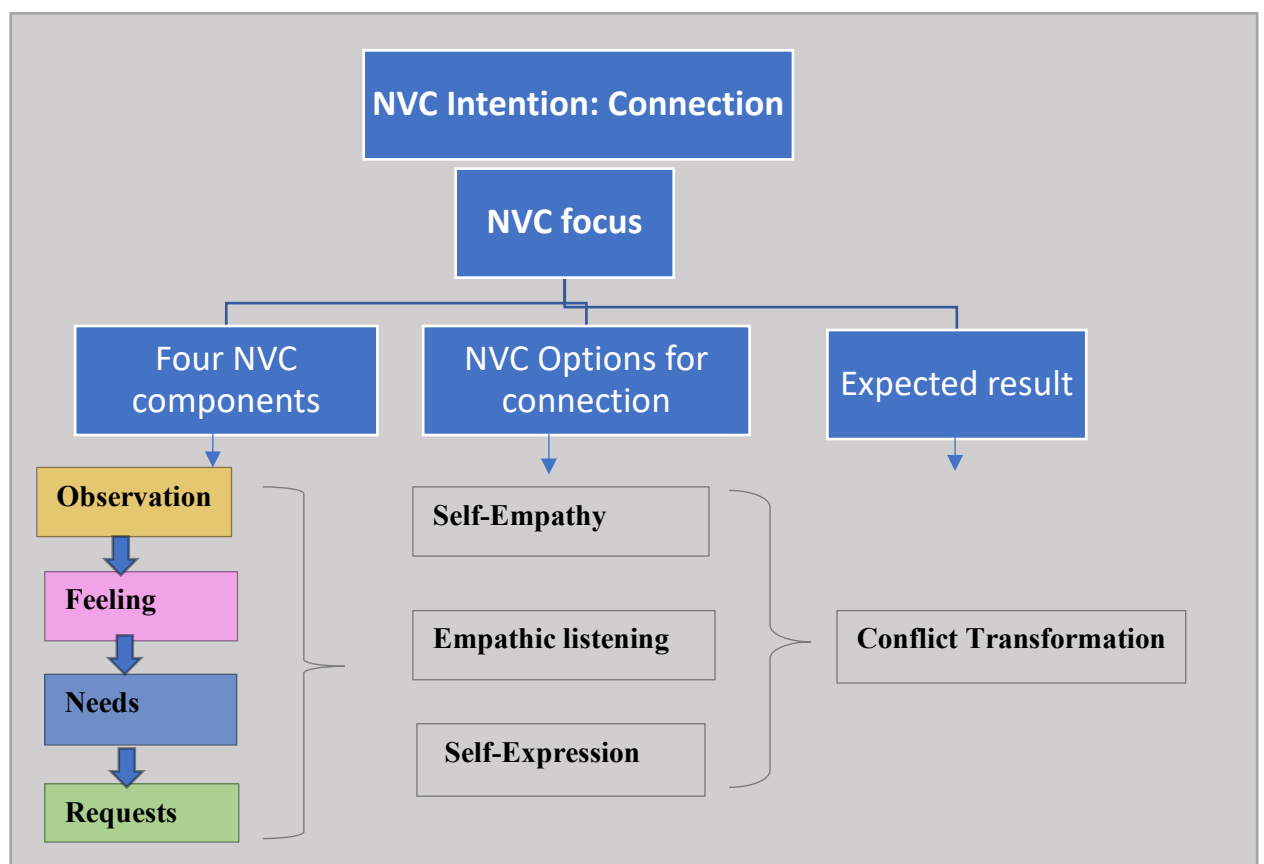
Human needs theory is an alternative theory for the theory of power politics (Burton, 1990). Need theorists emphasize that people unite in social groups based on identity and pursue to satisfy their needs (Burton, 1988; Murphy, 1988; Sandole, 1990; Sites, 1990). One can understand the local and global with human needs theory. For instance, from the perspective of human theory, due to the unsatisfied needs the system has changed in the Soviet Union (Gorbachev, 1987), questioning the effectiveness of Soviet institutions. Due to power politics protracted conflicts are seen all over the world like Tibet, Sri Lanka, Northern Ireland, Cyprus and more (Burton, 1990). According to needs theorists the satisfaction of the needs is curial and must be adapted. (Burton, 1979; Roy, 1990). In addition to that, peace psychologists find human needs theory more applicable for approaching to the conflicts (Burton, 1990). In terms of needs psychologists have saying at the interpersonal level of analysis. For the state level of analysis, realists state that what matters for leaders is to pursue their own national interest using power (Morganthau, 1972). As a peace psychologist, Rosenberg may have considered human needs theory as a theoretical basis since NVC's approach is based on listening and understanding the needs.

According to Agnew (2012), NVC offers facilitation skills such as listening ad its approach is primarily based on effective listening, (Agnew, 2012) He also highlights that NVC encourages conflicting parties to express their own needs and values while abstaining making being judgemental. According to Rosenberg (2003), empathy, empathic listening and honest expression are the core of respect for oneself and others. He also notes that empathy is a respectful understanding of what others are experiencing

(Rosenberg, 2002). Rosenberg thus developed four components within the NVC process to show how one should express oneself and how one should listen to others. When communicating within NVC, one should express oneself with honesty in a clear manner while paying attention to others in a respectful and empathetic manner. When expressing oneself with NVC, Rosenberg argues that one will not only hear one's true needs – but also the needs of others. He argues that NVC makes one realize and articulate what one wants in any given situation, and one will realize what the others want in any given situation. Within NVC, one should only listen to how the other(s) observe, feel, need, and request (Rosenberg, 2003). In other words, when one is listening at the receiving end, one searches for the four components of NVC (Rosenberg, 2002). Rosenberg argues that as a result, this communication approach fosters qualities such as respect and empathy, which in effect promotes a mutual desire to give from the heart (Rosenberg, 2003).

In figure 1 that follows, the conceptual link between NVC's intention of connection and how this relates to conflict transformation is explored.

Figure 1: The NVC approach and Conflict Transformation



As seen from Figure 1 above, a summary of the process of NVC is provided. First, the intention of NVC is outlined as connection, which is then expressed in the four components of the process as Observation, Feelings, Needs and Requests. Next, the components connect back to three options for the focus of NVC: self-empathy as an inward focus and empathic listening and self-expression as an outward focus. These areas of focus are then expected to lead to conflict transformation when applied to a conflict situation.

This figure recalls peace education theory as the process that focus on behaviour changes in order to resolve or prevent violent conflicts and create the conditions of sustainable peace from intrapersonal level to international level by promoting knowledge, skills and attitude. (Foundain, 1999). The existence of knowledge on peace education and how the NVC fits in peace education will be explored in further sections of this thesis.

1.4 RESEARCH AIM AND RESEARCH QUESTIONS

This study aims to understand whether or not Rosenberg's Nonviolent Communication (NVC) impact conflict transformation processes and peace education in broader perspective through the lens of International Relations and Political Science students who may deal with transforming conflicts even at the international level after graduation and have received training in its approach and practice. Understanding NVC's potential effectiveness may contribute to peace education to transform the conflicts, even protracted ones internationally, and inspire social scientists to develop new solutions with the aim of a violent conflict-free world.

The main research question is as follows:

Can Rosenberg's Nonviolent Communication Approach have an impact on peace education? If so, how? The main research question was further broken down into the following subsidiary questions.

- How would understanding Rosenberg's four components have an impact on conflict transformation?

This question was reflected in questions 2-5 of the questionnaire in Annex 2.

- How would the trainees reflect on Rosenberg's approach to listening and self-expression?

This question was reflected in questions 6-9 of the questionnaire in Annex 2.

- How do the trainees self-reflect on the learnings of Rosenberg's approach after training?

This question was reflected in questions 10-13 of the questionnaire in Annex 2.

- In what ways do the trainees find NVC as a practical approach to transform conflicts at various levels?

This question corresponded with questions 14-19 of the questionnaire in Annex 2.

All these questions were formed during active participation in the NVC training from November 18th to January 17th, where the study's theoretical framework was built. In relation to my research, these questions give a holistic view of this thesis's structure, analysis, and findings.

1.5 RESEARCH METHOD

This research was conducted within an online learning platform due to the Covid-19 restrictions. A mix of data collection methods, participant observation and interviews were used during the research. The participant observation method was continuously used amongst the students from the beginning of NVC training from November 18th to January 16th until the end of the learning program. As presented in Annex 1, six previous lectures prepared the students to understand NVC was observed from the records after the literature review was completed. Even though I, as the researcher, attended two of the six lectures actively as a guest student, I was not announced as a participant-observer since I had not received approval from the ethical board yet at that time. Therefore, in addition to active participant participation, I observed all the previous lectures held before the approval from the video records. After I got the ethical board approval on January 4th 2021, as the researcher, I was continually present on the learning platform from the beginning to the end of the NVC training and actively observed the participants. Among all various methods, I chose participant observation and interview methods to be aligned with NVC components such as observation, feelings, needs, requests, empathic listening

and honest expression, and the field study was an opportunity to practice NVC. In order not to contradict the NVC approach, I, as the researcher with respect to all the participants, made my observation with NVC lenses during participant observation and interviews. I honestly and transparently recorded what was observed at that moment with impartial NVC lenses. However, as per the requirements of thesis writing, in order to present my findings, I analyzed the observed, recorded data afterwards with analytical lenses.

My active participation in the training improved the rapport with the students from the beginning of the study. The participant observation method was a practical approach for this study. It aligned with the first step of Rosenberg's Nonviolent Communication which is making a observation of the issue or the behavior at that moment. In addition to that, as the researcher, I practiced impartiality all along the way and did not influence how the training was being conducted as a participant-observer.

Interviews were conducted at the end of the learning period, after all the components of the NVC training had been delivered to the students. The briefing about the research had been offered to all twenty-four students, and sixteen of the students consented to the interviews, conducted from an online video-call platform called Zoom. The interview guide comprised nineteen open-ended questions as presented in Annex 2.

This research approach helped present the potential impact of the Nonviolent Communication approach o peace education. In addition, I, as the researcher, had the opportunity to practice impartiality during the interviews as well, having prepared the interview guide before interfacing with the students as a participant-observer. The interview questions were thus not biased by the outcomes of the initial NVC training.

The participating 3rd and 4th year undergraduate International Relations and Political Science multinational students originated from nine different countries, as can be reviewed in Annex 3. The distribution of their countries of origin typifies a microcosm of a globally representative population sample for this study. In addition, using the methods of participant observation and the one-on-one interviews within an online platform enabled a way for this study to present the potential effectiveness of the Nonviolent communication approach in peace education within a multinational population sample.

CHAPTER 2: PEACE EDUCATION

Many conflicts around the world have not been resolved permanently, despite all the valuable attempts and efforts to do so. The outcome of these conflicts threatens human security with various forms of violence on gender, ethnicity, human dignity, religion and more. There have been many approaches to address violent conflicts, and one of these approaches is “peace education” with the focus on behavioral and attitude change by providing knowledge and skills.

Education was thought to be one of the approaches since the presence of war and violence have always necessitated the need for people to educate on ways to maintain peace. Human beings have taught each other techniques to prevent violence and achieve a violent conflict-free peaceful world throughout history.

2.1 PEACE EDUCATION FRAMEWORK

Peace education is the process of training people about the root causes of violent conflicts and strategies for achieving peace. Peace scientists work on to come to the agreement on peace strategies and how these strategies would be beneficial to the society (Harris, 2003). Peace education has been practiced informally by generations to resolve conflicts nonviolently (Harris, 2003).

Within a very broad framework, peace education seeks behavioral and attitude change by changing mindsets of human beings and providing knowledge and skills.

2.2 PEACE EDUCATION HISTORY

The earliest and oldest guidelines to achieve peace came from the accepted religions. Even though religions intended to serve peace, unfortunately, they triggered violence, and religions became the root cause of many wars throughout history. Each religion promoted its own values due to that alienated human beings. On one hand accepted religions promote their own visions of peace and on the other hand religions

intent on destroying others seen as heathen because they belong to different religions (Harris, 2003). Therefore, religions contributed both to peace and war throughout history.

Comenius (1642/1969), the Czech educator, is the first person who used the terminology of peace education' by seeing that with an understanding of others' values and universally shared knowledge, the differences that lead to violent conflicts will be overcome and peace would be possible. (Harris, 2003) With peace education, the ultimate goal was for human beings to unite, to live in harmony with the acceptance of diversity.

After the First World War, education reformers began promoting peace education, assuming that peace education may serve for violent conflict prevention by changing attitudes and behaviors. With the efforts of well-recognized leaders and founders of modern peace education such as John Dewey, Maria Montessori, and Paulo Friere even schools included peace education into their curricula (Tinker, 2016). The efforts of the leading peace educators caught the attention and support of the United Nations (UN) after the Second World War to resolve international conflicts. Many organizations within the UN proposed core values, approaches, framework under mandate in order to unite humanbeings to achieve sustainable peace (Tinker, 2016, p.28).

Building peace education programs and promoting peace became a primary focus of UN organizations. For instance, UNICEF stands for working for the rights and well-being of children (Foundain, 1999). Another example is UNESCO where promoting the idea of "education for world citizenship." UNESCO highlighted if "wars begin in the minds of men" then, " it is in the minds of men where peace must be constructed" (UNESCO, 1945). Through the efforts of the UN, Peace Education was treated as the primary tool to achieve sustainable peace (Tinker, 2016, p.29).

The root causes of war and all forms of direct violence was the primary focus of peace education in order to develop strategies to minimize them. Peace educators such as Johan Galtung who is known as the father of peace studies took this conceptualization further and included structural and cultural violence in 1960s. Then, since the 1960s and 1970s, Peace educators have focused on peace education programs not only to address direct violence but to address structural and cultural violence depending on the need. (Tinker, 2016, p.28). For instance, Japan introduced "a-bomb education" in the 1950s to counter fears following the aftermath of the atomic bombs in Hiroshima and Nagasaki.

South America in the 1960s initiated “development education” to stop the increase of violence caused by power and underdevelopment (Tinker, 2016, p.28). In 1980, a peace education initiative called “education for mutual understanding” was initiated by Ireland to reintegrate divided Catholic and Protestant communities (Tinker, 2016, p.28). United States and Great Britain also promoted “nuclear education” to prevent a “nuclear holocaust” from occurring in 1980 (Tinker, 2016, p.28). A variety of terms were used referring to peace education in various regions. For instance, ‘education for peace’ was used in Rwanda. The other examples are ‘global education’ was used in MENA, ‘education for conflict resolution’ was used Sri Lanka and ‘values for life’ was used in Egypt (Fountain, 1999). Communication skills, conflict resolution, life skills, human rights awareness, peacebuilding, tolerance of diversity are some of the names used for peace education programs. Each initiative presents great deal of know- how to mainstream peace education (Tinker, 2016, p.28).

The purpose of using and the meaning of the peace, conflict, resolution, conflict resolution etc varied from one society to another. For instance, the word ‘peace’ was used as the meaning of ‘absence of war’ or ‘the presence of social justice’. For instance, instead of the term of ‘conflict transformation’ alternative terms such as ‘conflict management’ and ‘conflict resolution’ were used (Lederach, 1995). The term ‘conflict’ was used to refer to direct violence in some societies, in the others, it was used to mean ‘clash perspectives or goals’. ‘Resolution’ for some was defined as finding creative solutions for problems, for some others, it meant that undesirable conflicts must be eliminated (UNICEFESARO, 1996).

2.3 THE DEFINITION OF PEACE EDUCATION

Peace Education is an umbrella term that contains nonviolence education, human rights education, conflict resolution education, development education, environmental education, and citizenship education. Peace education is multi-level, multi-cultural, multi-disciplinary, theoretical and practical.

UNICEF’s definition for peace education is “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” (Fountain, 1999, p.1).

According to Hicks (1985), peace education is the activities that develop the knowledge, skills and attitudes in order to understand the obstacles to peace and determine the root causes of conflicts to resolve conflicts nonviolently, and to come up with strategies to build just and sustainable peaceful world (Hicks, 1985). According to Galtung (1995) ‘peace studies’ is building knowledge to improve skills. (Galtung, 1995). As per Regan (1993), ‘peace studies’ covers peace education addressing the values of peace, economic and social justice, non-violence, environmental protection, and participation (Regan, 1993). Peace education contains presenting differing views of the causes of the conflicts and creates opportunity to come up with beneficial solutions for conflict (Regan, 1993).

2.4 THE AIMS OF PEACE EDUCATION

Peace education builds a common framework for students to learn different approaches for sustainable peace. These approaches and strategies can be taught and practiced in classroom settings (Yemenici, 2016). Peace education provides knowledge, experiences and practices for all people to establish sustainable peace. Peace education creates awareness on the obstacles of peace such as misuse of power, the dangers of violence etc. Peace education initiatives places integrity and human dignity at the center of educational policies and empower learners by improving the skills to contribute in national and international policies.

The philosophy of peace education aims to promote “nonviolence, love, compassion and reverence for all life” (Reardon, 1995, p.5). Peace education determine the root causes of violent conflicts and presents effective ways to deal with those causes. The main focus of peace education is behavior and attitude change. Peace education is promoted because it provides the knowledge and improves skills of learners to prevent and resolve of all forms of violent conflicts, from the intrapersonal to the international levels. Peace education aims to tackle different type of conflicts mostly violent conflicts

and practice alternative nonviolent conflict transformation strategies considering human values such as freedom of choice.

UNICEF categorized peace education objectives under three main aims of knowledge, skills and attitudes. (Foundain, 1999, p.14-16). Peace education's aims of knowledge, skills, and attitude may serve as indicators to evaluate the impact of models, approaches and peace education programs.

2.4.1 The objectives under the aims of Peace Education

The impact of NVC on peace education of this thesis will be analyzed based on the aims of peace education, referring to the objectives underneath these aims in a later section of this thesis. These objectives under the aims of peace education will be used and called themes in the analysis section. The objectives underneath the aims are as follows:

The objectives under the aim of Knowledge are; “Self-awareness, Awareness of Needs, Conflict analysis, Ability to identify causes of conflict and non-violent means of resolution, Understanding nature of conflict and peace, Enhancing knowledge for building peace and resolving conflict, Recognition of prejudice, Mediation process, Understanding of rights and responsibilities, Understanding interdependence between individuals and societies, Awareness of cultural heritage” (Foundain, 1999, p.14).

The objectives under the aim of Skills are; “Communication: active listening, self-expression, paraphrasing, reframing, Ability to cooperate, Affirmation, Critical thinking, Ability to think critically about prejudice, Ability to deal with stereotypes, Dealing with emotions, Problem-solving, Ability to generate alternative solutions, Constructive conflict resolution, Conflict prevention, Participation in society on behalf of peace, Ability to live with change” (Foundain, 1999, p.15).

The objectives under the aim of Attitudes are; “Tolerance, Strong Self-concept, Self-respect, positive self-image, Acceptance of others, Respect for others and differences, Respect for rights and responsibilities of children and parents, Bias awareness, Gender equity, Empathy, Reconciliation, Solidarity, Social responsibility, Sense of justice and equality, Joy in living” (Foundain, 1999, p.16).

UNICEF definition of peace education covers the mentioned objectives, and these objectives are embedded in Peace Education programmes. UNICEF's definition of peace education also covers the practical experiences and creatives gained by peace education scientists in peace and conflict studies (Yemenici, 2016).

2.5 PEACE EDUCATION APPROACHES AND INITIATIVES

As Fountain stated, there are three approaches to 'peace education' which is aligned with UNICEF's peace education definition (Fountain, 1999). These are the knowledge-based subject approach, the skills and attitude approach, and combining the knowledge, skills and attitude approach (Fountain, 1999). The approaches of peace education can be treated as the components of a peace education programs. For instance, the peace education programs should provide the knowledge as the solutions to the problems, such as ending or preventing direct, structural, and cultural violence. That is the knowledge component and called the knowledge-based subject approach. The US-based Consortium on Peace Research, Education and Development defines peace education as a multi-disciplinary academic solutions to the problems of war and injustice by emphasizing on the knowledge component of peace education (Copred, 1986).

Cremin (1993) emphasizes the skills and attitudes component of peace education, defining peace education as a universal term applying to all educational initiatives and activities focusing on the promotion of a knowledge of peace, skills in conflict resolution, cooperation, conflict avoidance and attitudes of tolerance and empathy so that learners will have the capacity and motivation to live in peace with others (Cremin, 1993). Therefore, in a peace education programs, skills need to be improved and attitudes need to be changed to apply the knowledge obtained. Combining the knowledge, skills and attitudes approach is the leading approach promoted in peace education with the assumption that it is the most beneficial. According to Reardon, practical training, the instructional process, cooperative learning are crucial for peace education aiming to teach nonviolence and compassion in order to address all types of violence in society peacefully (Reardon,1993). Therefore, to achieve the aims of knowledge, skills, and attitudes of peace education, it is suggested that peace education initiatives adopt a combining approach combining the components of knowledge, skills, and attitudes.

Peace Education initiatives containing the aims of peace education include global education, life skills education, education for development, gender training, children's rights/human rights education, landmine awareness, and psychosocial rehabilitation (Foundain, 1999). Each of these initiatives provides a perspective to come up with creative ideas to raise awareness and to come up with ways on how peace can be mainstreamed in formal and informal education and why combining the components also called the aims of knowledge, skills, and attitudes are essential.

One of the peace education initiatives in Turkey was NVC training within the Peace and Conflict Studies course, where I, as the researcher, conducted my field study at Üsküdar University with 3rd and 4th year undergraduate international students from nine different countries, who were trained on the NVC approach under the Peace and Conflict Studies course. This thesis will demonstrate whether NVC is adopting a combining approach addressing the mentioned objectives under peace education aligning with the aims of knowledge, skills, and attitudes. The objectives under the aims of knowledge, skills, and attitudes will be called themes throughout the paper. With reference to the mentioned themes, the impact of NVC on peace education will be analyzed using aims of knowledge, skills and attitude as indicators in the analyses section of this thesis.

2.6 THE LINK BETWEEN PEACE EDUCATION AND NVC

Current peace education includes the concept of NVC, providing peace training to prevent violence and achieve sustainable peace through various peace education initiatives (Yemenici, 2016). These peace education initiatives create self-awareness, raise the awareness of nonviolence, develop emotional intelligence and cognitive intelligence of human beings (Yemenici, 2016). Within this broad peace education framework, Rosenberg got his own theory of NVC that may be aligned with the definition and the aims of peace education. Rosenberg believes that if human beings are trained on how to communicate, we would not talk about any conflicts since the conflicts will be prevented, and the existing conflicts would resolve themselves. This belief may signify that NVC may focus on behavior and attitude change by providing knowledge and improving skills.

Can NVC be a practical approach to achieve peace education aims? By addressing the objectives under the aims of knowledge, skills, and attitudes, would NVC impact peace education? The following chapter will present existing knowledge on NVC. The latter section of this thesis will present NVC trained students' statements after being trained and how their reflection is linked to peace education.

CHAPTER 3: ROSENBERG’S NONVIOLENT COMMUNICATION APPROACH

NVC is a communication model founded by Marshall B. Rosenberg, who once stated: “What I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart” (Rosenberg, 2003, p. 4). Referring to what Rosenberg stated, Dickinson (1998) states that NVC is about rediscovering one’s first language as a language of the heart and the language of compassion. When researching humans’ ability to remain compassionate, Rosenberg realized the importance of language and the use of words and created NVC to communicate in a manner that leads one to give from the heart. According to Rosenberg, when one gives from the heart, it creates a connection with oneself and others as well, which will consequently result in the natural state of compassion to flourish (Rosenberg, 2003). Rosenberg also argues that: “If we stay with the principles of NVC, stay motivated solely to give and receive compassionately, and do everything we can to let others know this is our only motive, they will join us in the process, and eventually, we will be able to respond compassionately to one another” (Rosenberg, 2003 p. 5). Thus, NVC assists with the necessary tools to achieve a more peaceful state of mind since the communication process encourages one to focus on what one truly needs instead of focusing on what is wrong with oneself and others (Rosenberg, 2003).

One of the influencers of Rosenberg’s NVC approach is the Chilean economist Manfred Max Neef. (Bazirake & Zimmermann, 2018). His list of needs was developed as one of the components of NVC. Rosenberg’s NVC approach was then influenced by his peace psychologist colleague Carl Rogers whose work in human-centered approaches recognized. (Bazirake & Zimmermann, 2018). Carl Roger also supervised Rosenberg’s research at the University of Wisconsin–Madison strongly influenced how empathy is understood in NVC (Bazirake & Zimmermann, 2018). According to Rosenberg and Rogers violence is not only people’s attempts to physically hurting one another but it is any use of force aimed. When the use of force is used as a tool with the purpose of dominance violence is inevitable. Rosenberg verified nonviolence with Gandhi’s

philosophy of *Satyagraha*¹, which comes from the Indian ideal of *Ahimsa*, meaning as the absence of violence from the heart. (Bazirake & Zimmermann, 2018)

The NVC approach has been spread through training offered in more than 65 countries to improve peaceful conflict resolution and reconciliation in disputes. NVC has been taught for over 40 years to individuals, families, couples, organizations, groups educators, health care providers, and prison officials. A key aspect of the context in which NVC exists is, in many places, a culture that implicitly or explicitly supports the use of violent or destructive strategies for meeting needs. The Center for Nonviolent Communication (CNVC) certifies NVC trainers who have completed the required training and self-study training and who exhibit conceptual knowledge, teaching and modelling skills. According to the CNVC website², there are currently 283 certified NVC trainers in 30 countries, teaching NVC in 24 languages. Rosenberg applied NVC approach in formal and informal education institutes such as public, primary, secondary schools, in prisons, in public and private institutions. NVC contributed to inmates, lawyers, police officers, political leaders, teachers and more. In addition to that, NVC contributed to war zone areas such as Palestine, Israel, and Rwanda. (Rosenberg, 2012) In his book *Nonviolent Communication- A Language of Life*, Rosenberg states that:

“NVC now serves worldwide as a valuable resource for communities facing violent conflicts and severe ethnic, religious, or political tensions. The spread of NVC training and its use in mediation by people in conflict in Israel, the Palestinian Authority, Nigeria, Rwanda, Sierra Leone, and elsewhere have been a source of particular gratification for me. My associates and I were once in Belgrade over three highly charged days training citizens working for peace. When we first arrived, expressions of despair were visibly etched on the trainees’ faces, for their country was then enmeshed in a brutal war in Bosnia and Croatia. As the training progressed, we heard the ring of laughter in their voices as they shared their profound gratitude and joy for having found the empowerment they were seeking. Over the next two weeks, during trainings in Croatia, Israel, and

¹ This philosophy is premised on the need for individuals seeking to achieve correct insight into the real nature of an evil situation by observing a nonviolence of the mind, by seeking truth in a spirit of peace and love, and by undergoing a rigorous process of self-scrutiny.

² <https://www.cnvc.org/>

Palestine, we again saw desperate citizens in war-torn countries regaining their spirits and confidence from the NVC training they received. I feel blessed to be able to travel throughout the world, teaching people a process of communication that gives them power and joy.” (Rosenberg, 2012 p. 11)

Rosenberg’s NVC approach aims to raise the awareness of human beings’ needs and for people to have an increased awareness of their actions and inactions by focusing on meeting needs (Rosenberg, 2012). By focusing on meeting needs creating empathy, honesty respect, interdependence, and choice is expected (Rosenberg, 2012). NVC as an empathic framework provides a four steps process (Bazirake,2016). These four steps are; observation, feelings, needs, and requests (Rosenberg, 2012).

3.1 THE FOUR STEPS OF NVC

3.1.1 Observation

The first component of NVC, observations, should not be mixed with evaluation. When these two are combined, people will hear criticism and resist hearing what is being said. The key is avoiding generalizations and making specific observations to both time and context (Rosenberg, 2003). To clarify "observation", NVC distinguishes it from evaluation. An observation involves noticing and describing exactly what is happening right here right now without judging or evaluating. In the statement: "You always leave your dirty socks on the floor," judgment is implied by the use of "always" and the evaluative word, "dirty". An observation is factual and specific: "I notice the socks you wore yesterday are on the floor." An essential step toward nonviolent and compassionate communication about a behavior or condition that is affecting us is describing it precisely and without evaluation.

3.1.2 Feelings

To express one's feelings is the second component of NVC, which might sound easier than it is, especially since professional codes often discourage people from expressing emotions (Rosenberg, 2003). Within the second component, it is crucial to be able to, in a clear manner, express oneself and one's emotional state (Rosenberg, 2002). Within NVC, one should remember that it will be easier to connect when one clearly identifies one's emotions. One reason for this can be that when expressing one's feelings, one also simultaneously expresses a sense of vulnerability, which might be helpful when resolving different types of conflicts (Rosenberg, 2002). NVC calls attention to the difference between feelings and thoughts. If what follows the words, "I feel..." does not actually describe an internal feeling state, it is more likely a thought. For example, many words ending in "-ed" reference an outside person or entity rather than the speaker: "abandoned", "betrayed", or "cheated" suggest blame for what someone else did. The speaker's feeling might be "lonely", "distraught", or "resentful". Identifying feelings is a way of taking personal responsibility, and communicating feelings provides important information. NVC offers lists of "feeling" words to help people see the difference.

3.1.3 Needs

According to Rosenberg needs are constant and universal. By connecting with our needs and with others' needs NVC makes us to recognize our united humanity. It is a process that allows us to flourish our "natural compassion" and fosters empathetic connection with others based on recognition of shared human needs. (Rosenberg, 2005).

Needs, as the third component of NVC, focus on acknowledging one's feelings. NVC states that what others say and do might be the stimulus of one's feelings – but never the actual cause of one's feelings (Rosenberg, 2005). One's feelings result from how one chooses to receive what others express, and also result in one's needs in that moment (Rosenberg, 2003). NVC teaches that feelings signal the state of fulfilment of one's needs at a given moment. NVC views true needs as those that are universal. Although we may say, "I need you to go to the store," or, "I need a better job," someone's going to the store and "a better job" are not universal needs. Instead, these represent possible ways for getting needs met. The needs that underlie these statements might be cooperation or nourishment in the first case, respect or autonomy in the second.

If one connects one's feelings to one's needs and expresses one's needs in a clear manner, it will be easier for others to respond in a compassionate manner which increases the chances of getting one's needs met (Rosenberg, 2002). It is often unusual to think about needs, especially since people are often used to think about what is wrong with other people and spend their energy on other peoples' flaws instead of thinking about how one can achieve one's needs to be met (Rosenberg, 2003). It is worth remembering that if one doesn't value one's own needs, others might not value them either (Rosenberg, 2003).

3.1.4 Requests

The fourth component, requests, focuses on what one would like to request of others to satisfy the needs. When one's needs are not being met, one follows the process of NVC with the components of what one is observing, feeling, and needing, with a request where one asks for actions that can fulfil one's needs (Rosenberg, 2003). For others to be more willing to respond compassionately to meet one's needs, one should be as specific as possible when making requests (Rosenberg, 2002). It can be fruitful to make one's request in a clear manner that reveals what one truly wants; therefore, one should not use vague language to avoid confusion (Rosenberg, 2002). Especially since often people find it challenging to realize what is actually being requested (Rosenberg, 2002). It may be confusing for the one at the receiving end to understand what is being asked from them (Rosenberg, 2002). A request is doable when it is specific and feasible.

After having expressed oneself and having made sure that one's expression has been understood the way one wanted to, one often would like to realize the other person's reaction to what one has said. To realize the other person's reaction, one wants to either know what the listener is feeling, what the listener is thinking, or whether the listener would be possibly willing to take a specific action (Rosenberg, 2003). It might be essential to note that one's requests are viewed as demands if others believe to be blamed or punished if refusing to comply (Rosenberg, 2003). One can show others that one is requesting, not demanding, by clearly showing the desire for others to comply only if they want to do so freely by their own will (Rosenberg, 2002). This might be a good idea since the others will not feel like the choice has already been made for them, but rather that they realize it remains their own choice to make. To avoid being a demand, it needs to be

clear that declining is an acceptable option. An example of a doable request is, "Would you wash the dishes before you go to bed?"

When using the communication process, it is advised to remember that it goes both ways. Not only to express the four components in a clear manner but also to receive these four components of information from others (Rosenberg, 2003). One is allowed to express oneself, and so is the other party. When following the NVC process, when one is expressing, one should honestly tell oneself. And when one is receiving, one should receive in an empathetic manner (Rosenberg, 2003).

3.2 NVC ELEMENTS IN ACTION

It has been stated that the four components of NVC, if followed, will eventually create a sense of flow within the communication – back and forth – and eventually, compassion will be created in a natural manner. The process can either start by empathically receiving these four components of information from others or by starting with expressing oneself (Rosenberg, 2003). Even though the process might seem simple the process might be challenging to create a natural flow from the start. Rosenberg argues that if one stays focused and motivated to both give and receive compassionately, whilst letting others know that there are no ulterior motives, the others will eventually join one in the process where both parties will be capable of responding compassionately towards one another (Rosenberg, 2002).

There are four options for when one is receiving negative messages. The first option is that one can blame oneself, where one has accepted the judgment made. The second option is not to accept the judgment and instead protest and blame others. The third option is to sense one's own feelings and needs, whilst the fourth option is to sense the feelings and needs of others (Rosenberg, 2003).

It is worth mentioning that the core of NVC is very much about one's awareness of the four components that should be followed and not so much about the actual words that are being expressed (Rosenberg, 2003). One might argue that what that means is that one should focus mainly on the four components process. However, it is still rather

interesting since even though the use of words is significant where one should be detailed and careful how one expresses oneself. can be argued that it is, in fact, the compassionate and empathic sense of being that counts the most. Using NVC with oneself, with others, or in a group, the natural state of compassion will flourish. Therefore, Rosenberg argues, it is an approach that can be applied in various situations and at all levels of communication. With the help of NVC, one can connect with oneself and with others in a manner that allows one's natural compassion to flourish. In addition, it has been suggested that NVC can be applied to conflicts and disputes of any nature (Rosenberg, 2002).

NVC is an approach that believes it is within human nature to enjoy giving and receiving compassionately. Still, with this being said, humans have learned various types of life-alienating communication that remove humans from the natural state of compassion, which results in language and behaviors that cause harm not only to oneself but for others as well (Rosenberg, 2003). It is not unusual that words expressed by humans can cause both hurt and pain (Rosenberg, 2003). Rosenberg argues that it is not easy to change one's old patterns and behavior and naturally adopt new thoughts and behaviors (Rosenberg, 2003). To adopt new valuable thoughts and behaviors, one needs to be able to connect with oneself and others to realize which needs would like to be met. Still, again, Rosenberg argues it is a process since our inherited language has not encouraged us to be aware of one's needs but to be instead mindful of the rules of authority (Rosenberg, 2003). Rosenberg notes that it is possible to break the old inherited ways of a language pattern and behavior by remembering some of NVC 's main guidelines. One should remember that NVC is to separate observation and evaluation, to acknowledge the thoughts or needs shaping our feelings, and to express our requests in clear action language (Rosenberg, 2003).

Furthermore, in regard to life-alienating communication, compliments within NVC are considered to be viewed as a type of life-alienating communication since compliments are viewed as judgments, even the "positive" ones (Rosenberg, 2002). Rosenberg argues that there is no such thing as an innocent compliment since one will eventually realize that there is a hidden intent to get something out of having uttered that compliment, making sense of appreciation vanish (Rosenberg, 2003).

Anger is a life-alienating communication since it can result in injuring oneself but also others. According to Rosenberg, anger is created by: "...thinking about the wrongness of others..." (Rosenberg, 2003, p.143). Instead of focusing on fulfilling needs, one focuses on creating judgments about others (Rosenberg, 2005). Furthermore, it has been suggested that anger does activate one to blame and punish others (Rosenberg, 2005). Anger is, within NVC, handled by reminding oneself that anger tries to inform that one's way of thinking will not likely meet one's needs. If anger were to be repressed, one would likely express oneself in an unsafe manner, creating danger for both oneself and others. Therefore, NVC tries to avoid any possible danger by using anger as a trigger to help one realize which unmet needs are causing one's anger. In that way, one can then start the process of meeting those unfulfilled needs (Rosenberg, 2012). It has been suggested that one can start the process by searching within oneself to create a higher sense of awareness concerning one's needs (Rosenberg, 2005). NVC chooses to search within oneself when anger occurs to realize the underlying need instead of simply using life-alienating communication and making judgments (Rosenberg, 2005).

According to NVC, the sense of anger can almost be seen as a blessing in disguise since it has been stated that: "...anger gives way to life-serving feelings when one has realized the needs behind the anger" (Rosenberg, 2002, p. 141). Since the feeling of anger indicates unfulfilled needs realizing this feeling and the unmet needs underneath this feeling may prevent and transform conflicts. The ability to sense the needs of oneself and the needs of others can also be a useful quality in regard to conflict transformation (Rosenberg, 2005). If each side can hear the other side's needs, a possible connection can occur that ends the actual conflict (Rosenberg, 2005).

Where one has accepted the judgement that has been made, the second option is not to accept the judgment and instead protest and blame others. The third option is to sense one's own feelings and needs, whilst the fourth option is to sense the feelings and needs of others (Rosenberg, 2003). If one connects one's feelings to one's needs and clearly expresses one's needs, it will be easier for others to respond compassionately, increasing the chances of getting one's needs met (Rosenberg, 2002). It is often unusual to think about needs, especially since people are often used to think about what is wrong with other people and spend their energy on other peoples' flaws instead of thinking how

one can achieve one's needs to be met (Rosenberg, 2003). It is worth remembering that if one doesn't value one's own needs, others might not value them either (Rosenberg, 2003).

In conflict with hostility situations, NVC is a beneficial tool to empathically identify the needs of the conflicting parties. (Rosenberg, 2003). By communicating compassionately and listening emphatically, NVC approach seeks to identify all needs that will be beneficial to all parties and distinguish needs from the strategies. The best way to distinguish needs from strategies is remembering that needs are constant and universal whereas the strategies to meet the needs may vary. The key is listening empathically the needs and focusing on the needs on that given moment. This will allow room for respect and goodwill among conflicting parties. By removing hostility, creating respect and goodwill on the air, conflicting parties may come up with strategies that would have the potential for mutual agreements to meet the identified needs.

As Rosenberg states that it is important to remember that others' actions and expression can trigger our feelings but only our needs cause our feelings. Therefore, instead of judging and blaming others, given attention to feelings related to needs would lead to peaceful resolution (Rosenberg 2005). According to Rosenberg moralistic judgments and critical analyses of others are "tragic expressions of our own unmet values and needs." (Rosenberg, 2003, p.15) This judgmental way of communication is coming from fears such as guilt, shame, anger, resentment etc. This way of communication would block constructive interaction and recognize our needs as well as others' needs. It would alienate people, would increase defensiveness and resistance. Rosenberg argues that anytime one meets his own needs at the expense of others' needs, that person is really meeting all of his/her needs (Rosenberg, 2005). NVC suggests that the four components of NVC can be seen as skills that can be applied in any setting to enhance connection, promote collaboration and transform conflicts. These components can be seen as principles, replacing judgments. Integrating these principles deeply can be, for some, a spiritual practice for deepening compassion for oneself and others (Rosenberg, 2005).

3.3 THE LINK BETWEEN NVC AND CONFLICT TRANSFORMATION

Rosenberg described NVC shortly as what love entails (Rosenberg, 2012 p.61). The foundations of NVC are in understanding and having the skill to apply its four components of observation, feelings, needs and requests.

Rosenberg states that “If we stay with the principles of NVC, stay motivated solely to give and receive compassionately, and do everything we can to let others know this is our only motive, they will join us in the process, and eventually, we will be able to respond compassionately to one another” (Rosenberg, 2003, p.5). Rosenberg believed that the Nonviolent Communication approach could function as a reminder that humans can live in a world where one can relate to each other in a rather natural manner, which might be why NVC is also called compassionate communication (Rosenberg, 2002). NVC offers beneficial skills to provide empathy for everyone. (Bazirake & Zimmermann, 2018). Nonviolence is used within NVC to refer to humans’ natural state of compassion, where violence has diminished from the heart (Rosenberg, 2003). Rosenberg has once stated, “NVC is founded on language and communication skills that strengthen our ability to remain human, even under trying conditions. (Rosenberg, 2002 p.3).” In addition to that, he stated that “NVC can be applied to conflicts and disputes of any nature (Rosenberg, 2002, p.12).” With that statement, one can understand that NVC can be an approach to address the objectives related to conflict transformation under the aims of knowledge, skills and attitudes of peace education.

With all his statements, one can understand that Rosenberg believed in humanity; with NVC, the goodness of humanity will show its true potential.

In his book ‘We can work it out’ Rosenberg notes that the NVC approach supports conflict transformation through:

- a) “Expressing our own needs
- b) Sensing the needs of others regardless of how others are expressing themselves
- c) Checking to see if needs are accurately being received
- d) Providing the empathy people in need to hear the needs of others
- e) Translating proposed solutions or strategies into positive action language” (Rosenberg, 2012, p2).

Needs are universal and constant for all people. What differs from person to person is the strategy to satisfy the identified needs (Rosenberg, 2012). NVC rests on assumptions that people are compassionate by nature, share the same basic human needs, and act on strategies they believe will meet their needs. NVC offers solutions that support nonviolence, compassion, empathy, collaboration for conflict transformation. Rosenberg stated that “the ability to sense what people need is crucial in mediating conflicts. When we cannot clearly say what we need and only know how to make analyses of others that sound like criticism, wars are never far away. This is how wars are created” (Rosenberg, 2012 p.6).

Table 1: Some Basic Feelings when needs are fulfilled

Amazed	Fulfilled	Joyous	Stimulated
Comfortable	Glad	Moved	Surprised
Confident	Hopeful	Optimistic	Thankful
Eager	Ínspired	Proud	Touched
Energetic	Intrigued	Relieved	Trustful

Source: Author adapted from Center for Nonviolent Communication (2015)

Table 2: Some feeling when needs are not fulfilled

Angry	Discouraged	Hopeless	Overwhelmed
Annoyed	Distressed	Ímpatient	Puzzled
Concerned	Embarrassed	Írritated	Reluctant
Confused	Frustrated	Lonely	Sad
Disappointed	Helpless	Nervous	Uncomfortable

Source: Author adapted from Center for Nonviolent Communication (2015)

Table3: Needs Inventory

CONNECTION	CONNECTION Continued	PHYSICAL WELL BEING	HONESTY
Acceptance	Safety	Air	Authenticity
Affection	Security	Food	Íntegrity
Appreciation	Stability	movement/exercise	Presence

Belonging	Support	Rest/sleep	MEANING
Cooperation	To know and be know	sexual expression	Effectiveness Efficacy
communication	To see and be seen	Safety	Awareness
Closeness	To understand and be understood	Shelter	Celebration of life
Community	Trust	Touch	Learning
companionship	Warmth	Water	Mourning
consideration	PEACE	AUTONOMY	Participation
Consistency	Beauty	Choice	Purpose
Empathy	Communion	Freedom	self- expression
Inclusion	Ease	Independence	Stimulation to matter understanding
Intimacy	Equality	Space	Competence
Love	Harmony	Spontaneity	Contribution
Mutuality	Inspiration	PLAY	Consciousness
Nurturing	Order	Joy	Creativity
Respect/Self-respect		Humor	Growth
			Discovery
			Hope
			Clarity

Source: Author adapted from Center for Nonviolent Communication (2015)³

The feelings and needs inventories above are offered in all Rosenberg's books for the readers to practice the components of NVC to enhance connection, collaborate and transform conflict from the intrapersonal level to the international level. The needs inventory offers a starting place to support anyone who wishes to raise self-awareness and have a greater understanding on how connecting with people.

³ Website: www.cnvc.org

Rosenberg's empathic approach of NVC has a great potential to result in a real shift to become more empathic to transform conflicts (Bazirake & Zimmermann, 2018). Therefore, by seeking to answer the research question of 'How would Rosenberg's NVC Approach contribute to conflict transformation?' This research responds to this question by engaging with trained multinational students on nonviolent communication in peace and conflict studies class with the academic background of political science and international relations.

3.4 THE IMPACT OF NVC ON CONFLICT TRANSFORMATION

NVC approach is well recognized in transforming conflicts at the national and international level such as Palestinians and Israelis, Serbians and Croatians, Sierra Leone, Nigeria, Burundi, Sri Lanka, Rwanda and more (Rosenberg, 2012, p.1). The components of Rosenberg's NVC approach have been used in many post-war healing and recovery projects and had a positive impact on the post-war healing, recovering and reconciling of people from various ethnic groups in Bosnia and Herzegovina (Kasumagic, 2008).

A study of NVC Training that was conducted with Latino adults and youth was noted to have had a positive impact on improving conflict transformation skills and empathy. The four-session intensive NVC training was conducted over four weeks by bilingual NVC trainers. Nonviolent practice experiences were used extensively by using games, role plays, case studies etc. aiming to increase participants' ability to identify feelings and needs of self and others. (Nosek and Duran, 2017). Before the training, the trainees expressed the need of improvement on conflict transformation styles. The results after the training demonstrated positive impact of learning new ways to understand one's own emotions, needs, and others, which is crucial in resolving conflict. Due to the positive impact, this four-session training planted seeds for potential future training on conflict transformation (Nosek and Duran, 2017).

3.5 TRAINEES' UNDERSTANDING OF ROSENBERG'S APPROACH TO LISTENING AND SELF-EXPRESSION AND ITS IMPACT ON CONFLICT TRANSFORMATION

There is an important project called Freedom Projects that trains prisoners on NVC and focuses on listening and self-expression (Suarez, 2014). The training effects showed a decreased recidivism rate among the prisoners trained by Freedom Projects (Suarez, 2014). The self-reports of inmates trained by the Freedom Projects showed significantly improved self-compassion and anger management (Suarez, 2014). One can acknowledge that the more hours of training, the less anger expressed by participated inmates. Behavioral observations demonstrated very striking differences in the communications styles of the trained and untrained groups in terms of self-expression and empathic listening (Suarez, 2014). Trained inmates were significantly better able to use the basic NVC skills to identify and express their own feelings, take responsibility for them, and explain their own needs without imposing demands. These studies suggest behavioral improvement and promising of the highly beneficial social impact of the training. Role plays simulating difficult observations during the trainings also show increased social skills among the trained prisoners (Suarez, 2014).

A resonance opens in our hearts when we truly listen to one another. That is the human connection that speaks to us. That listening leads us to hear our own hearts, and we begin to listening to others, respecting and suspending judgment about others (Simmer and Brown, 2013)

These reflections imply the NVC's impact on behavioral and attitude change, and thereby contributing to social change. With that, one can understand that NVC may be an approach towards achieving peace education aims.

3.6 TRAINEES' SELF-REFLECT THE LEARNINGS OF ROSENBERG'S APPROACH AFTER TRAINING

There are many instances of how trainees self-reflect their learnings of Rosenberg's NVC approach in Rosenberg's books. One of these trainees is Liz Rose, an associate professor of music education and music therapy at Appalachian State University, reflecting that NVC is a useful tool even for working with children who have emotional or behavioral challenges. (Rosenberg, 1999)

The effects of NVC training delivered by the Center of NVC where the components of NVC, which are observation, feelings, needs, requests, empathy, and honest expression, were covered in one single seven-hour session in health and social services sectors (Musow, Dupont & Milot, 2016). The trainees from care teams found the NVC training authentic and stated NVC was practical, simple and useful (Musow, Dupont & Milot, 2016). The participants found the NVC training very helpful in having a common, clear, emphatic interaction, especially when you are not from the same field of study. After the training, the participants felt that they would be able to put their learnings into practice in every aspect of their life (Musow, Dupont & Milot, 2016). The trainees emphasized the impact on empathy, interprofessional relations, raising awareness about themselves. Participants reported that NVC is a simple model to develop a common language. They raised their awareness on empathy and its contribution. They learned different approaches to effective communication such as communicating emphatically and honestly considering feelings. The participants have accepted NVC as an innovative approach capable of fostering openness, honesty, compassion, empathy, and trust in interprofessional relationships (Musow, Dupont & Milot, 2016).

These reflections address the objectives under the aims of knowledge, skills and attitude of peace education, such as communication, self-awareness, empathy and more. One can note NVC's impact on behavioral and attitude change. With that, one can understand that NVC may be an approach to achieving peace education aims.

3.7 CONFLICT TRANSFORMATION MODELS

According to many scholars, the most common definition of conflict is the pursuit of incompatible goals by different people or groups. Conflict emerges when tensions, discontent, and grievance reach a tipping point. Not all conflicts are violent, and not all acts of violence happen within a context of manifest conflict. According to Jeong (2008), a conflict situation is represented by perceived goal incompatibilities and attempts to control each other's choices, which generates adverse feelings and behavior. Conflict occurs when there is a power struggle, objective and subjective elements, value differences, competition over limited sources, stereotyping, misinterpretation of intentions, opposing interest and lack of trust (Jeong, 2008).

Even though the root causes of most conflicts are often known, the conflicts remain unresolved all around the world. Moreover, the humanitarian consequences of conflict are severe, can be immediate, multiple, chronic, and cumulative with different parties' involvement, as seen in the cases of Sudan, South Sudan, the Democratic Republic of Congo, Afghanistan, Iraq and Myanmar (ICRC, 2011). Therefore, today's protracted conflicts create some new challenges for humanitarian action. Due to that, agility in the conflict resolution approaches becomes crucial (ICRC, 2011).

Lederach, who is a well-recognized international mediator, downgrades conflict resolution models in comparison with conflict transformation. His premise is that conflict resolution is more content-centered than relationship-centred, aims at immediate agreement rather than long-term process. According to Lederach, the conflict resolution is committed only to de-escalation rather than escalation to pursue constructive change (Lederach, 2003).

However, in the social interaction theory, Kemper (1978) argues that human beings have fear, anger, depression, and satisfaction as primary emotions (Kemper, 1978). According to him, these four emotions are evolutionarily important, cross-culturally universal, ontogenetically early to emerge, and linked empirically with important social relations outcomes (Kemper, 1978). Kemper (1978) notes that secondary emotions, such as guilt, shame, pride, gratitude, love, nostalgia, ennui etc are acquired through socializing agents, with such emotions the individual is experiencing the autonomic reactions of one of the primary emotion (Kemper, 1978). He further argues

that fear, anger, and depression are the emotions of unsatisfied needs where satisfaction (joy, happiness) satisfies needs. Kemper argues that guilt is a socialized response to arousal of the physiological conditions of fear; shame to those of anger; pride to those of satisfaction; and ennui to those of depression. This integration of primary with secondary emotions incorporates both positivist and social constructionist positions in the sociology of emotions (Kemper, 1978).

Emotions arise when human needs are satisfied or unsatisfied. According to some needs theorists the emotion of fear arises in response to the unsatisfied needs of survival or continued development (Sites, 1990). Fear and need for security together may serve for the preparations for violence. Militarization actions are taken mostly in pursuit of security need. But in the meantime, militarization are contradicting since these actions are diminishing the quality of life for many people in our increasingly interdependent world (Daniel, 1997).

Podestra (1987) analyzed ongoing ethnic and religious conflicts in 25 countries and concluded that the causes conflicts were rooted under the need of identity and the fear of ethnic extinction (Podestra, 1987). Some needs theorists argue that the separation of self from other, identity, is the most fundamental need of the person (Mitchell, 1990). According to Sandole (1990) the security need is the root cause for territorial wars and the identity need is the root cause for independence independence wars (Sandole, 1990).

Therefore, human needs analysis is crucial to understand the root causes of violent conflicts to resolve and prevent violence between conflicting parties. As a conflict resolving approach, Kelman (1990) suggests disclosing and discussing needs in his well-known interactive workshops (Kelman, 1990). As in the case of the Israeli-Palestinian conflict, he pointed out each conflicting party has different needs desiring the same land. He stated that land acquisition might satisfy the Palestinians' need for identity, whereas the Israelis might desire the same land to satisfy their need for security (Kelman, 1990). Like in the protracted conflict cases in Northern Ireland, Sri Lanka, and Tibet satisfaction of the needs is required. Throughout history, it was observed that these conflicts cannot be transformed by power politics. As Burton (1990) noted, power force will not resolve the problem when the needs are disregarded and unsatisfied (Burton, 1990).

As Jeong defined in his book called *Conflict Analyses*, one of the root causes of conflict is power struggles. (Jeong, 2008) Rosenberg underscored the conditional necessity of the use of power only as a means for protection. (Rosenberg, 2005) Rosenberg distinguished between violence and the use of power by demonstrating that it is sometimes necessary to apply power without nonviolently.

Rosenberg's definition of violence is aligned with Galtung's definition of direct, structured and cultural violence. (Galtung, 1969) Direct violence is intentional and refers to physical injuries and infliction of pain that rational actors cause. Killing, injuring, mental and verbal abuse inflicted with the intention of causing emotional pain are examples to direct violence. (Galtung, 1969) Structural violence is indirect violence and refers to the denial of rights, such as economic well-being; social, political, and sexual equality; a sense of personal fulfillment and self-worth. (Galtung, 1969) Cultural violence is indirect violence and refers to the use of symbolic aspects of a culture to legitimize structural and direct forms of violence at the level of religion, ethnicity, ideology, art, language and more. (Galtung, 1969)

From a human need perspective, structural violence (Galtung, 1969) occurs whenever there are systematic inequalities in distributing economic and political resources in a society. Galtung (1969) noted that people die from direct violence but they also die from structural violence caused by the way social, political, and economic structures are organized. (Galtung, 1969) As an example he noted that people die from starvation even though there is plenty of food for all in the world (Galtung, 1969). People die from diseases even though treatments to heal them exist somewhere in the world (Galtung, 1969). For the human growth and the development needs for well-being must be satisfied (Galtung, 1969). For instance, due to difficult living conditions children unmet needs for security, identity, social connection must be satisfied. When the families cannot meet these needs, substitutes such as gang membership may become attractive in the pursuit of satisfaction of those needs (Staub, 1996). That type of substitute will introduce direct violence if the child has not met with it already since direct violence and indirect violence reinforce each other.

The reduction of indirect violence occurs when a society moves towards the sustainable satisfaction of needs for well-being such as health care, education, decent housing, and meaningful work, which are crucial to meet well-being needs for all members of the society. All human needs relevant to reducing direct and indirect violence, meaning, seen or unseen, must be satisfied since unsatisfied needs could manifest various form of violence.

As stated before, the process of NVC is in simply four components as observation, feeling, needs and requests (Rosenberg, 2012). Rosenberg's definition and the component of his simple process suit well what Lederach highlights to transform conflicts. With all said and done, Rosenberg's approach seems relationship-centred, may achieve the aims of peace education and aims at long-term processes, not only committing de-escalation but pursuing constructive change. Due to that, NVC may be aligned with what is needed and may satisfy the need for peace initiatives to transform conflicts at various levels.

3.8 NVC, PEACE PARADIGMS, DANESH'S WORLDVIEWS

Peace paradigms demonstrate the theoretical foundations of peace and conflict studies. These five paradigms are considered as intellectual and practical models for peacemaking based on different sets of explicit as well as implicit beliefs and assumptions (Funk, 2002).

1-Peace through the Power of Force: Realism & Neo-Realism

2-Peace through the Power of Law: Liberalism and Institutional Approaches

3-Peace through the Power of Communication: Conflict Resolution & Peacebuilding

4-Peace through the Power of the Human Spirit/Willpower: Nonviolence and Movements for Social Change

5-Peace through the Power of Love: Transcendence & Transformation

Even though our world may still represent the first and second paradigms, power of force and power of law, NVC may represent the blended version of the third, fourth, and fifth paradigm containing the power of communication, power of will power, and power of power love. Even the name of 'Nonviolent/Compassionate Communication' is aligned with the last three paradigms: 'Nonviolent' is taken from the fourth paradigm,

‘Communication’ is taken from the third paradigm, and ‘compassion’ is taken from to fifth paradigm aiming to transform an unjust and violent world into a just and peaceful one in a non-violent way with the power of giving love, compassion from the heart believing that love creates beauty. Since the fifth paradigm is the last, updated and accumulated paradigm, one may say that NVC is aligned with the fifth paradigm aiming to transform the world into a just and peaceful world in a non-violent way, with the power of love by fulfilling all the needs, including transcendence needs of human beings (Maslow, 1970).

Danesh (2006) came up with three meta-categorical worldviews. These worldviews are survival-based (the world is a dangerous place and ultimate goal is to survive and control) identity based (the world is a jungle, and the ultimate goal is to secure yourself by competing with others) and unity-based worldview (the world is one and the ultimate goal is to create unity and peace) (Danesh, 2006). Rosenberg’s Nonviolent Communication also serves as a reference sample for unity-based worldview since violence does not exist but peace and unity in this worldview.

3.9 SUMMARIZING THE POTENTIAL OF NVC

As stated in many cases reviewed in the literature, Rosenberg’s NVC approach may transform conflicts from the micro-level to the mega level. Elizabeth N. Agnew (2012) from Ball State University argued that Rosenberg’s approach to communication is a powerful asset to education that models constructive engagement in the macrocosm of civic life (Agnew, 2012). With visionary education approach, Lantieri and Patti (1996) suggest that “We need a vision of education that recognizes that the ability to manage our emotions, resolve conflicts, and interrupt biases are fundamental skills and these skills must be taught”(Lantieri and Patti, 1996, p.89). Education programmes such as Nonviolent Communication and Peace have potential to shift education and we must teach peace (Baesler, Lauricella, 2014). Addressing the objectives under the aims of peace education, NVC has the potential to meet the need and positively impact peace education.

Based on what had been said and done in the literature, one may conclude and describe Rosenberg' Nonviolent Communication/ Compassionate Communication process as a simple approach that is aligned with the fifth peace paradigm (Funk, 2002) that promotes power of compassion, unity based worldview (Danesh, 2006) and with the components of observation, feelings, needs, and request (Rosenberg, 2012) may serve to pursuit the incompatible goals by different groups (Jeong, 2008) to transform (Lederach, 2003) the conflicts since it is a way of communicating that leads human beings to give from the heart (Rosenberg, 2012). NVC may also set a good example of a peace initiative that unites all the initiatives that promoted peace and aim constructive social change for a violent free, peaceful world.

CHAPTER 4: METHODOLOGY

4.1 QUALITATIVE RESEARCH METHODOLOGY

A qualitative research design is employed in this thesis, with participant observation and in-depth one-on-one interviews as research methods. Qualitative research is concerned with the nature, explanation and understanding of phenomena. Unlike quantitative data, qualitative data are not measured in terms of frequency or quantity but are examined for in-depth meanings and processes (Labuschagne, 2003). In the aspect of objectivity, as the researcher, I was as objective as humanly possible. Therefore, I chose methods that allowed me to observe rather than interpret and present rather than analyze findings. This choice of methodology was in alignment with the NVC approach that was the subject of this study while keeping in mind the importance of being impartial.

4.2 PARTICIPANT OBSERVATION DURING THE TRAINING

Participant observation is a method for field research. The researcher takes part in the daily activities, rituals, interactions, and events of a group of people to learn the explicit and tacit aspects of their life routines and culture (Dewalt, 2011). It is a term used to refer to all information gained from participating and observing through recording and analysis. All human beings are participants and observers in all of their everyday interaction. Still, the researcher in the role of a participant-observer takes a further step to actually engage in the systematic use of obtained information for social scientific purposes (Dewalt, 2011). The participant observation method gives the researcher a chance to practice necessary skills such as active looking, active listening, improving memory, informal interviewing, posing powerful questions, and taking notes.

As can be reviewed in Annex1, fourteen weeks of Peace and Conflict Studies class was conducted from October 14th 2020 to January 16th 2021. As a participant-observer, I did not only observe the training; I was also actively involved in the class as a student from the week of seven November 18th until January 16th 2021. In order to create an

atmosphere of trust and mutual understanding, an important feature of qualitative, participatory research (Grey 2004), I had to put myself on the very same level as all the other participants. As the researcher, I had the chance to empathize with the students by participating in role-playing and discussions, posed questions, active listening and taking notes. In addition to practicing those skills, I had the chance to test my impartiality. Before January 4th 2021, I, the researcher, was introduced as a guest student to the class. As presented in Annex 1, from week one to week seven, meaning that before the NVC training conducted, time to time I attended to lectures. However, I made most of my observations based on the recorded lectures since I only got my approval from the ethical board on January 4th 2021. When the approval was received on January 4th 2021, the professor of the lecture announced my thesis. Consent forms were distributed for the interviews that would take place right after the NVC training was conducted, which would be starting on January 17th 2021. Sixteen out of twenty-four registered students signed and shared their consent forms. The list of the participants is presented in Annex 3. The transcription of my observation is presented in Annex 4.

By actively observing, I had the chance to practice the first component of the Nonviolent Communication approach of observing without evaluating. Participant observation was selected purposely as a method since it is very much aligned with the components of Nonviolent Communication, especially observation. Participant observation was crucial for this research since it enhanced the quality of the data obtained and encouraged me to formulate the theoretical framework, research question and related interview questions for one-on-one interviews, which took place right after the 12-hour and six-sessions of NVC training was delivered and started on January 17th 2021 and ended January 22nd 2021.

4.3 CURRICULUM

The Peace and Conflict Studies course involves philosophical issues and problems in peace studies and introduces peace studies as an academic discipline. It gives a survey of theoretical approaches and practical responses to the problems of conflict, violence and peace, together with associated concepts including stability, change, order and justice, as

can be reviewed further in Annex 1. The six sessions of NVC training were embedded in the course delivered after the midterm started with the seventh lecture. As can be reviewed from the curriculum in Annex 1, the knowledge on conflict transformation and any knowledge that supports NVC and related to this thesis like need theory, worldviews, peace paradigms and more are provided to students.

The interview questions were formed based on the knowledge delivered and the knowledge that the students are already accountable. It was observed that the students were not aware of the NVC concept before enrolling on the course. It is important to note that the students did not enroll into Peace and Conflict Studies course due to NVC. They were not aware of NVC before it was introduced to them. They started to get familiar with NVC starting from the seventh session when human needs theory was introduced on November 18th 2020, as seen in the curriculum in Annex 1. For the first six weeks, before the midterm and NVC training, the students obtained information about worldviews, critical thinking, five peace paradigms, key concepts of peace and conflict studies, conflict, violence, conflict transformation, human nature and reality. This was covered in six lectures, as seen in the syllabus in Annex1 and explored in chapter 3. Since all the lectures were conducted interactively, the students had the opportunity to discuss, express opinion, explore and reflect back on the delivered topics down below, which prepared the students to understand NVC training holistically after the midterm.

4.4 PARTICIPANT OBSERVATION OF NVC TRAINING

A six-session total of twelve hours of NVC training was conducted interactively by the NVC trainer covering the four components of NVC, emphatic listening, honest expression, conflict resolution after the midterm, starting from the seventh lecture on November 18th 2020, as seen in Annex 1. I, as the researcher, actively participated and observed all sessions from November 18th 2020, to January 16th 2021. Students and I participated actively in discussions, activities and breakout rooms in pairs. I had the lenses of NVC, meaning that I observed what is there at that moment without evaluation during all sessions in order to be aligned with NVC. To be able to present my findings in my thesis, I interpreted the observed data not during sessions but afterwards by reviewing

video recorded sessions and my notes. Participant observation allowed me to decide on the final theoretical framework and form the objectives and the interview questions that are aligned with that. At the end of the last session, the professor and I thanked all students for consent forms, briefed the students about the one-on-one interviews to be conducted and finalized the interview schedule that will take place with the students who shared their consent forms.

4.5 ONE-ON-ONE STRUCTURED INTERVIEWS

Interviews are widely used as a data collection tool in qualitative research. They are typically used as a research strategy to gather information about participants' experiences, views, and beliefs concerning a specific research question or phenomenon of interest and can contribute to in-depth data collection (Lambert and Loisel, 2007). Sandelowski (2002) purports that one-to-one interviews are the most commonly used data collection tools in qualitative research (Sandelowski, 2002).

Three major categories of interviews are identified as the standardized (structured) interview, the semi-standardized (semi-structured) interview and the unstandardized (unstructured) interview (Babbie, 2007). Structured interviews contain an interview schedule, structured questions sticking strictly to the topic in question. Interviewers pose the same and exact questions in the same order to interviewees. Berg (2009) suggests that this form of interviewing is based on the premise that responses to questions will be comparable (Berg, 2009).

The flexibility of the semi-structured interview allows the interviewer to pursue a series of less structured questioning and permits the exploration of spontaneous issues raised by the interviewee to be explored (Tod, 2006). For this research, semi-structured one-on-one interviews were conducted with nineteen open-ended structured questions since semi-structured interviews offer a more flexible approach to the interview process. Interview schedule was used and unanticipated responses and issues were allowed to emerge through the use of open-ended questioning (Tod, 2006).

One-to-one interviews with open-ended questions permit the interviewee to explore from an individualistic perspective and share his/her understanding. One-to-one interviews are usually conducted face to face. This allows the researcher to interpret non-verbal cues through observation of body language, facial expression, and eye contact and thus may be seen to enhance the interviewers understanding of what is being said. To this end, it permits the researcher to probe and explore hidden meanings and understanding.

Due to the Covid-19 restrictions, one-on-one interviews were conducted on zoom, which, as an online video platform between the dates of January 17th to January 22nd, still allowed I, the interviewer, to observe the facial expression and maintain eye contact. All the one-on-one interviews conducted with the sixteen participants were recorded. Before the interviews, the interviewees signed consent forms that permitted recordings to be taken. The zoom platform allowed me, the interviewer, to share the questions and the notes taken during the interview with the participants to review and confirm their answers. Kvale (2006) and Legard (2003) point out the importance of the interviewer's demeanour and suggest that it is necessary to build trust and rapport.

Having been a participant-observer within the prior training session with the students allowed me to set a relaxed, trusting, comfortable platform and establish a good interview relationship. Having the confidence on the good interview relationship facilitated the use of the necessary skills such as active listening, taking quality notes, active observing, the use of eye contact, the use of body language, and the use of silence that allowed the participant to explore, to reflect, to pause and more. These necessary skills were very much aligned with the skills used for NVC; therefore, doing one-on-one interviews allowed me to practice the process of NVC in terms of empathic listening, honest expression and NVC's four components- observation, feeling, needs and request. The participant observation and interview methods were very much aligned to conduct the research and apply the knowledge obtained about NVC presented.

Interviews were conducted with sixteen students who signed the consent forms. I observed that the sixteen students were the same students who regularly attended the sessions since the first session and actively participated throughout the training. Before each interview, I, as the interviewer, asked each student's permission for recording. In addition to their consent forms, all students gave their permission for recording, and all

interviews were recorded with no objection. Recording of the interviews and consent forms are available upon request for further review of this thesis.

During the interview, all the notes were taken in a very transparent way with a shared screen where students had the chance to monitor all the notes and had the opportunity to add, correct, deduct and confirm the notes taken. Considering that the interviews might stress the interviewees, I, as the interviewer considered not to leave room for unsatisfied needs of NVC such as emotional security, trust, respect, integrity and more, during the interview. With that, I considered being aligned with the NVC perspective. I, as the interviewer, practiced all pre-learned coaching and NVC skills during the interview, such as rapport building, observation and emphatic listening.

The students who attended all six sessions and actively participated the most during the training were the first to volunteer for the interviews and explored their answers more in depth. Due to that, the duration of the interviews varied from 47 minutes to 2 hours 11 minutes. All students directly or indirectly had an answer to the research questions. The English language was not the native language for all the participants coming from nine different nations. Due to that, some students had challenges expressing themselves in English. I, as the researcher, chose not to analyze interviews to keep my observation separate from my interpretation. I chose to put my analytical lenses after the interviews and reviewing video recordings and interview sheet to present my findings. I chose to present all the students' remarks honestly to be aligned with NVC.

4.6 ABOUT PARTICIPANTS

Sixteen 3rd and 4th-year international students, five men and eleven women, between the ages of 20 to 26 from nine different nations volunteered and gave their consent out of twenty-four students from the Peace and Conflict Studies course studying International Relations, Political Science. Three of the International Relations students were doing a double major in Psychology. One student is also studying Child Development. One student is also studying Industrial Engineering. The information of the participants is presented in a table in Annex 3. It was observed that the students who attended all the six sessions were also the ones who volunteered and gave their consent

for the interviews. Instead of using their names or any other traceable identification, the sixteen interviewees were assigned numbers 1-16, and these labels were used throughout the presentation of the observations from this study.

4.7 ABOUT THE RESEARCHER

Since participant observation is used as a method, it was crucial to present the researcher's background to understand how the researcher interpreted the findings of this research. I, the researcher, provide coaching, mentoring, training and consultancy services to institutions and individuals as a way of living. I am accredited as a professional coach from International Coaching Federation and as a senior advisor on corporate improvement and transformation from International Trade Center and United Nations. With over 16 years of experience in consulting institutions, EU and UN projects, my recognized observation, rapport and interview skills served me to use the chosen methods.

CHAPTER 5: ANALYSIS AND FINDINGS

In this section, the objectives under the aim of knowledge, skills and attitudes will be called and used as themes in order to analyze the impact of Rosenberg's NVC approach on Peace Education.

5.1 PROGRAM AND CURRICULUM BEFORE THE NVC TRAINING

Before the NVC training sessions, the curriculum provided for a number of other topics that the researcher finds to have had value in preparing the students for the NVC topic. These topics were provided in question form, and the answers they provided indicate that the students prepared adequately for their midterm exams. As a result, they had a holistic view of peace and conflict studies as a basis for understanding the NVC concepts. The entire curriculum is presented in Annex 1, and some of the key aspects of the curriculum are discussed below.

5.1.1 Aim of the peace and conflict studies course

The peace and conflict studies course aims to explore the approaches to transform an unjust and violent world into a just and peaceful one in a non-violent way which is very much aligned with the aims of peace education as stated in chapter 2 mainly with the themes under knowledge such as understanding nature of conflict and peace, non-violent means of resolution, awareness of needs, self-awareness and more. The researcher notes that NVC is an approach that is very much aligned with this aim. In order to achieve this aim, the curriculum covers such aspects as peace-oriented unity-based worldview, critical thinking, and power of love will fall under the aim of skills of peace education. It is noted that the most challenging part of achieving this aim is that people are not even aware that we live in an unjust and violent world. Some may be unaware that there is ignorance that needs to be tackled. Therefore, awareness, internalizing that the world is one, and a change of mindset is needed.

Peace education programs curricula that can transform worldviews from a conflict orientation to a peace orientation. Such a transformation requires an integrative view of peace as a political, moral psychosocial, spiritual condition and depends not only on reducing conflict but actively creating unity. If we leave out what purpose of life and why we are born, questions will be left unanswered. The approach should be peace-oriented, tackling the aims of peace educations of knowledge, skills and attitude for behavioral change. With peace-oriented approach the focus should be on actively creating unity, not conflict-oriented, which focuses on conflict or reducing violence.

Students' responses indicated that their understanding of conflict is that the violence would be transformed to peace if we transform our worldviews from conflict orientation to a peace orientation by actively creating a unity. They shared their understanding that NVC is an approach aligned with unity and peace-oriented worldview.

5.1.2 Exploring World views

What emerged from the students' discussions indicates that they understood worldview as a mental framework within which individuals and groups interpret the nature of reality. They also expressed their understanding of world view as the nature and purpose of human life and the laws governing human relationships.

The students also noted that their life experiences shaped their worldviews, and at the same time, they reshape their approach to life. They acknowledged that they viewed the world differently and that their worldview determines how they see the conflicts, define the conflicts, and come up with solutions. They also noted how important it was to identify their own worldview while also seeking to understand the world views of others.

The students also noted that critical thinking was crucial in identifying worldviews. The researcher notes that NVC is aligned with critical thinking, which is also serving the peace education's aim of skills since one would need fair-mindedness, intellectual humility, intellectual courage, intellectual empathy, intellectual integrity, intellectual perseverance, confidence in reason and intellectual autonomy to think critically.

The students also shared their understanding that objectives such as equality, justice and freedom from prejudice which is serving the knowledge of peace education and oppression, can best be accomplished with the operation of the unity-based worldview seeing the world as one with the ultimate purpose to create unity and peace. The researcher notes that NVC similarly promotes a unity-based worldview, with its consultative and integrative approach. With the unity-based worldview and NVC approach, everything points to humanity's fact that all countries are inseparable parts of one planet.

5.1.3 Peace paradigms

Students noted their understanding of peace paradigms demonstrate that the main difference from conflict resolution to peace paradigm is the nonviolence approach. It also demonstrates the importance of communication, co-existence, empathy, creativity, love, compassion, inner peace, personal integrity and the need of fulfilling the transcendence needs with the strong belief that human beings deserve all these because, by birth, human beings are noble creatures. All said were very much aligned with the aims of peace education, mainly with the themes under skills such as communication and attitudes such as empathy, love for others and compassion. If human beings want peace, they need to be peace itself. With all said, NVC is associated with the fifth paradigm, which is peace through the power of love, even though the world stands with the first paradigm, which is the power of force at the moment.

5.1.4 Conflict transformation and conflict resolution

Students argued that conflict transformation is the most updated approach and goes a step further than conflict resolution. They noted that even though conflict resolution is focused on short term objectives, issues like removing the manifestation of conflict or imposing solutions must focus on the long term to remove the causes of conflict. With such understanding, the aim of knowledge of peace education is met with the ability to identify causes of conflict and non-violent means of resolution. Their classroom responses revealed that improving communication provides win-win solutions still lacking to address the social root causes of collective violence.

Conflict transformation, on the other hand, was noted as being much more comprehensive. Rather than removing the manifestations of the conflict, it aims to transform the attitudes and behaviors that lead up to the conflict. It was noted that conflict transformation does not simply deal with a specific conflict that occurred and bring that conflict to an end. It was argued to be further than that, like a lifetime approach, and changes the mindset of all stakeholders to be peace-oriented. This meant that it was considered to focus on changes in all stakeholders' attitudes and behaviour by tackling each corner of Galtung's conflict triangle. It is not content-centred but relationship centred. It focuses on transforming something destructive into something creative. Conflict resolution envisions the need to de-escalate conflict processes where conflict transformation envisions conflict de-escalation to pursue constructive change.

As explored in the literature review section, the researcher notes that conflict transformation is what Lederach promotes and the NVC approach is very much aligned with conflict transformation and what Lederach promotes. The first crucial step of conflict transformation is conflict analysis, where one maps the conflict systematically, studying the patterns, profiles, causes, actors, goals, interests, issues, capacities, levels, needs, relationships and dynamics of conflict. The second step is projecting the desired future, and the third step is developing strategies. It was noted from the literature that even though Human Needs Theory offers valuable insights into the source of conflict and possible resolutions, it is often ignored and neglected by peace researchers. In order to live and attain well-being, humans need certain essentials. Like Marshall Rosenberg states on many occasions that violence is a tragic expression of unmet human needs (Rosenberg, 2002), human need theorists also argue that unmet needs cause conflicts and violence. Violence occurs when individuals and groups do not see any other way to meet their needs. Conflict occurs due to unmet needs such as protection, identity, recognition, participation and understanding. If we give importance to human needs, we will be able to tackle the current conflicts.

5.2 KEY OBSERVATIONS IN THE SETTING OF THE NVC TRAINING

The first session of NVC started with a doable request for each participant to turn on the cameras. This doable request was used to explain the need for social connection during the training. As observed from the records, students had the habit of not turning their cameras on in previous lectures. However, after expressing the need for connection, nine students turned on their camera in the first 10 minutes, then on the 15th minute, the total of 17 students turned on their cameras and kept them on all along the way. The power of doable request containing needs was observed as a first shot.

In the following sessions, the students got the habits of keeping their cameras on. The training was continued with a presentation of Rosenberg's background and continued with brainstorming activity on communication, violence, nonviolence and NVC aiming to improve the skills of communication and cooperation, emphasizing on the knowledge of nonviolence and aiming to behavioral and attitude change. During this activity, I observed that the previous lectures on conflict, violence, and peace, which serve the aim of knowledge of peace education in terms of understanding the nature of conflict and peace, ability to identify causes of conflict, non-violent means of resolving conflict were internalized by most of the students who expressed themselves. It was important to note this observation since the interview questions were based on the delivered information on conflict transformation and NVC.

It is important to note that the students were not aware of the existence of the NVC approach before it was introduced to them during the training. Therefore, based on my observation, NVC being in the curriculum did not affect the students' decisions to join the Peace and Conflict Studies program. I observed that the students who actively participated in the last NVC training session answered positively to the research question of "Would Rosenberg's Nonviolent Communication Approach impact peace education?" when they have stated their takeaways from the training. I, as the researcher, have not observed any student who expressed otherwise since the beginning of the training. I have observed that the students who actively participated since the beginning of the training are the ones who expressed how they are benefited from the NVC training. They

expressed that they were glad to take the course and mourned for the limited time. Some students raised awareness about recognizing their needs, some identifying their feelings, some recognized that they had been judgemental before the training, some recognized that they had been repressing their feelings and more. All expressions meet the aims of peace education such as awareness of needs, self-awareness, recognition of prejudice self-expression, affirmation, dealing with emotions, self-respect, respect for others, empathy and more that fall under the aim categories of knowledge, skills, and attitude.

Compared to the lectures before the NVC session, I observed that the students were more focused and comfortable, raised more questions and gave opinions more openly in public without hesitation meeting the aim of communication and participation in society on behalf of peace under skills of peace education. The number of participants and the number of turned-on cameras increased in the 2nd session, showing the interest and eagerness to learn NVC. The students had a positive approach in general. An example of that is when the trainer mourned for not being able to do the training in a face-to-face setting due to covid restrictions; one student found positiveness in online settings by sharing that he realized that in face-to-face conversations, people tend to start communication with pre-judgement; however, when communicating online, it may be easier to communicate without any judgement. It was interesting to find that the online learning platform made some participants more comfortable to communicate. As the interest in NVC rose, the number of turned-on cameras also increased. By the third session, I observed that the students started to share their personal experiences on the materials, meeting most of the aims of peace education under the categories of knowledge, skills and attitudes.

5.3 PARTICIPANTS' UNDERSTANDING OF NVC CONCEPTS

One student reflected her understanding of the NVC session by giving an example of her daily life conversation, expressing the importance of only connecting to needs that resolve conflicts. One student expressed that the word of diagnosis made her realize that we generalize and sometimes overanalyze the situations even though we are involved in the conflict. By raising the question of “How, can one stay neutral in a situation involving

diagnosis that contains analyzed wrongness and judgements?” (p1, female, Germany) Another expressed that she liked and found funny Rosenberg’s phrase of “never put your ‘but’ in front of an angry person”. (p 5, female, Nigeria) She said that when she watched one of Rosenberg’s training videos on youtube, his phrase got to her since she uses ‘but’ a lot in her conversation, leading to never-ending circles. Mediators say that conflict and anger escalate when ‘but’ is heard in the conversation since with ‘but’, judgements are heard, the feelings and needs are not heard.

The understanding of strategies seemed to confuse students, and when one student asked for clarification, the trainer answered the question based on a case shared in Marshall’s video⁴. The trainer clarified that the strategies may contradict each other and are the main reasons for conflict, but not the difference in needs. Parties in conflict will only pass through the enemy images and see the human behind those images by connecting and hearing the needs of each other. If parties connect, hearing each other’s needs without judgements and demands, the solution will find them. There is no need to focus on coming up with a solution or strategies but focusing on connection to needs. From the interpersonal level to the international level, if we connect heart to heart and stop analyzing wrongness, there is room for everyone’s needs to be met. It was eye-opening information to know that if the connection is there, the conflict will resolve itself. The NVC approach has the potential to transform any conflicts from the intrapersonal level to the international level. However, it gives human aliveness to change within oneself since it is human-centered. Towards the end of the NVC training, the students expressed that in order to apply the components of NVC in resolving conflicts, there is a need for practice, and they wished that the training was longer than six sessions (12 hours).

⁴ Video available at: <https://www.youtube.com/watch?v=H0dUdqWwUAY>)

5.4 CONTRIBUTION OF NVC ON CONFLICT TRANSFORMATION AND PEACE EDUCATION

The research question of “Does Rosenberg’s NVC approach impact conflict transformation? If so, how?” was not fully responded by participants in the beginning. Instead, participants generally seemed to agree that Rosenberg’s NVC approach could contribute to conflict transformation. With little elaboration on their justification of how this contribution would happen, the researcher observed when participating in the class and from the responses of the interviews that participants responded that they believed that NVC could contribute to conflict transformation. Also, participants agreed with Rosenberg’s argument on NVC that it can be used either when directly involved in conflict or when mediating a conflict involving others. They agreed with the basis of NVC that focuses on meeting everyone’s needs by guiding the participants to a caring and respectful quality of connection among themselves.

One participant noted:

“First, I want to explain the concept of conflict transformation. Conflict transformation studies investigate why communication turns into violence between people, and it finds the causes of violence and studies on nonviolent communication. For these studies, we need to have scientific data.”

(P3; female, Turkey)

The participants seemed to be cautious in pointing out how Rosenberg’s approach can contribute to conflict transformation. However, they used several examples from personal experiences and their understanding of the NVC process to respond to this question.

5.4.1 The impact of understanding NVC’s four components on conflict transformation and the aims of peace education

Empathy, empathic listening, and honest expression are the core areas of focus for the NVC process, which fall under peace education aims. Empathy is a respectful understanding of what others are experiencing. Respect and empathy are the themes under the aim of attitudes. They are the qualities that promote a mutual desire to give from the

heart (Rosenberg, 2003). The four components within the NVC process show how one should express oneself and how one should listen to others with respect, empathy and listening (Rosenberg, 2003). “The first component of NVC, observations, should not be mixed with evaluation. When these two are combined, people will hear criticism and resist hearing what is being said. The key is to avoid generalizations and make specific observations to both time and context” (Rosenberg, 2003, p.32).

I observed that the students practiced the four components of NVC not only on the learning platform but also in their daily life. Based on the observation made from the training, it was noted that the four components of NVC were internalized after a good deal of practice. This may have impacted peace education by addressing the themes of awareness of needs, self-awareness, understanding nature of conflict and peace, ability to identify causes of conflict and non-violent means of resolution, conflict analysis, mediation process, understanding of rights and responsibilities and the recognition of prejudice, which are all part of the aim of knowledge of peace education. When the four components of NVC were internalized by trainees that may also address the themes of communication with active listening, self-expression, paraphrasing, reframing, ability to cooperate, affirmation, ability to deal with stereotypes, dealing with emotions, problem-solving, ability to generate alternative solutions, constructive conflict resolution, conflict prevention, participation in society and behalf of peace and ability to live with change and by addressing to those themes may impact the aim of skills of peace education. In addition to that, when the components of NVC are internalized, that may address the themes of self-respect, positive self-image, tolerance, acceptance of others, respect for others, bias awareness, empathy, solidarity, social responsibility and by addressing those themes, may impact the aim of attitudes of peace education. In conjunction with the unity-based worldview and peace education, it can be argued that understanding the four components would have a positive impact on conflict transformation and peace education as in the definition of UNICEF from the intrapersonal level to the international level.

Most students expressed that understanding Rosenberg's four components would positively impact conflict transformation and even prevent conflicts, like participant 2:

“By understanding the steps, I am able to prevent myself from making prejudgements, misunderstanding others, and I would think about what I am to say before I speak. Understanding the steps will help us act in a peaceful environment and prevent conflict from happening.” (P 2, female, Algeria)

Here, the participant was pointing towards NVC's ability to see the world differently; without being driven by judgements that may lead to misunderstanding. Her attribution of these qualities to NVC's potential contribution to conflict prevention was her way of linking it to conflict transformation and peace education aims. During interviews, I observed that all students understood the difference between observation from evaluation and feelings from thoughts. Some students had challenges understanding the meaning of strategies, and some had, before the training, understood requesting as asking someone something politely. However, still, some students expressed that the impact on conflict transformation would depend on feelings. They noted that if unsatisfied feelings exist, then the impact on the conflict transformation may not be positive.

One participant drew attention to the importance of settings and noted that biased thoughts, prejudices and discriminative communication could be attributed to settings. His primary emphasis was on the context of one ethnic background, social structure and geography within which one lives as having an impact on conflict transformation.

Addressing to the theme of bias awareness under the aim of attitude of peace education he noted:

“Understanding the difference between observation and interpretation, feelings and thought, would not only serve me but to the people around me that I am interacting from various parts of Turkey, with various ethnic backgrounds. For them not to discriminate while communicating would have a positive impact on conflict transformation. Needs and strategies vary from one particular group to another. This is set by the collective memory of a group that an individual belongs to. If you are Palestinian living in Gaza, then your needs and strategies are obvious. If you are living in Germany during World War 2, then your needs

and strategies are shaped accordingly..... Request and demands vary from one social group to another. Conflicting groups in a society naturally have conflicting demands. Finding the common denominators should be the main goal. NVC's approach to conflict transformation would minimize the contrasting factors and avoid violence between the groups. What is important is that to maintain consensus to live in peace and harmony.”

(P.11, male, Turkey)

5.4.1.1 Differentiating observation from evaluation

As observed in the second and third NVC training sessions, understanding the difference between observation and evaluation created confusion at first. However, at the end of the 3rd session, noting from the participants' body language and the increase in active participation during activities and discussions, students got used to this new language from the heart called NVC. With that, it was observed that the theme of ability to live with change was address and skills were improved to meet the aim of peace education. They were more comfortable understanding the difference between observation from evaluation/interpretation.

Most students stated during the interviews that understanding the difference between observation and evaluation would positively impact conflict transformation.

“Before the training, I did not know that there a difference between the observation and interpretation. Now, after the training, I know that observation is where we don't add analyses. In interpretation, we don't only observe; we add our comments and subjective information from ourselves. If we just observe for the first time and not add our comments, this will impact conflict transformation in a healthy way.”(P 9; female, Bulgaria)

“...observation involves concrete information, but interpretation may contain prejudice. Observation is clear and functional, but the interpretation is changeable and depends on individuals judgements and comments. If we approach conflicts with observation, we would understand the needs of society correctly and observation would positively impact conflict transformation.”

(P15; female, Turkey)

As observed during lectures, the participants understood and were comfortable exploring the difference between observation and evaluation. With that understanding the themes under skills were improved, and knowledge provided was acknowledged. One participant noted the importance of understanding their difference when in a conflict situation:

“Everything we see, smell and taste is observation. Interpretation is all the conclusion we draw from observation. The understanding of difference would impact on expressing yourself in a conflict.”

(P8; female, Germany)

Another participant drew attention to the importance and the role of the first component of observation.

“I think NVC would have a positive impact that is because of the understanding of the difference between observation and evaluation. With observation, we see everything clear because we focus on the things and what happens. It will be easier to create an idea on the things with observe.” (P 3; female, Turkey)

When one is mindful and only observes what is there, inspiration will serve to come up with new ideas. However, one participant stated that interpretation is needed since just observation would not have value by itself.

“Observation and interpretation cannot be considered separately. Observation has no value by itself, but when we interpret it, it gains value. For example, we observe something, but that remains just an observation. If we interpret, it will have an effect. ...and that would have a positive impact.”

(P10; female, Turkey)

Another participant drew attention to the importance of balance, noting that observation and interpretation are two concepts that complement each other.

“If there is no interpretation, objective information becomes missing, erroneous or the study is not scientifically accepted. Therefore, observation and interpretation are two concepts that complement each other. With that togetherness, the impact would be positive on conflict transformation.” (P13; male, Turkey)

As seen in the statements, based on the current language we use, there is a habit of ‘adding value to data through interpretation. It is noted that even when NVC may be theoretically accepted as a new language, it is not easy to leave old habits. With our life alienating communication habits, it is generally accepted that for the data to have scientific value, it has to be interpreted. However, what is important to note is that when data is interpreted, it may be evaluated with different worldviews, different perspectives such as gender, ethnics, religion, and social structure. Interpretation involves judgements, and those judgements may lead to discrimination; in turn, discrimination may lead to cultural violence. As Rosenberg stated, this is how wars are created. Therefore, one may have two choices. One either takes the risk of not having a scientific value of what was observed or goes along with the habits of interpretation and risks contributing to creating wars.

If one only observes without evaluating s/he would address the themes under the aim of knowledge, especially awareness of needs, self-awareness and recognition of prejudice as promoted by peace education. S/he may improve the skills of communication, dealing with emotions and ability to live with change. His/her attitude may change in terms of tolerance, acceptance of others, respect for others and more.

5.4.1.2 Differentiating feelings from thoughts

Feelings are the same for everyone; however, thoughts alienate human beings due to containing judgements. One participant who is also studying psychology, International Relations and Political Science emphasized how feelings unite human beings, noting that feelings are the same for everyone. However, she argued that thoughts separate human beings and create boundaries among them since thought involves prejudiced views against each other.

“The concept of feelings is the same for everyone, like fear, anger, happiness. However, since thoughts involve prejudiced views, thoughts are not the same for everyone. The feelings are introverted and come from inside, and managing feelings are more difficult than managing the thoughts. If we can understand the difference between the two, we can understand and predict the others’ further actions. Therefore, it is important to understand the difference since the impact of that would be productive for conflict transformation.”

(P.15; female, Turkey)

Up until now, the students' discourse emphasized the themes of recognising prejudice under knowledge, thinking critically about prejudice, and dealing with stereotypes under skills and bias awareness under attitudes.

Another participant explained why feelings are crucial and how manipulating the feelings may lead to war. She also emphasizes the importance of determining the feelings and the linkage between feelings and needs.

“Determining the feelings is crucial because we need to know our needs. I believe that humans are controlled by their emotions. Feelings are leading to war. Politicians play upon people’s feelings to drive people into seeing others as enemies. If people start to realize that feelings and thoughts are actually two completely different things, they would be able to overcome their barriers and start communicating. ...For example, the feeling of vulnerability could lead to the impression of feeling anger that could easily lead to conflict. ... They would feel attacked because they are overwhelmed with their thoughts or feelings in a certain way about events, people or actions. But if they realized that it is the vulnerability they feel rather than anger, they would strive to fulfill their unsatisfied needs that arise from the feeling of vulnerability.”(P1, female, Germany)

Understanding the difference between feelings and thoughts would address most of the themes under the aims of knowledge, skills and attitude of peace education. That is because when one understands the difference between feelings and thoughts, they connect to what's alive in them. In his way, one uses the highest form of their intelligence since they observe what is there right now. Feelings will lead you to know what you need, and knowing what you need will lead you to detect the causes of the conflict. One participant stated that we need feelings and thoughts since they work hand in hand to transform conflicts.

“Based on feelings, you find out what caused the conflict, and then you can easily transform that conflict. Feelings are senses and translated within the brain. The thoughts are things that you give meanings. You need both for conflict transformation. You need to understand the feeling and thoughts because they work hand in hand in order to transform conflicts. Then, based on the feeling you need to know what you need.”

(P 5, female, Nigeria)

One participant drew attention to Rosenberg's video where he demonstrated 'Giraffe language' as a synonym for NVC, compassionate and life-serving communication. In the video, Rosenberg had contrasted this to Jackal language, which was synonymous with violent and life alienating communication. The participant argued that feelings and thoughts complement each other.

"Violence emerges from unbalanced communication. There is a brief dialogue between Giraffe and Jackal in Rosenberg's NVC video about this. The concepts of emotions and thoughts are generally known as opposite to each other, but Rosenberg combined these notions being complement-balance to each other. When feelings and thoughts are balanced, a controlled communication emerges. So if there is balance like Giraffe and Jackal language and if there is completion, then the impact would be positive."

(P13, male, Turkey)

"I think feelings come from insides, but thoughts come from experience. Both of them will be different in every human. But our thoughts are judgemental as well. If we focus more on feelings than thoughts, the impact on conflict transformation would be positive."

(P12; female, Turkey)

Even though Giraffe Language and feelings was promoted by Rosenberg, based on the discourses of these participants, one may say that some mostly believed that thoughts and feelings work hand in hand and that violence emerges from unbalanced communication. It is noted that owing to the habits of life alienating communication, it is not easy to avoid thoughts. The idea is not to avoid thoughts but to distinguish a feeling from a thought. It takes a lot of practice to distinguish feelings from thoughts since we do not have the literacy to express our feelings and needs. Therefore, even though earning the ability to distinguish feelings from thoughts would meet peace education aims, one needs adequate time and good practice to acknowledge the knowledge and improve the skills to change the attitudes.

One participant clarified their understanding of this position:

“It is hard to distinguish feelings and thoughts. For example, ‘I feel like you are lying to me’ is an opinion. I feel disappointed is feeling. Either on an interpersonal or international level, being aware of feelings will impact conflict transformation positively.” (P 6, male, Turkey.)

For another student, understanding the differentiation between feelings and thoughts aroused new insights for valuing their distinction in conflict transformation.

He noted:

“I see that sometimes when I express my feelings, I was not expressing them because I was using words that I should not. We just tell our thoughts but not feelings. For instance, ‘I feel that my friends are bullying me.’ is not a feeling but a thought. However, with that, I was thinking I was expressing my feelings. Actually, those were my thoughts. If we could not understand the difference between the two, we can't express our feelings well, we would not be understood, which would be harmful to conflict transformation.”

(P14; male, Turkey)

Even though with the four simple components, NVC may seem practical to apply due to the lack of literacy of determining feelings and needs, one may struggle to let go of the life alienating communication. Being aware of this lack of literacy may serve one to understand that it takes lots of practice for it to be life serving. Again, even though being practical NVC improves skills such as self-expression, dealing with emotions, it takes a lot of practice and time to achieve the aim.

5.4.1.3 Differentiating needs from strategies

Human beings have the same feelings and needs. What alienates them are thoughts and strategies. Since feelings fluctuate and needs are constant, it was recommended in training to determine feelings only to identify needs and focus on the needs. Needs are the vital component of the NVC approach since they unite human beings. “Regardless of ethnicity, gender, religion, education, age, human beings have the same needs and what differs from person to person is the strategy of fulfilling needs” (Rosenberg, 2012, p.4). Understanding the difference and keeping needs separate from strategies will ease to transform conflict. One guideline for separating needs from

strategies is to keep in mind that needs contain no reference to specific people taking specific action.

In contrast, effective strategies—or what are more commonly referred to as wants, requests, desires, and “solutions”—do refer to specific people taking specific actions.” (Rosenberg,2012, p.5). An example of that is “I need emotional safety” would be expressing a need whereas “I need to leave my job” would be a strategy. NVC suggests postponing strategies until the needs are determined and relate the strategies to fulfil the needs. The participants noted the importance of needs:

“Key questions such as ‘how are you feeling?’ and ‘what are your needs?’ would serve greatly in conversation. They have a great influence on conflict transformation.”

(P.8; female, Germany)

Even though it is easy to develop questions to determine the needs, many people find it difficult to express and understand the needs. “This lack of “need literacy” creates problems when people want to resolve conflicts. When we’re not able to say clearly what we need and only know how to make analyses of others that sound like criticism, wars are never far away, whether they are verbal, psychological, or physical wars” (Rosenberg, 2012, p.6). With that statement, Rosenberg emphasizes the theme of awareness of needs and self-awareness under the aim of knowledge and the themes of enhancing knowledge for building peace and resolving conflicts, understanding the nature of conflict, ability to identify causes of conflict, and non-violent means of resolution. Participants experienced and agreed that NVC encourages them to speak from their own needs and values, addressing the themes of awareness of needs, construction conflict resolution and more under the aims of peace education.

“Satisfaction of needs leads to a lack of hostile strategies. Strategies are the outcome of preexisting judgements that are very prone to lead to conflict. If we start to determine the difference between the two we would be open to resolving conflicts. Additionally, society puts a certain expectation on people. This leads to the enforcement of the impression of needing certain things. Those needs are not our own needs but our strategies. Therefore strategies are what we think we need. Instead of believing what we think we want, we would realize what we actually need.” (P.1; female, Germany)

I observed that the participants distinguish needs from expectations of others; however, some students needed further clarification to understand the difference between needs and strategies. Strategies are the different possible ways of getting needs met. This is similar to Daniel's (1997) definition of strategies as the actions taken to pursue satisfiers that vary over time and space. When mediating conflicts, it is advised that the strategies should be postponed until the needs are determined.

Participants thus considered needs as an integral part of social life:

“As social beings, we should understand others' expectations but should not make their expectations our center goal. If we make the difference between the needs and what people expect from us, it will be easier to satisfy both parties' needs. When needs are satisfied, conflicts would be transformed.”

(P.3; female, Turkey)

From the students' statements it is noted that the themes of awareness of needs, self- respect, respect for others, solidary and more are being addressed.

Needs were also well understood in terms of their connections to feelings and how they are then satisfied through strategies, with one participant noting:

“Based on the feeling, you need to know what you need. To satisfy that need, you need a strategy. Like the question of what do I need to do to satisfy that need? So knowing the needs would impact positively on conflict transformation.”

(P.5; female, Nigeria)

It is also noted from the statements of students, with only six weeks of knowledge provided during NVC training, the students already started to make use of the knowledge with improved communication skills touching the themes of posing questions, paraphrasing, reframing, affirmation, etc.

In connecting the relationship between feelings and needs, another participant added:

“Needs comes from feelings, and we explain ourselves to others involving our feelings. But strategies we transform our expectations and see other people expectations and transform them as our needs. Therefore, understanding the difference between the two would impact conflict transformation. As an example of that would be, I may graduate from a faculty to satisfy my family's expectations,

but in the end, I may not be happy. That is strategy. If I have chosen a faculty based on my feelings and needs, I would not have any regrets. That is acknowledging needs.”

(P7; female, Turkey)

It was also noted that the nature of strategies that are taken to satisfy needs would have implications on conflict transformation, with one participant noting:

“Sometimes, we act with various strategies to meet our needs. The important thing is not to steal the rights of people while meeting our needs. So we shouldn't build a selfish strategy. These two concepts should always be clearly understood. Social relationships are not just for personal needs; communication is a need itself. Hidden plans damage honesty. Therefore, bad strategies would have a negative impact on conflict transformation..”

(P13; male, Turkey)

These statements address the themes under knowledge and skills and the themes under the attitude such as respect for others, respect for the rights and responsibilities of others, solidarity, and social responsibility. Behavior and attitude change will lead to social change. It is important to note that changes in mindsets and worldviews are noticeable in these statements that promote unity. Similarly, participants noted that it was important to express needs to have a reasonable possibility towards achieving conflict transformation:

“Expressing our real needs is essential for conflict transformation. However, we should distinguish the needs and strategies. Needs are common for all people, but strategies are different. Strategic are specific situations, and we use them. When we are trying to express our needs, that should not be based on time, situation or others but our feelings.”

(P14; male, Turkey)

Therefore, whereas the participants' focus was on the importance of determining and satisfying their own needs, Rosenberg, in addition, emphasizes that we assist others in clarifying their needs and train ourselves to hear needs being expressed regardless of how others are expressing themselves (Rosenberg, 2012, p.7). With this statement, Rosenberg addresses the themes of paraphrasing, reframing, dealing with emotions under the aim of skills of peace education.

Another crucial skill in transforming conflict is to make sure that the listener hears the need, and that is the theme of active listening, which fall under the aim of skills of peace education. However, expressing the need does not always mean that it will be understood. We cannot just assume that just because a need is expressed, it was received accurately. Instead of assuming one can ask the other to repeat what was said. This particular skill of reflecting back on what was understood was also not addressed by the participants. This is likely because, in practice, it is a challenge to use this skill, and people are not often comfortable with requests like: "could you please tell me what you have heard?" and may offend people who are not used to using life serving communication. Therefore, the theme of paraphrasing under skills was not addressed by the students. In addition, none of the participants spoke about the communication and compassion blockers during the interviews, such as built-up pain and anger. However, these had been elaborately covered as examples of aspects that block one from hearing well-expressed needs. This indicated a gap in the full understanding of how important listening to hear needs is in NVC practices.

5.4.1.4 Differentiating requests from demands.

Expressing and hearing each other's needs is not enough. After needs are expressed and heard, Rosenberg suggests moving along to search for strategies to meet everyone's needs by requesting in the present, positive, action language like "I would like you to tell me if you are willing to study with me for an hour?" "If the other side says they are not willing, we can find out why not. With that, we can easily accept a "no" since when one says "no" it means that there is a hidden unsatisfied need which keeps them from saying "yes". (Rosenberg, 2012, p19)

According to Rosenberg, if we learn to hear the need behind that "no", we will find a way of getting everyone's needs met (Rosenberg, 2012). "If we start to blame the other person for saying "no", then it's not likely that we're going to find a way of getting

everyone's needs met. The key is that, throughout the process, we keep everybody's attention focused on meeting everyone's needs" (Rosenberg, 2012, p. 19) With his statements Rosenberg emphasizes the themes of communication: active listening, self-expression, paraphrasing, reframing, affirmation and dealing with emotions under the aim of skills of peace education.

Rosenberg states that "I've found that the conflicts move more toward resolution if we can learn to say the request in present language" (Rosenberg, 2012, p.15). By addressing the themes of constructive conflict resolution Rosenberg guides the trainees with doable actions to take. The more we can be clear about what response we want right here and right now, in a positive, action sentence by stating what we want to be done to meet our needs, rather than what we don't want, the more quickly conflict moves toward transformation (Rosenberg, 2003). Since telling what we want is specific, achievable, attainable and result oriented, asking for what we want respectfully instead of what we don't want would prevent confusion, resistance, vagueness, unclarity and misunderstanding.

Respect is the key element of NVC and conflict transformation. Respect is also a repeated theme under the aim of peace education. The students did not touch upon requesting strategies in the present, positive and action language in the interviews. Still, they shared their understanding that respect is the main difference in requests from demands. Understanding the difference also support the attitude change and the impact of NVC on peace education as this student's statement proves it:

"A request is asserting the needs respectfully in a tolerating way. Demand is asserting the needs in a disrespectful way, not very tolerated. So the demands would have a negative impact, and requests would have a positive impact on conflict transformation."

(P 4, male, Mali)

While most students perceived requesting as asking for something politely from the others and perceived demanding as rude.

“Demands are rude, and with requests, you put some respect into it. This is a way of listening and responding to another person that improves mutual understanding and trust. This impacts on conflict transformation by building respect and enable to release their emotions.”

(P16; female, Nigeria)

In this respect, demands were considered to alienate the freedom of choice and could thus trigger conflict.

“Demands are a more strict way to make someone do something, like ordering someone. The request is more of a kind way of asking someone if she/he is willing to do something. Everyone has the freedom of choice to decide. For instance, let say I am in a conversation to resolve a conflict and the other party had a demand conflict may be triggered, but if that party is requesting something from me, the conflict may be transformed.”

(P3, female, Turkey)

“I think requesting is a much polite way of expressing our needs. But demands are just like strategies, and it's killing the relationship's purity. Requests are much better than demands, and by requesting, the impact on conflict transformation would be better.”

(P12; female, Turkey)

One of the students also linked demands to making judgements and how this may result in hostility and resistance:

“Demands create judgements to the opposing party. It is perceived as it is said in a hostile manner. People react to it in the same way. Learning to make requests instead of demands is very important because it creates this impression of polite dependency rather than violent command. Requests make needs more specific, whereas demands are usually more general and create automated declination.”

(P1, female, Germany)

Another student significantly noted that requests and demands are motivated differently and bring about different results:

“I think when we request something, we observe; with that observation, we go to our inner space and request. If I demand something from a person, I may be criticized by him/her. So demanding may impact the dialogue negatively. Understanding the difference between the two would prevent the conflict and would impact positively on conflict transformation.”

(P7, female, Turkey)

It was then noted that clarity was what would differentiate needs from demands, as we notify from one of the student’s words:

“We should identify requests clearly. It should be specific when you request something. We should be open to hearing no since NVC is bilateral communication. But demand is one way of communication. So the impact is if we formalize our request correctly, it would have a positive impact on conflict transformation.”

(P 6; male, Turkey)

However, the researcher notes that there was still a necessity for further training to understand the meaning of requesting within the context of NVC and for participants to have more opportunities to practice. Requests directly link to strategies in as far as they are presented as specific, doable positive statements to which someone ought to be open to the possibility of hearing a ‘no’.

From observing the participants way of reporting back on their understanding, the researcher also notes that it is possible to break the old inherited ways of a language pattern and behavior by remembering some of the main guidelines within NVC namely: separating observation from evaluation; acknowledging the difference between thoughts or needs and that feelings arise from met and unmet needs; and finally, that expressing requests in clear action language gives one a more reasonable chance for their needs to be met (Rosenberg, 2003).

5.4.2 The themes of active listening, self-expression, empathy in conflict transformation

Rosenberg has a positive way of thinking about what happens in any conflict if we create this quality of connection. If all sides in a conflict get clear about what they

need and hear the other side's needs, if people express their strategies in clear action language, then even if the other person says "no," the focus returns to meeting *needs*. If we all do this, we will easily find strategies that get everyone's needs met. For that, the themes of active listening, self-expression, paraphrasing, reframing under the aim of skills need to be improved.

It was observed during the training that NVC promotes hands-on learning by using role plays, practices in pairs, case studies, videos, and discussions. With its cooperative learning approach, NVC adopts a combining approach that integrates knowledge, skills, and attitudes. NVC is a practical tool that allows room for the learners to improve skills by practicing the obtain knowledge and resulting in the learners' attitude change.

NVC's emphatic listening and honest expression hit the themes under the aims of knowledge, skills and attitudes mostly awareness of needs, active listening, self-expression, paraphrasing, reframing, affirmation, dealing with emotions, self-respect, respecting others and empathy. Empathy is a theme under the aim of an attitude of peace education. NVC suggests offering empathy all along the way of communication, especially when blockers such as pain and anger are on the way for the communicators to hear each other. An example of that would be, "I can sense that you are still in pain; you need to satisfy your emotional security need."

The researcher observed that the trainees were first confused and struggled with the habits of life-alienating communication before understanding life serving communication. The confusion came first, then their understanding that empathic listening and honest expression are what one needs for life-serving communication came later. There was confusion on understanding how NVC described empathic listening as well. The confusion came from understanding how it differs from empathetic listening. Clarity was provided to the trainees that empathic listening, as used in NVC covers, embraces what is commonly referred to as empathic listening, self-listening, being mindful, and observing what is in the now. The researcher noted that when the trainees were satisfied with their understanding of empathic listening, they were willing to practice, reserving the idea that emphatic listening and honest expression require a good deal of practice to be applied.

Nonetheless, it was seen in the interviews that some students still understood empathic listening only as empathetic listening.

“Listening to ourselves and by putting ourselves in the others’ shoes is empathic listening. This is the most important action that can prevent conflict.”

(P10, female, Turkey)

This confusion was further expressed by another student, who noted that a pre-existing relationship was necessary for empathic listening and honest communication to contribute to conflict transformation:

“Empathic listening impact in a way that you put yourself in the other person’s position. What would be my reaction if I was in the other person’s shoes? It is really important to put yourself in the other person’s situation to give better advice. The truth is bitter, but you need to hear the truth. If I care about you, I will tell you the truth. Honest expression will always impact conflict transformation positively. It is as important as empathic listening. With aliveness, you are building a connection with the other. When there is that connection, it will be really easy to transform conflict. It is when there is no relationship that you cannot come to a conclusion. If you connect to the aliveness in you, you also connect with the other, and that would impact positively conflict transformation.”

(P5, female, Nigeria)

However, where honest expression and its connection to aliveness and connection were understood as per NVC, there was a much deeper appreciation of its potential contribution to conflict transformation as noted by one of the participants:

“Rosenberg says that NVC is a process of becoming aware of what is alive in us in the present moment. This sentence emphasizes that we should be aware of feelings, needs, requests and also others’. If we are aware of the present moment in terms of feelings, needs, and requests, it would positively impact communication and conflict transformation. I think a lot about connection. NVC is not about changing other people or getting them to do what we want. It is about creating connection and understanding also. NVC aims that we should connect to live in ourselves and others.”

(P 6; male, Turkey)

This student put it so well that NVC aims to create connection and justifies that NVC touches most of the themes under the aims of knowledge, skills, and attitudes of peace education. Nonetheless, most interviewed students drew attention to the importance and benefits of emphatic listening, honest expression, social connection, and being connected to the aliveness in themselves and others addressing to the themes of the aims of peace education:

“Empathic listening is much different in the sense that we don’t draw a conclusion from our perceptions but rather actually take in what is said to us. Thereby we can understand each other better and determine each other’s needs and feelings to come to the conclusion of resolving conflict.....honesty decreases the possibility of prejudgement.... Rosenberg asks the question, ‘what do you need to make your life wonderful?’ and that is the question that people strive to answer all their lives. ...realizing what is truly alive in us ... highlight true nature in a sense. It is a form of self-reflection without any judgements, whether from ourselves or other people. I believe that is crucial knowledge to relate to one another and resolve issues and conflict. To feel empathy to understand each other connection must be built. Intertwining our feeling and needs with those of others is forming a connection... I don’t think that people have no connection; they do have a connection, but they don’t realize that. It is acknowledgement and realization that having a connection that is crucial for people in order to work towards conflict transformation. It is what empathy was built upon.”

(P1, female, Germany)

The above student’s statement summarizes almost all the statements of the participants. Empathic listening, honest expression, and creating connection by connecting to the aliveness in us go hand in hand, address the themes of peace education and by being aligned with the themes of peace education achieve the aims of peace education. With all that one may conclude that NVC approach would impact peace education positively. Another student connected them more concisely:

“If we are connected to the aliveness in us, we are connected to what we actually want to do.”

(P3, female, Turkey)

These students had thus grasped that we will connect to our aliveness and oneness when we connect to what we want to do, listen empathically, and express honestly. By doing that, we would not only transform conflict but prevent conflicts and that would allow us to achieve peace education aims.

“Empathic listening will prevent conflicts, and its impact would be positive on conflict transformation since we understand others correctly and shape our behaviour accordingly. If there is honest expression, the conflicts would be prevented, and there will be no conflicts. Since we are social animals, keeping in touch with ourselves and recognizing our mutual needs would definitely improve our relationship and would serve conflict transformation productively. Connection is the most important and influential thing in a relationship. The more connected we are, the more conflicts will be prevented, we would take further steps surely and get rid of the uncertainty.”

(P15, male student, Turkey)

One of the participants even used our connection in the interview to draw attention to the outcome of empathic listening in its relationship with being understood:

“As an example, between you and me, empathic listening is very influential, and that makes me feel relax and comfortable. If we make the person feel understood, that would positively impact the conversation and conflict transformation. If you have a problem and express your problem honestly, it would impact conflict transformation in a beneficial way because it will give me a chance to solve your problem/satisfy your needs. If we manage to answer the question of ‘what's alive in me or in the other person’ that would be the key to resolve any kind of conflict and manage any challenging situation. Because aliveness and connecting with ourselves would make us understand the world, understanding the world would resolve any conflict at any level, even the international level. The role of connection is very important in conflict transformation. Connection is making the relationship between the people around us in a very powerful way. If we feel the connection, we express ourselves easily to others and also ourselves. If we make a good connection with people and with the conflicts in our country, that means we would be able to resolve the conflict in our head for the world.”

(P7, female, Turkey)

With that statement, this student put it so well that connecting with the aliveness in us will make us understand the world. That understanding of the world would resolve any conflict at any level. Students demonstrated an understanding of this and emphasized the connection between empathic listening, honest expression, connecting to the aliveness and how the whole process starts with connecting what is alive in us. One should realize that even though the themes of the aims of peace education were not presented during the course, these students repeatedly address the themes of peace education. That is solid evidence that NVC is very much aligned with the themes and aims of peace education. If one grasps NVC and can use NVC skills, that means s/he achieve the aims of peace education. One student further stated the link between vulnerability, insecurity, depression to not being connected to the aliveness:

“People who are vulnerable are automatically seen as insecure and less competent. But most of the time, people are not connected to their aliveness. With that, they cannot express themselves, and they are less competent on expressing themselves. If the person is connected to the aliveness, then he/she can calmly tell others their feelings, and this makes the person automatically transport thoughts of courage to the others, and they can find the solution or a decision. If you are not connected to the aliveness, that would affect your psychology, and you would feel depressed and stressed. General connection is very important in human relationship. If a mother and child in a conflict because of their connection, the conflict may not last long. Time will solve it automatically. When I don’t have a connection with a person, for instance, that person may be less tolerant.” (P 8, female, Germany)

Losing connection with aliveness alienates human beings and makes them forget their first language of the heart. A family connection, like a connection between mother and child, is an ideal example of natural manner and how connection leads to tolerance, as expressed by one of the students:

“The bond within the family holds the family together as a source of unconditional love.”

(P 10, female, Turkey)

The acknowledgement from the students is the evidence that themes under attitude such as tolerance, acceptance of others, respect for others, empathy, solidarity are addressed with that NVC training may have started the behavioral and attitude change. With aliveness, the role of respect in various kinds of connection is also crucial in transforming conflicts, as pointed out by another participant:

“Aliveness would create unity and loyalty so that the impact on conflict transformation would be positive. There is a different kind of connection like family connection, work connection, intimate and love connection. In all connection, there should be respect, and if respect is there, the impact would be positive.”

(P.12, female, Turkey)

The challenges of sensing what is alive in us, empathic listening determining what needs behind the diagnosis, accusations, judgements, connection, the ability to be patient and managing emotions, the importance of using silence were not expressed as much as the benefits of the NVC approach.

One student acknowledged empathy as a limited source and stated that empathic listening should be to a certain extent, and the dosage of that is crucial.

“Empathic listening is important in a relationship, but it has to be to a certain extent. Because if the dose is too much, you can devalue your feelings. Therefore if the dose is at the right level and the impact of empathic listening would be positive on conflict transformation.” (P12, female, Turkey)

As covered by Peace and Conflict studies course in Annex 1, Carl Rogers, who is one of the main influencers of Rosenberg’s approach, argued that there was scientific proof that human infants have emphatic impulses. He concluded that human beings only learn how to be violent but are not born violent. This information was eye-opening for most of the students.

The trainer stated that violence is a social-cultural skill, and we learn to be violent through our socialization process. Violence is rooted in a domination-based system that exists. With that life alienating communication and compassion blockers persist, including the denial of responsibility, demand, deserve-oriented languages, diagnosis, moral judgement, analysis criticism, comparison. There is a need to eliminate compassion

blockers with judgements such as good, bad, right, wrong, deserve language, reward, punishment, win, lose, should, should not, moralistic judgements, interpretation, for life serving communication advice. The way to eliminate compassion blockers is by connecting to what is alive and keeping in mind that empathy, listening, care, respect, honesty are the fundamental elements for connection and communication. By eliminating compassion blockers, adapting ourselves to life serving communication and starting the process by asking the question of ‘what is alive in me right here right now, this evokes the memory of a well-recognized philosopher, Jiddu Krishnamurti's who was quoted to have that: “observation without judgement is the highest form of intelligence” (Rosenberg, 2011, p. 6). Applying these approaches would help us transform and even prevent conflicts, contribute to peace education by achieving its aims and use our highest form of intelligence to pursue constructive social change and serve the good of humanity.

5.4.3 Trainees’ self-reflections after the training

NVC can be used either when we are directly involved in conflict or when we are mediating the conflict of others by focusing on satisfying everyone’s needs and by guiding the participants to a caring and respectful quality of connection among themselves (Rosenberg, 2005). During the last session of the training, each student who participated in the training session reflected on what they obtained and seemed to be agreed with Rosenberg’s argument. Most students stated that they had begun to use the NVC approach in their daily life since the beginning of the training.

My observation during the interviews was aligned with what I observed during the training. All interviewed participants were comfortable with self-reflecting on their learning. They expressed that they benefited from the training, especially in raising awareness about themselves that addresses the self-awareness theme under the aim of knowledge. There is a change in the habits of being judgmental, demanding, and achieving the aim of attitude change of peace education. After taking the training, they had begun practicing to determine and express their feelings and needs and leave behind the fear of being judged but chose to request comfortably. Most students admitted that they had been judgmental and overanalyzing before the training. Some confessed that NVC boosted their self-confidence and self-compassion.

“I realized that I was judgemental before. Now, I take time to note on feelings and thoughts. When I express my needs, I feel peaceful. Now I am capable of expressing my needs. I feel caring and careful to request what I need. I make sure to request careful my needs not to offend people.”

(P 4, male, Mali)

The overemphasis of the learning to guard against analysis and judgement featured prominently as a lesson for many of the students:

“I realized that I have been overanalyzing events and people’s behaviours without even knowing that I was doing it. Having been trained on NVC ... I have come to the realization of the existence of our needs through this method. Especially determining these needs were quite eye-opening because it explained my feelings and my actions. I have many incidents where I was trying to understand my past actions but could not pinpoint their causes. Learning the distinguishment of my needs from feelings and my understanding that needs are the cause of my actions made me more aware of how to fulfill them. I have always had a fear of being judged of others. Therefore, I have never demanded anyone but requested out of the need for mutual respect. Having not received that by others made me question my actions, but through NVC, I have realized that I was on the right path. I have just needed to create a more comfortable environment in order to receive a request or make people comfortable enough to make requests instead of demands.”

(P1, female, Germany)

Similarly, another student noted that they realized that they had been empowered to have better self-control:

“After being trained on the NVC approach, I learnt how to control myself, my nervousness and how to listen to others. After being trained on the NVC approach, I can make the difference between my feelings and thoughts, and these helped very much to express myself. After being trained, I can easily know what I need, and I am able to request in the right way.”

(P 2, female, France)

These students' statements notify us that utilizing NVC means achieving peace education aims because NVC improves the skills and changes attitudes with obtained knowledge.

One can note from the statements that obtained knowledge on NVC raised the self-awareness of the trainees. While for some, the realisation of a shortcoming that they were not even aware of was very fulfilling:

“Before the training, I thought that I was not judgemental, but I realized that I am, during the training. Everyone has their own right and freedom; I am not the judge of their own actions. I realized that I was upset with people judging my actions, but I was judging others actions as well. I make the difference between feelings and thoughts and learnt how to look inside myself. Somehow I had a fear before the training to express my feelings because of a fear of being judged. After the training, I realize that nobody has the right to judge me. I realize that I can look inside me and live what is there. ...After the training, I realized that it is ok to express the needs because it is my life.

(P3, female, Turkey)

“I made some communication mistakes before the training. During the training, I noticed and regretted the words I was expressing without knowing if they were violent or nonviolent. After learning to communicate nonviolently, I am paying attention more not to be judgemental. I tried to understand why I acted the way I did, based on determining my feelings. I wanted not to repeat the behaviour I had before. I understood my feelings after this training. Before this training, I expressed my needs as strategies, but after the training, I try to express my needs nonviolently as they are. One of the most common mistakes that I made before was requesting in a violent communication way. I now know that I have to request nonviolently by taking a correct attitude.

(P.9; female, Bulgaria)

The understanding of self-care for some became the biggest takeaway and that is meeting the theme of positive self image and strong self-concept.. The awareness of their own feeling and needs, as well as the ability to express them was found helpful:

“Usually, I have been a person who does not like stress. Now I know that I need to know the aliveness of the other person. Now, things become a lot better. NVC has helped. For most of my life, I always thought of what to do and what other people want from me. Now, I know that I also need to think about myself. I have a right to have feelings. It has made me understand that I have feelings, and I am aware of those feelings. Now, just like being aware of my feelings, let's say I am sad. Then I ask why am I sad? What do I need? Finding out the needs and expressing the needs balanced my life.”

(P.5; female, Nigeria)

For other participants, the value of empathic listening and how to express themselves more fully was already benefiting their own households:

“I learned that empathic listening, honest expression is a very crucial part of communication. I learned that I should not add my opinion to other people's feelings and needs. By doing that, I will not be judging the people. After the training, I can explain my feelings to myself. When I saw the inventory of feelings and needs, I noticed that I can pinpoint the feeling that I am feeling but realized that I never admitted that to myself. When we did the breakout room practices, it was relieving since I noticed that I was able to express that need to the other person. I have never chosen and expressed my specific needs before. Now I am relieved that I am able to. I noticed that even though I thought I was requesting, I was demanding before, and that was affecting my conversation badly. Now, I am trying to prevent adding my feeling by staying purely on requesting. I am practising that with my family at home with a new kind way to request.”

(P.7, female, Turkey)

Before and after statements of the students notify the behavioral and attitude change with improved skills and obtained knowledge on NVC achieving the aims of peace education. Some students even committed to doing things differently, having received training in NVC and were appreciative of the sense of identity that they experienced after the training:

“I would approach things differently after the training. For example, in a conflict, I would think before I speak and approach more calmly. I am not a person who judges by looks and the most important thing for me is the personality. Here in Turkey I am a German; there in Germany I am a Turkish girl. And I experienced that I have been judged in both situations. And I feel left out and sad. After the training, to be honest, I noticed that there are so much more behind my feelings. I should always ask myself how I feel in certain situations. I am a more withdrawn and quiet person, and now I feel that I can open up more to people calmly. In some stressful situations, I may lose control, but I can approach more calmly and maturely. I have learned during the training what my needs are and wait until I am sure of them. There is always a polite way to request something. I must always be aware that the person in front of me also have feelings, and I should not forget this. During the training, I learned that I have been demanding and being rude to the people I love, like my family.”

(P.8, female, Germany)

The individual impact of NVC on peace education was perhaps best summarized by this self-reflection:

“NVC definitely had a positive effect on me. It was more than noticeable. It affected my views within myself. I have no relations to violence anyway, and I would do anything to avoid establishing it. But I can say that I learned that we need to think more before ‘jackaling’ people. After the training I received, I realized how vulnerable people who seem careless or try to appear that way, including me. I am not a person who has difficulty expressing my needs. But I realized that I still need to be less hesitant and more honest. After the training, I realized that I was not polite enough in the family about my demands, especially to my sister. I will pay more attention to that.” (P.10, female, Turkey)

As seen from the statements so far, the participants expressed their takeaways mostly at the intrapersonal and interpersonal level. Only one student took their reflection further in imaging how NVC can be applied at the international level, emphasising on peace education themes of empathy, ability to cooperate, ability to generate alternative solutions and reconciliation.

“In my daily life, I am more calm and prompt to listen to other people’s thoughts rather than enforcing mine. Dialogue is not something that we avoid. It would bring prosperity and wealth to the people from a broader perspective. NVC may affect our daily life relations with our families and friends in a positive way. Empathy, collaboration, cooperation etc., are the concepts that would carry us to the future, not military solutions, dictations and enforcements. We have already seen the destructive results of these methods in various parts of the world.”

(P11, male, Turkey)

This study's key finding was that students who had undertaken the NVC training were more self-reflexive, especially in identifying their areas of weaknesses before the training, proving the attitude and behavioral change with improved skills. Their awareness was raised more to their judgmental tendencies and inability to make clear requests and express their needs. It is also notable that participants understood the importance of empathic listening and self-expression and how important these skills were, especially in resolving conflict. The participants’ statements confirmed Rosenberg’s (2002) argument that NVC is a practical approach that can be applied in various situations at all levels of communication. Their statement confirmed that NVC would positively impact peace education by achieving its aims by addressing the themes underneath its aims. As can be seen from the takeaways, the participants applied NVC within contexts that they felt emotionally safe, like with family members. They self-reflected their learnings at an intrapersonal and interpersonal level. The outcomes of the NVC training united all the participants since their takeaways are familiar even though there are differences in terms of gender, age, ethnicity, religion, geography they live in. The outcomes of the NVC training set an example of how NVC unites and promotes the worldview of unity and oneness. By doing that, the NVC training tool can be treated as a beneficial initiative of peace education.

5.4.4 Trainees experiences of NVC as a practical approach to transforming conflict

Rosenberg argues that NVC can be applied to conflicts and disputes of any nature at any level. (Rosenberg, 2002). He also spoke of his experiences, noting that: “The more I have been involved in conflicts over the years, the more I’ve seen what leads families to argue—what lead nations to war—the more I believe that most school children could resolve these conflicts. If people just asked, ‘Here are the needs of both sides, here are

the resources. What can be done to meet these needs?' the conflict would be easy to resolve. But tragically, we're not taught to think in terms of the human needs involved, and our thinking does not go to that level. Instead, it goes to dehumanizing one another with labels and judgments, and then even the simplest of conflicts become very difficult to solve." (Rosenberg, 2012, p. 12)

Analyzing and observing the discussions, self-reflection, the training materials on many cases during the training, one can conclude that NVC is a practical approach that deserves lots of practice. By meeting the aims of peace education, it can also be applied to transform conflict from the micro-level (intrapersonal conflict) to the mega level (international conflicts) if the focus is on needs rather than seeking to come up with solutions immediately.

Rosenberg argues that the core of NVC is very much about one's awareness of the four components that should be followed and not so much about the actual words that are being expressed. (Rosenberg, 2003) All students found NVC as a useful, practical approach to transforming conflict at the interpersonal level. In terms of national and international level, all students agree on NVC being a practical and necessary approach; however, some reflected their hesitation on how doable NVC would be due to nations' use of power and hidden agenda. A good deal of practice is needed for NVC to transform conflicts. One participant stated that NVC is practical and applicable at all levels; however, more on an interpersonal level even though individual relationships are more challenging. It is most applicable to it because it requires emotional openness, which is easier to achieve in one-on-one communication.

In her response, by addressing the themes of conflict analysis, conflict resolution and prevention, one participant noted that NVC's approach that seeks to address the foundational causes of conflict by fulfilling the previously unsatisfied needs are the key to its contribution to addressing conflict at the various levels.

"NVC with practice, the best way to achieve conflict transformation... I believe that instead of following agendas and strategies, states for one would realize and consider their own true needs and those of other states and people. ... Diplomacy in reality, it is just a tool to pursue strategies and that leads to violence. In order for states and international actors to actually communicate nonviolently, they would have to realize that what they are doing right now is the cause of the

violence in the world. ... through the NVC approach, I realized that there are more pressing causes like the needs that create international conflict. And these can be only through honest and empathic communication without any agenda or judgement. ... NVC method has shown smaller scope, and it just needs to be applied in a broader aspect...I think that what it is conflict transformation is all about to be able to find the cause of the conflict and try to eradicate it by fulfilling the needs that lead to this conflict.”

(P1, female, Germany)

By touching on the themes of empathy, affirmation and communication in general in her statement, another student finds NVC a necessity in Peace and Conflict Studies and shared with the NVC approach that she is optimistic about dealing with international relations and political science studies and preventing international conflicts.

“Understanding other needs opens to the possibility of making the right decision and creative solutions that will prevent international conflict. If there is NVC, there is no conflict because with compassion and empathy in any communication, conflicts are prevented. NVC is a necessity in order to understand Peace and Conflict studies, and it gives me an optimistic view to deal with international relations and political science studies.”

(P.2, female, Algeria and France)

Another participant took the applicability of NVC from a cultural perspective by saying that it may be challenging to apply in Turkey, with high social norms, traditions and religion. She only mentioned that the intention is crucial. If the intention and aim are to understand human beings, it will be easy to apply like herself. Sharing her experience practicing NVC, she drew attention to the importance of the theme of nonverbal communication such as eye contact, facial expressions and body language while using NVC and transforming conflicts based on discrimination. She said the impact of NVC would be more on an interpersonal level; however, if the nations express their need honestly, the impact will be high in the international level as well. She acknowledged how she would use NVC in international relations, in political science and in psychology. Without knowing that she was achieving the aims of peace education emphasizing the themes of bias awareness, cultural heritage, critical thinking, and more, she considered that if every human being is applying NVC, that will lead the world to peace.

“It depends on which culture you live in. In Turkey, it may be challenging high social norms and prior learning based on traditions and religion... At the international level, all countries have their own interest and focus on their interest. ... If the countries also express their needs honestly the way of making

relations among them will be much more peaceful and the tension will be lower. The impact will be bigger at the interpersonal level, and that would relate to our nations being peaceful If we approach each other as human beings without any judgements, it will be easier to understand each other and satisfy each other needs. Considering that every human being is applying NVC, that would lead the world to peace.”

(P 3, female, Turkey)

Most of the students benefited from NVC in raising awareness about themselves and how they will use NVC at various levels. In their statements, they have already achieved peace education aims by addressing most of the themes without knowing. One participant drew attention that nations need to understand each other's needs to satisfy them to transform international conflicts.

“After learning the NVC approach, I found it practical since it helped me to know myself. Nations have to understand each other needs to satisfy each other needs. If they manage to understand each other's need, it will serve to transform the conflicts at the international level. Now I know that before understanding the country at the international level, I should study their needs, the sources of the conflict in order to resolve the conflict. If we use the components of NVC, there will be less conflict around the world because when you take all factors into account, you will not offend the person or the country”(P. 4, male, Mali).

Another participant from Nigeria stated in class that after applying NVC, she started to think about becoming an NVC trainer after graduation and go back to Nigeria to work on the existing conflicts in Nigeria between tribes. She addressed the theme of participation in society on behalf of peace and emphasized that knowing the nonviolence approach and putting NVC skills into practice is where we will have a solution to violence, not to respond to violence with violence. With that statement, she achieved the aims of peace education and responded to Rosenberg's call for social change.

“...There are a lot of conflict in Nigeria, where I come from. If I decide to go back to Nigeria and become an NVC trainer, it will be very beneficial for my country since there is conflict all over Nigeria between tribes. I really want to help my country because I am sad listening to the news about the violence that tribes cause. We will do better with NVC in all countries internationally. I have never had the knowledge of nonviolence before; now that I have, I will have more positive views and be able to handle these better. I would try to put what I have learnt in the fields that I study as PS and IR. ...responding to violence with violence, there is no solution. Knowing the nonviolence approach, any action you take will have a positive result interpersonally or internationally.”

(P.5, female, Nigeria)

One of the main benefits of the NVC training was the realization of the participants about themselves on where they stand and what are the improvement areas in terms of using NVC and being nonviolent. One participant mentioned the need of internalizing NVC putting adequate time into practice. He saw NVC as a common language that could be used in the world to reduce conflicts worldwide. He stated that if world leaders learn NVC, conflicts would be prevented.

“After learning NVC correctly, we can easily apply NVC in our daily life. After learning NVC, I realized that my empathy and observation skills were insufficient. I should spend more time on these two subjects. Every country in the world we live in has its own problems, such as hunger, illness, civil war etc. But we could not develop a common language to solve this problem. I think we can use NVC to solve these problems... I think if we want to reduce conflicts in the world, we need to teach NVC to world leaders. Trump is the best example of conflict. Because he always creates conflict in the political arena. If Trump would learn NVC, conflicts will be prevented. Usually, conflicts between people or states it arises from an inability to diagnose the problem properly. The NVC approach advises us to understand ourselves and others correctly. In this way, conflicts will be minimized.”

(P. 6, male, Turkey)

I observed that when participants had a chance to apply NVC, they are more enthusiastic about sharing their experiences and findings. One participant was happy to successfully manage a conversation with a jackal person using empathic listening and honest expression. With that experience, she thinks NVC must be used in International Relations, sharing how NVC had impacted the way she studies International Relations and Political Science. This participant also emphasized the need of training world leaders on NVC.

“I found NVC practical and did practice it with my father, who I thought was not empathic with me last night, and NVC did work. I did apply it in my life already. I am a ‘giraffe’, but sometimes when I deal with ‘jackals’, I become a jackal. Now I learned that if I manage to continue to be a giraffe and honestly express myself by asking for empathic listening from the other, it does work even though I have a jackal person in front of me. I think NVC is a must to be used in International Relations. Sometimes government leaders’ decisions would affect relations in countries, as we see Trump as an example. Therefore, the leaders should be trained on NVC. And the team that guides them should have an awareness of NVC. ... That would have a beneficial impact in conversations as I practised it. I think most of the problems in the international arena happens because empathy and honesty are missing. NVC makes us understandable and more empathic

creatures. If I could apply all the things we learn in NVC in my daily life, I think that it would affect my life in a very beneficial way. ”

(P.7, female, Turkey)

Another student emphasized the importance of the intention of being nonviolent and how the applicability of NVC would depend on being nonviolent in the heart. By internalizing NVC, she believes that NVC will prevent conflicts at the international level and interpersonal level.

“I think it is practical if you have it in the heart of being nonviolent. It has a great influence on my daily life and showed that everything could be solved without violence. Even this morning I practice with my mom when she was not feeling well. I tried to show her I am by her side, giving my empathy. I approach some situation better than before since I have been trained on NVC. Once people understand each other and feel empathy, conflict will be resolved quickly. There would be less political conflict in the world, and perhaps peace will prevail at some point when humanity finally understand that one can also solve conflict without violence... Before the training, I was having more thoughts about the politicians; I had likes and dislikes. Like in the case of Trump, I was not a fan of him. But now, I am more into understanding them. When I see Trump with a sad picture, I try to understand him and realize that I am sad. The answer is obvious that Rosenberg’s NVC makes it possible to communicate violent free. It only affects if both sides agree on the four components of NVC. These are observation, feelings, needs and requests. At the international level or interpersonal level, it is important to have NVC and focus on the components of NVC will prevent conflict.”

(P.8, female, Germany)

Another student pointed out that in order to increase NVC usage, there is a need for awareness-raising about the benefits of NVC in conflict transformation. This is also evidence that NVC may have a positive impact on peace education since trained students are willing to take initiatives to promote NVC, addressing the themes of participation in society on behalf of peace, the ability to generate alternative solutions and to lead to social change.

“It is practical to use. My thoughts are clearer and more positive now about this approach. I will be sure to use nonviolent communication in my daily life. We have to make awareness-raising about NVC, and we must expand first from ourselves, then from our environment and expand further. I think there is a need to invent conflict prevention programmes that involve NVC. NVC training improved our interpersonal relations. With that, we learned new approaches and raised our awareness on transforming the conflicts. NVC is very important for me now. I know that we need to focus on the subject nonviolently; ...Therefore, NVC

is important for IR and PS studies since healthier communication is provided with a nonviolent approach. The message to be decided to be given more easily and clearly. Good and proper communication is provided. NVC is beneficial for conflict transformation.”

(P. 9, female, Bulgaria)

Another student suggested that politicians should be trained on NVC, believing that NVC Theory shows us that a world without conflicts is possible.

“NVC is practical and useful. After the training, I saw once again that violence is never the solution. We know that politicians rule the world. So nonviolent communication step should be started from politics. If we can minimize the violence in politics, it will have more positive results in every international field. Ruling the world must be a heavy burden. So I judge less and try to understand the politician after training... I learned to see this more clearly. Rosenberg’s Nonviolent Communication Theory shows us that a world without conflict is possible. Having NVC individually and as a society can prevent conflicts in the world.” (P.10, female, Turkey)

Meeting the aims of peace education without knowing, by being convinced on NVC, one participant explored more on the benefits of NVC in international relations platform referring to the cases benefited from NVC. After seeing how conflict zones all around the world benefited from NVC, he confessed that after being trained on NVC, his approach had changed from realism to idealism, and NVC made him believe that another world is possible.

“International relations, we have Joseph Knives and Robert Keohane. These approaches show that nations states are dependent on each other. And this dependency would prevent wars and conflicts. Likewise, the connection among the different ethnic groups within a society would play a living role in overcoming any kind of social conflict. NVC would definitely play a role positively in International Politics. Constructive approach, as Alexander Wendt suggests, ...when the states do not perceive others as threats, it is half of the way. NVC would shift the system to a more idealistic of the International Relations..., collaboration comes to the world rather than a pure power struggle. Rosenberg used his method in many cases, such as Rwanda, the bloody genocide that took place in 1994. Burundi, Nigeria, Malaysia, Indonesia, Westbank, and Ireland these regions are zones of conflicts and Rosenberg’s method became effective in many ways... NVC method was more effective than military force solutions. War is weaker than the consent of the people. I was on the realistic side of the IR theory before. As Hans Morgenthau suggested, power takes priority in any case. Military force state of anarchy shapes the IR. That how I believed. However, NVC makes me think that another world is possible, and NVC promotes interpersonal or intergroup dialogues it may also foster international relations and negotiations between the national states. In other words, my approach changed from realism

to idealism. NVC is an effective tool for conflict transformation....was used in various conflict zones such as the Middle East, the Arab-Israeli conflict, Ireland, Srikanla and Columbia. ”

(P. 11, male, Turkey)

One participant took it from the challenges, control and power perspective. For the NVC approach to be effective, she stated that nations should have equality in terms of power. Even though NVC is practical and easy to use, we can only speak for what is within our control, mentioning that there are challenging characters that we may not reach outside of our control. In order to prevent violent acts, NVC should be taught to families first since we learn how to behave in families first socially.

“... in general, it is practical and easy. Of course, I will use it. In relationships, 50% of the things are within my control 50% are within the control of the others. Therefore, even though I am willing to use NVC approach, there still be challenges. But in any case, I would be more than happy to use NVC because the communication violently would not make me happy. It is the most difficult part, international level, because each country has an interest in another country, but in between human relationship, it is different and easier. There is also power difference at the international level. For the NVC approach to be effective, states should have equality in terms of power. NVC should start in the family because what we learn in the family, we do outside. ..I realize that NVC was very effective for my department of study. If I will do a job related to my department of studies, my relationship with people would be strong since I will understand the needs and thoughts of others. NVC improves relationships at any level. Therefore, it would have a positive impact on conflict transformation at any level. Anyone should learn NVC since with that, there will be development at interpersonal, country and even at international level.”

(P.12, female, Turkey)

After learning the scientific information and using NVC, one participant suggested that NVC to be established in educational institutions. This means that without the recognition of peace education initiatives, considering the benefits of NVC and the attitude change in himself, he took NVC as a peace education initiative to be taught in formal education. Due to that, the language of radical violence will be decreased in international politics, and peace-oriented relationship can be established. Again it was suggested that politicians should be educated on NVC, and the scientific development of NVC education can be a control mechanism for conflict transformation.

“In the beginning, I found it difficult, but after learning the scientific information and use those it becomes practical. Learning nonviolent communication practices is, of course, very important for a peaceful life; violence is never the solution. Violence is the result of wrong communication or a bad system. If basic educational institutions are established for correct communication and if there is agreement about this, the language of radical violence can decrease in international politics, and a more peace-oriented relationship can be established. If nonviolent communication practices become widespread, individual awareness and effort will increase. In this way, the radical pro-violence perspective decreases among people and different peaceful perspectives will be able to emerge. To prevent wars, politicians should take nonviolent education classes. If there is systematic education, NVC would be possible. After being trained on NVC, this learning prevented me to use radical language. Individual awareness can be provided with nonviolent communication training, public institutions and practices. The scientific development of nonviolent education can be a control mechanism for conflict transformation between people.”

(P.13, male, Turkey)

Rosenberg (2003) notes that it was not easy to change one's old patterns and behavior and naturally adopt new thoughts and behaviors. One participant believes in the benefits of NVC at all level and suggesting NVC but questions about leaving the old habits, the usage of it due to nations' interest and habits of current use of communication.

“I think it is not easy to use and it is difficult to apply in daily life because I did not grow up with that kind of communication style and the use of NVC depends on the personality of the other side of the conflict. If we use NVC more in daily life, there is no conflict we cannot handle. If we all use that kind of language, we could be more connected in daily life and that would help us to find solutions. Actually, if all of the states, without exception, use NVC, there could be a permanent peace but the interests of the states come first. How realistic that is the question. Since NVC disregards bias strategies, states may not prefer to use NVC...I think that it is more difficult to use at the international level compared to the interpersonal level. Because states represent so many people and have to care about their interest. I think NVC is the most important and the best tool for conflict transformation, and there is no communication style that is better than NVC because in NVC, there is no aggression; we always try to stay positive, and we try to avoid harming other people.”

(P.14, male, Turkey)

By emphasizing on the themes of empathy and active listening one participant who studies psychology and International Relations and Political Science drew attention that if the needs of states understood and determination to satisfy the needs is in place; then we will have a peaceful area where NVC serves every human being from the intrapersonal to interpersonal level.

“Depending on the context, I found it practical to use the NVC approach. Learning about NVC helped me to understand the importance of listening and understanding human being not only in my daily life but also in my fields of studies PS, IR and Psychology. By using the NVC approach and understand the needs of states, and be determined to satisfy their needs, then we would have a peaceful arena. NVC would definitely serve the interpersonal level, and I think from individual to international, everyone needs NVC since it allows us to determine feeling and needs. The most important thing I learned from this training is empathic listening. Empathic listening did serve my approach to my studies, including psychology and had a positive impact on understanding my own needs. NVC is the most important and necessary approach to transform conflicts into peace.”

(P.15, female, Turkey)

In general, all sixteen participants promoted NVC, stated that they benefited even from the 12 hours 6 sessions training and found NVC as practical to use to transform conflict from the intrapersonal level to the international level.

“Nonviolent communication approach is the best approach in conflict transformation, and it is practical to use. I will apply NVC because it makes a good lifestyle. It is an approach to transform conflicts at interpersonal levels. My approach would be different in the sense of interpersonal relationship in the field of my studies. NVC can be used to resolve interpersonal conflicts and also improves our communication.”

(P.16, female, Nigeria)

Based on what had been said and done in the field study, one may describe the NVC process as a simple and practical approach that combines the aims of knowledge, skills, and attitude and highlights most of the themes of peace education. When skills of NVC are applied, the aims of peace education are achieved. As suggested, NVC can be treated as a peace education initiative, and raising awareness on NVC would contribute to peace education and social change.

CHAPTER 6: CONCLUSIONS

6.1 POTENTIAL OF NVC

As stated in many cases reviewed in the literature, Rosenberg's NVC approach may transform conflicts from the micro-level to the mega level. Elizabeth N. Agnew (2012) from Ball State University argued that Rosenberg's approach to communication is a powerful asset to education that models constructive engagement in the macrocosm of civic life (Agnew, 2012). With visionary education approach, Lantieri and Patti (1996) suggest that "We need a vision of education that recognizes that the ability to manage our emotions, resolve conflicts, and interrupt biases are fundamental skills and these skills must be taught" (Lantieri and Patti, 1996, p.89). Education programs such as Nonviolent Communication and Peace have potential to shift education and we must teach peace (Baesler, Lauricella, 2014). Addressing the objectives under the aims of peace education, NVC has the potential to meet the need and positively impact peace education.

It was observed during the training that NVC promotes hands-on learning using role plays, practices in pairs, case studies, videos, discussions and more. With its cooperative learning approach, NVC adopts a combining approach integrating the knowledge, skills and attitudes. NVC is a practical tool that allows room for the learners to improve skills by practicing the obtained knowledge, resulting in the learners' attitude change. NVC has that vision addressing the themes under the aims of peace education. NVC has the potential to meet the mentioned need and positively impact peace education.

6.2 NVC APPROACHES UNITE CONFLICT TRANSFORMATION MODELS

Based on the literature and the field study, one may conclude and describe Rosenberg's Nonviolent Communication/ Compassionate Communication process as a simple approach aligned with the fifth peace paradigm (Funk, 2002) that promotes the power of compassion and unity based worldview (Danesh, 2006). Moreover, the NVC components of observation, feelings, needs, and request (Rosenberg, 2012) may serve to

pursuit the incompatible goals by different groups (Jeong, 2008) to transform (Lederach, 2003) the conflicts since it is a way of communicating that leads human beings to give from the heart (Rosenberg, 2012). NVC may also set a good example of a peace initiative since it unites all the initiatives promoting peace and aims for constructive social change for a violent free, peaceful world.

6.3 THE APPLICATION OF NVC

With the application of NVC, one can connect with oneself and with others in a manner that allows one's natural compassion to flourish. In addition, it has been suggested that NVC can be applied to conflicts and disputes of any nature (Rosenberg, 2002). By promoting life serving communication and connecting to the aliveness by using observation, the highest form of intelligence, NVC serves to get rid of enemy images, deal with emotions, and determine and satisfy the needs by addressing the themes of peace education such as empathic listening and honest expression. In addition, NVC creates curiosity and temptation to apply it. For NVC to be applicable, however, adequate time and a good deal of practice are needed. This is especially the case for further understanding of emphatic listening, doable requests in the present and action language, the usage of silence, to deal with 'no', to deal with others' feelings, the difference between needs and strategies, understanding the needs of others, to improve need literacy, and finding ways to get rid of the habits of life alienating communication. The students' statements supported Rosenberg's argument and complement each other, indicating that NVC will positively impact conflict transformation at various levels. The existing literature on NVC and the findings of this thesis presents a temptation to explore more on NVC and its impact on peace education.

6.4 OBSERVATIONS AND FINDINGS FROM TRAINED STUDENTS' STATEMENTS

The students who attended the last session of the training expressed how they benefited from NVC. They celebrated taking NVC training and mourned for the limited time and

need for the additional practice due to limited time. If NVC was taught in their native language, they might have benefited more since some students struggled to express themselves in English. Most showed a sense of enthusiasm and motivation when they shared what was eye-opening for them from their experiences in practicing NVC. Few students shared the challenges of leaving old life habits alienating communication and the need for power equality between nations and between political leaders. Some students stated that they were frustrated with the lack of honesty and the selfish strategies of nations adding more violence to existing violence. Based on the students' expressions, one may conclude that with their learnings and experiences on NVC, they touch upon the themes under the aims of peace education without knowing that they were. The students were satisfied with what they obtained and stated that NVC had a positive impact on them. With that, one may conclude that the NVC approach can be accepted as a peace education initiative that highlights the themes under the aims of peace education. By doing that one can conclude that NVC has a positive impact on peace education.

6.4 NVC AND THE THEMES OF PEACE EDUCATION UNDER THE AIMS OF KNOWLEDGE, SKILLS AND ATTITUDE

The NVC literature and the trained students' statements are presenting the evidence that NVC contains the themes of peace education under the aims of knowledge, skills, and attitude of peace education. With its component of observation, feeling and needs, NVC contains the themes of awareness of needs, self-awareness, ability to identify causes of conflict, non-violent means of resolution, awareness of cultural heritage and recognition of prejudice, achieving the aim of knowledge of peace education. With its nonviolent conflict resolution approach, NVC contains the themes of enhancing knowledge for building peace and resolving conflict and mediation process, thus, achieving the aims of knowledge and skills of peace education. With its component of observation, feelings, needs and requests and approaches of emphatic listening and honest expression, NVC contains the themes of active listening, self-expression, paraphrasing, reframing, ability to cooperate, affirmation, ability to think critically about prejudice, ability to deal with stereotypes, dealing with emotions, ability to generate alternative solutions, constructive conflict resolution, participation in society on behalf of peace and

ability to live with change achieving the aim of skills of peace education. Trained students' statements show that NVC's outcomes contain the themes of tolerance, strong self-concept, self-respect, positive self-image, acceptance of others, respect for others, bias awareness, empathy, reconciliation, solidarity, and social responsibility to achieve the aim of attitudes of peace education. With all that, NVC can be recognized as a practical, influential, and beneficial peace initiative that positively impacts peace education.

6.5 RECOMMENDATIONS BASED ON FINDINGS

The core of NVC is very much about one's awareness of the four components that should be followed and not so much about the actual words that are being expressed. (Rosenberg, 2003) Despite the demographic differences among human beings like gender, age, ethnicity, field of study, language, NVC is a practical approach that can be treated as a peace initiative. NVC unites all human beings based on constant needs. NVC is aligned with the aims of peace education and the fifth paradigm of love and compassion, aiming to transform the world into a just and peaceful world in a nonviolent way with the power of compassion by fulfilling all the needs. Rosenberg's approach seems relationship-centered and aims at long term processes, not only committing to de-escalation of conflict but pursuing constructive social change. Therefore, it is suggested that all actors in conflicts, including world leaders, learn the NVC approach with adequate time for practical training. It is suggested that the NVC approach be embedded in formal educational institutions within the context of peace education to transform conflicts and prevent conflict for a constructive social change.

As trained students stated, respect plays a crucial role. Even though one is fully competent in applying the NVC process, the effectiveness of the process and options would depend on whether there is respect in the air or not. Therefore, especially when dealing with violent conflicts that contain hostility, the mediator's first attempt should provide empathy and compassion and deal with feelings so that the hostility will be removed by itself. The parties' feelings and needs will be expressed. As per findings from the literature and field study, the opportunity to communicate has to be in place for NVC to contribute. Having ahimsa/nonviolence in the heart and equipped with the aim and

determination to contribute to peace and social change makes NVC beneficial and contributes positively.

It is also suggested for the peace contributors, educators, and NVC trainers to invent new models to approach the trainees who do not have literacy skills, which is very common in war zones. In order to internalize NVC, it is suggested that the trainees take the training in their mother tongue with allocated analyzed and calculated adequate time in a practical learning platform setting. It is also suggested to invent new models to improve the need for literacy. Based on the findings on the lack of need literacy, it is suggested for the peace contributors to develop NVC further to simplify the inventory of needs or use Maslow's needs (Maslow,1969) since Maslow's needs may be found easier due to its recognition.

In order to contribute to the literature on conflict transformation, it is suggested social scientists take this research further to explore more on NVC from various perspectives and levels and invent new approaches and programs to contribute to peace, humanity, and constructive social change. Future research can explore further how NVC can be used as a peace education program and its long-term impacts.

It is suggested to raise awareness of NVC by using creative channels of communication such as magazines, theatre, animated videos, online games, contests, campaigns, series, TV programs, school activities, student clubs, sport activities and more peace initiatives since NVC approach supports all who contribute continuous development, improvement and social change, such as peace psychologists, peace educators, conflict transformers, mediators, coaches, mentors, trainers, consultants and more.

Having its base from the human need theory, NVC is a multidisciplinary model that achieves peace education aims. NVC contains Danesh's unity-based worldview, peace paradigm through the power of love, Lederach's relation-based approach and Galtung's call for positive peace. Considering the kinds of benefits exhibited by this NVC process as a life serving communication tool, it is suggested to be learned by all human beings who inevitably face conflicts from the intrapersonal level to the international level.

6.5.1 Conclusive author reflections

From this research process, I noticed a lack of awareness and that there were limited resources about NVC. The more I read about NVC, the more I was tempted to explore more, and I had the desire to raise the awareness of NVC.

Based on my obtained knowledge, improved skills and changed attitude during my research on NVC, I may conclude that Rosenberg's NVC process is a simple, practical and compassionate approach that deserves a good deal of attention since humanity deserve peace. NVC can be treated as a peace initiative that can positively impact conflict transformation, achieving peace education aims. By nurturing ahimsa/nonviolence in the heart and while applying a unity-based worldview, the most crucial part of working with this process would be through determination and adequate practice to internalize the concepts, assumptions and elements of NVC.

If one asks my conclusion on NVC, I would say;

As social scientists, if we want to contribute to social change and peace as our ultimate goal, NVC may be a powerful source to be reviewed to resolve conflicts peacefully and as a tool to be connected with ourselves and recognize the power within us ourselves and change mindsets.

This research and practicing NVC during the research helped me easily see the link between NVC components. I see that everything starts with learning to use our highest form of intelligence, meaning observing what is alive in us right here, right now and observe with mindfulness. From the interpersonal level to the international level, if we recognize our true self containing ahimsa/nonviolence by birth, connect heart to heart with a unity-based worldview, and stop analyzing wrongness, there is room for everyone's need be met. When everyone's needs are met, we can then achieve positive peace.

If one asks me how I would describe NVC is one well-recognized sentence, I will choose to build on Celaleddin Rumi's saying, "Out beyond ideas of good-doing and wrong-doing, there is a field. I'll meet you there." This research made me really understand and internalize the meaning of Rumi's call. All along with the research, I came to the conclusion that NVC is aligned even beyond Rumi's call. If I wanted to find the most suitable alignment and definition for NVC, I may expand and update his saying as

‘Out beyond good, bad, right, wrong, reward, punishment there is a field. The name of that field is called compassion. The word of violence is not recognized in that field. That field is like a heaven on earth where human beings are recognized as nobles by birth, give and receive only from the heart filled with ahimsa with the freedom of choice since all hearts and world is ONE.

Suppose one ask me if it is possible to live in a heaven on earth. My answer would be ‘it is possible, and that depends on what is alive in you. If you want to make it possible, make your aliveness more alive.’

If one asks me to put all my learnings in a song lyrics, with the inspiration I got from NVC, I will sing my song with compassion;

MAKE PEACE WITH ONE

Hear the aliveness from the depths of my heart

Hear me out heart to heart

Conflict free

Make peace with yourself

Make peace with me

Make peace with ONE

You are my chi, my breath

You are whom I observe

You are the sole expression of my feelings

You are the mere of my needs

You are the request of love

You are me and you are ONE

Hear the aliveness from the depths of my heart

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- Yemenici, A. (2016). Peace education: Training for an evolved consciousness of non-violence. *All Azimuth: A Journal of Foreign Policy and Peace*, 5(1), 5-25.

ANNEX 1 - COURSE DESCRIPTION:

**Department of Political Science and International Relations
USKUDAR UNIVERSITY**

**PSIR 393 Fall 2021 Peace and Conflict Studies
Fall 2021**

Instructor: Prof. Dr. Havva Kk Arslan

Class time : Wednesday, 11.40-14.30

Office Hours: By prior appointment

E-mail: havva.kokarslan@uskudar.edu.tr

Course Description:

The course involves philosophical issues and problems in the study of peace. It introduces peace studies as an as an academic discipline, and the ethics of peace and war. It gives a survey of theoretical approaches and practical responses to the problems of conflict, violence and peace, together with associated concepts including stability, change, order and justice.

Class Procedure and Class Participation: Three hours of teaching per week. This consists of usually both lectures and discussion on the topic. The lectures aim to provide an introduction and a background to the discussion sessions. You are expected to have read the assignments ahead of time and be prepared to contribute to class discussion. During class discussions, try to be clear (speak simply), concise (make sure every word you say carries its weight and every idea adds to your argument), and logical (make sure one sentence follows from another and one statement follows from another.)

Attendance: Participation requires attendance at all class sessions. Your regular presence in class is necessary not only for fruitful discussions, but also for your comprehension of ideas in the class. **Attendance to the 70% of classes is required to qualify to take the final exam.** Students who do not fulfill this requirement will automatically receive an **F** as the course grade regardless of their scores in written exams.

Examinations and Grading: There will be one mid-term exam (30%) and a final exam (50%). Your attendance, participation to discussions, home assignments and possible presentations in class will make up the rest of 20%.

No make-up exams will be provided unless a health report or documentation of a reasonable excuse is presented. A make-up exam is not an option for any student who does not have an established record of class attendance. IF THERE NEEDS TO BE A MAKE-UP EXAM, IT WILL BE AN ORAL EXAM.

Honor Code: A strict honor code is enforced in the class. If a student is suspected of cheating on an exam, he or she will have to retake the exam. If a student is caught cheating, he or she will be given a failing grade for the course and the matter will be brought to the attention of the faculty disciplinary committee.

Course Outline:

Week 1 : 14 October 2020

Hi, hello, welcome!

Worldview and Peace Research Concept of Worldview

We will start the class by exploring the concept of worldview and the types of worldviews.

Individual Exercise: Explore your own worldview. Has it always been the same? Have you questioned your worldview, if yes, why and how?

Group Exercise: Create group engage them in the exploration of their own worldviews and the prevailing worldviews in their respective environments, etc.

Share your thoughts, questions, and the outcome of your personal and group exercises

Week 2: 21 October 2020

The Challenge of Becoming Critical Thinkers

This session will focus on the crucial need for ever-new modes of thought to adapt to new problems and situations in new and humane ways is ignored by most cultures and most schools.

Discussion Questions:

- How to survive in the world is a question that continually transforms itself? Accelerating change, increasing complexity, and intensifying danger sound the death knell for traditional methods of learning.
- How can we adapt to reality when reality won't give us the time to master it before it changes, again and again, in ways we can but partially anticipate?

Required Reading:

Richard W. Paul, Linda Elder, Critical Thinking (Book4You)

Week 3: 28 October 2020 Basic of PCS

In this session the interdisciplinary, cosmopolitan and normative character of peace and conflict studies will be discussed in the context of the field's expansion to incorporate conflict at all levels from the interpersonal to the international. Ideas about peace will be explored from a personal, cultural, religious and historical perspective.

Discussion Questions:

- What does peace mean to you? Why are you studying peace and conflict studies?
- How is peace conceived differently in different cultural and religious traditions?
- How do you define peace and conflict studies?
- How have ideas about peace conflict studies changed over the years?
- What are the basic ideas of peace?
- How was peace and conflict studies created as an academic discipline?
- What are the topics that this class will take up to learn peace and conflict studies?

Required Reading:

<https://www.radford.edu/content/cehd/home/peace-studies/about.html>

Handbook of peace and conflict studies, edited by Charles Webel and Johan Galtung. Barash, D. P., Routledge, 2007, pp.1-14.

Aydın, M. (2001), Barış Çalışmaları ve Çatışma Çözümü, pp. 5-48.

Week 4: 4 November 2020

Key Concepts in Peace and Conflict Studies: Conflict and Violence

We will look at the key concepts in peace and conflict studies. Especially, we will examine “conflict” and “violence.”

Required Reading:

Galtung, VIOLENCE, PEACE, AND PEACE RESEARCH

<https://www.radford.edu/content/cehd/home/peace-studies/defined.html>

Week 5: 11 November 2020

Are we natural born killers?

This session will include theories social identity theory, obedience to authority, moral disengagement and dehumanization. We will examine theories from biology, psychology, anthropology and other disciplines that attempt to explain the existence of human violence and aggression. A focus of discussion will be psychological explanations of identity-based conflict, mass violence and genocide.

Required Reading:

- Margaret Mead, “Warfare is only an invention – Not a biological necessity”
- Arendt, H. (1970) *On Violence*. London: Allen Lane, The Penguin Press.

Week 6: 18 November 2020

Basic human needs theory, peace and conflict

I will present the basics of basic human needs theory and we will look at conflict dynamics based on basic human needs theory. Then, we will analyze basic human needs approach to conflict resolution.

Discussion Questions:

- “What is human nature?” or “
- For what purpose(s) do we exist?”

Week 7: 26 November 2020 MID TERM EXAM

Week 8: 2 December 2020

Nonviolent Communication as Conflict Resolution Method and More

In this session we will focus on Marshall Rosenberg’s Nonviolent Communication components and essential qualities. The focus will be on why he had the need to create this language. What are the fundamental principles that NVC is based on.

Discussion Questions:

- Why do some people conduct compassionate behavior while others show violent act on the same occasion?
- What is violence and what are the roots of violence in our language?

Required Reading and Watching:

Marshall Rosenberg, Nonviolent Communication Language of Life, Paperback, 2003

Speak Peace in a World of Conflict: What You Say Next Will Change Your World
Paperback, 2005

Liv Larsson, A Helping Hand, Mediation with Nonviolent Communication

<https://www.youtube.com/watch?v=nWb2B2uPfMo>

Week 9: 9 December 2020

NVC : 4 Components Observation-Feelings-Needs-Request

In this session four basic components will be presented. The focus will be on observation and on the difference between observation vs interpretation.

Discussion:

- What is observation in NVC?
- Why is observation is important?
- How does it contribute to communication?
- How is it useful in conflict?

Week 10: 16 December 2020

NVC : Feelings and Needs

In this session the focus will be on feelings and needs. The difference between feelings vs thoughts and needs vs strategies will be presented. Practice related with needs will be done.

Discussion:

- Why are feelings and needs important in NVC?
- How does it contribute to communication?
- How is it useful in conflict?

Week 11: 23 December 2020

NVC : Request

In this session the focus will be on qualities of making requests. The difference between request and demand will be presented. How to make clear, doable requests will be practiced.

Discussion:

- Why request is important in NVC?
- How does it contribute to communication?
- How is it useful in conflict?

Week 12: 30 December 2020

The importance of empathy and honesty in NVC

In this session we will discover how honest expression and empathic listening with four components of NVC can be effective in communication and can prevent conflict. Description of empathy and honesty and practices about these will be done.

Discussion:

- Why empathy is important in NVC?
- Why honesty is important in NVC?
- How does it contribute to communication?
- How is it useful in conflict?

Week 13: 6 January 2021

NVC in Conflict Resolution

In this session the basics of Mediation with NVC will be presented. How it is used, what kind of steps are used during the process, the knowledge of key differentiations for navigating the conflict will be introduced.

Discussion:

- How NVC is approaching a conflict?
- Mediators role in NVC mediation?

Week 14: 13 January 2021

Student Presentation

ANNEX 2 – INTERVIEW QUESTIONS

Interview Guide

1) Information About the Interviewee:

Age _____

Gender _____

Ethnicity _____

Country of Birth _____

Mother Tongue _____

Religion _____

2) How do you think the understanding of the differences between Observation and Interpretation impact conflict transformation?

Comments: _____

3) How do you think the understanding of the differences between Feelings and Thoughts would impact conflict transformation?

Comments: _____

4) How do you think the understanding of the differences between Needs and Strategies would impact conflict transformation?

Comments: _____

5) How do you think the understanding of the differences between Requests and Demands would impact conflict transformations?

Comments: _____

6) How do you think that empathic listening would impact conflict transformation?

Comments: _____

7) How do you think that honest expression would impact conflict transformation?

Comments: _____

8) How do you think that ‘to be connected to the aliveness in us and other people’ would impact conflict transformation?

Comments: _____

9) How do you think that the role of "connection" would impact conflict transformation?

Comments: _____

10) After being trained on the Nonviolent Communication approach how do you feel about your judgment habits?

Comments: _____

11) After being trained on the Nonviolent Communication approach how do you feel about understanding your feelings?

Comments: _____

12) After being trained on the Nonviolent Communication approach how do you feel about expressing your needs?

Comments: _____

13) After being trained on the Nonviolent Communication approach how do you feel about requesting?

Comments: _____

14) Based on your learnings on Nonviolent Communication what are your thoughts about the practicality of applying the nonviolent communication approach in conflict transformation?

Comments: _____

15) Based on your learnings on Nonviolent Communication what are your thoughts about applying the nonviolent communication approach in your daily life?

Comments: _____

16) How do you think the nonviolent communication approach would serve to transform the conflicts at the international level?

Comments: _____

17) Based on your learnings on Nonviolent Communication how do you think the nonviolent communication approach would serve to transform the conflicts at the interpersonal level?

Comments: _____

18) Based on your learnings on Nonviolent Communication how do you think the nonviolent communication approach would affect your approach to International Relations/Political Science/Peace and Conflict studies?

Comments: _____

19) Based on your learnings on Nonviolent Communication how do you think the nonviolent communication approach would impact conflict transformation?

Comments: _____

ANNEX 3: LIST OF PARTICIPANTS

No. of Participant	Gender	Age	Area of Study	Ethnicity	Country of Living
Participant 1	female	20	3 rd grade IR and PS	Turkish German	Germany
Participant 2	female	21	3 rd grade IR and PS	Algeria	France
Participant 3	female	21	3 rd grade IR and PS and Psychology	Turkish	Turkey
Participant 4	male	26	3 rd grade IR and PS	Bozo	Mali
Participant 5	female	22	3 rd grade IR and PS	Nigeria	Nigeria
Participant 6	male	26	4 th grade IR and PS	Turkish	Turkey
Participant 7	female	21	3 rd grade IR and PS and Psychology	Turkish	Turkey
Participant 8	female	23	4 th grade IR and PS	Turkish German	Germany
Participant 9	female	22	3 rd grade IR and PS Child Development	Turkish	Bulgaria
Participant 10	female	22	3 rd grade IR and PS	Turkish	Turkey
Participant 11	male	24	3 rd grade IR and PS	Turkish	Turkey
Participant 12	female	20	3 rd grade IR and PS	Turkish	Turkey
Participant 13	male	21	3 rd grade IR and PS	Turkish	Turkey
Participant 14	male	22	3 rd grade IR and PS	Turkish	Turkey
Participant 15	female	22	3 rd grade IR and PS and Psychology	Turkish	Turkey
Participant 16	female	20	3 rd grade	Yoruba	Nigeria