Towards a Culture of Peace through Teacher Education

Handbook for Workshop Facilitators
Teacher Education for Peace in Middle Eastern Countries
Part I

Developed by Irma-Kaarina Ghosn
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"Peace education is the pedagogy of the brave"

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Irma-Kaarina Ghosn
This handbook is divided into two main parts. The first part introduces the key concepts identified by the local and regional consultants to be important in the local context. The material provides a brief overview of the concepts for facilitators with little previous experience in peace education. A list of recommended readings is provided for more in-depth study of the concepts. The second part of the handbook provides an outline and activities for training workshops and includes reproducible transparencies, handouts and sample activities.
Much of today's world lives in a culture of war, violence, and social inequity. Yet, violence is not innate in us. There is neither a biological basis for it nor is it genetically programmed into human nature. As a matter of fact, warfare does not occur in any other species but humans. Although Jane Goodall, for example, has documented some inter-group fighting among chimpanzees, we humans are the only species using tools specifically designed as weapons. The fact that war machinery has so radically changed over the course of human history indicates that warfare is a product of culture (Seville Statement on Violence, 1993). As Betty Reardon has put it, the culture of violence is ‘the aggregation of world views, ways of thinking and problem-solving that lead to the continuous use of violence’ and where ‘human inequality is assumed to be natural, and violence in the pursuit of social and political purposes is legitimised as necessary and inevitable’ (2001, p. 21). In other words, we are socialized into violence. Therefore, if there is to be any permanent change and a move to a culture of peace, the upcoming generation must be educated to establish and uphold a just and peaceful society. Such a society must be mindful of the innate worth of each human person and commitment to pursuing the common good in our increasingly multicultural and multi-faith, troubled world. The need for peace education is articulated in the UNESCO Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy. The urgency of realizing the goals outlined in the Declaration was reiterated in The Hague Agenda for the 21st Century, adopted in the Hague Appeal for Peace Civil Society Conference in the Netherlands in May 1999 (www.haguepeace.org). The Global Campaign for Peace Education (GCPE) launched at the Hague conference gave the stimulus for the TEPMEC project.

The Hague Agenda states:

> In order to combat the culture of violence that pervades our society, the coming generation deserves a radically different education - one that does not glorify war but educates for peace and non-violence and international cooperation…

and that

> A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflicts constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the earth. Such learning can only be achieved with international, sustained and systematic education for peace.

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1 This introduction is drawn partly from Ghosn, I. (2003). "Teacher education for peace in the Middle Eastern countries". Proceedings of UNESCO Conference on Intercultural Education (unpaginated CD-Rom), June 2003, Jyvaskyla, Finland
In order to provide such systematic education in schools, teachers need thorough knowledge of the issues involved. Human rights, gender issues, conflict in its different forms, sustainable development, disarmament and alternatives to war and violence are just some of the crucial issues that TEPMEC aims to address in training teacher trainers and teachers who will eventually teach primary, secondary and tertiary level students. In the words of the 21 co-signatories of the Seville Statement on Violence (1993), "Just as 'wars begin in the minds of men', so does peace settle there. The same species who invented war is capable of inventing peace. The responsibility lies with each of us."

The TEPMEC project addressed specific issues related to the multi-faith, multi-ethnic population in the Middle East. The regional program brought together teachers at all levels to explore human rights and peace education, using the 'train-the-trainer' model, which is the most feasible way to reach large numbers of teachers and their students in a relatively short period of time. At the same time, TEPMEC has the ambitious goal of institutionalizing peace education in the participating countries by enabling incorporation of the developed materials and pedagogy into the existing teacher education programs, thus also assuring sustainability.

In terms of content and context, a rich array of peace education curricula is available, the majority of which, however, has been developed in the West and, thus, represents a Western orientation to issues. Understandably, these curricula also make use of pedagogies familiar in North America and Europe, for instance. But there is a danger that such foreign programs may be rejected entirely if an attempt is made to 'transplant' them into a context where they conflict with the prevailing values, educational goals and pedagogy (Ghosn, 2004). If the first impression of a given program is negative, any further attempt to introduce other similar programs may be undermined. It is of utmost importance that any peace education program is context-sensitive from the outset, addressing specific issues relevant in that context and in ways that meet the needs and expectations of those involved. This was one of the key concerns in the project.

TEPMEC involved university professors, school principals, curriculum developers, and senior teachers, who, after the training workshops and pilot testing of the materials and approaches introduced the concepts to teachers in their respective institutions, providing them with substantive knowledge about peace and justice issues as well as teaching techniques and strategies in line with peace education philosophy and goals. The underlying premise was that if each trainer reaches only ten teachers in their school or university, a group of thirty trainers will be able to reach 300 teachers. These teachers, in turn, will introduce the concepts to their students and colleagues. While in some contexts, it may be possible to introduce into school curricula separate courses on the various issues of peace education, it is not necessarily the case in many situations. Therefore, TEPMEC focuses on infusing peace education topics into the existing curriculum subjects while also providing teachers with tools to accomplish that. In some cases, extra-curricular options might be available.

The traditional teacher-centered, transmission-oriented approach to teaching cannot successfully promote the skills and attitudes necessary for a culture of peace: empathy, tolerance, respect for diversity (of beliefs, values, opinions, abilities, etc.), global citizenship, non-violent conflict resolution, and democratic participation. Therefore, the TEPMEC
approach to training emulates the approach envisioned by one of the foremost peace educators, Professor Betty Reardon, the author of many peace education works, such as Educating for Human Dignity (1995), Tolerance-The Threshold of Peace (1997), and Education for peace in the gender perspective (2001). Strategies frequently employed in peace education, regardless of participants' age and/or background, include pair-work, small group discussions, role-play and visualization tasks. Role-play gives participants a more concrete feel of the situation that what is possible in abstract analysis. It also helps develop perspective-taking skill, which is an important aspect of empathy; in role-play, participants are required to consider different viewpoints, often very diverse. The ability to imagine and to visualize is an essential skill that we need if we are to envision a better, more peaceful world than the one we are living in now.

Participants in the workshops explore peace education pedagogy, which involves participatory, engaged learning, consultation and collective decision-making, and which develops the capacities essential to global citizenship through participatory and consultative processes. Debriefings after each activity enable participants to reflect on the value of the approach and jointly formulate pedagogy appropriate to their unique situation while maintaining a clear vision of the universal values of peace education: inherent human dignity of every human person and the responsibility of individuals as global citizens (Reardon, 1995). In this process, participants are involved from the beginning of training in active exploration of the topics and approaches. The training program, in other words, evolves, based on the participants' needs and priorities while maintaining focus on the key peace education issues throughout.

The workshop sessions address three areas:

1) core concepts and issues in peace education;
2) regional/local perspectives and needs; and
3) peace education pedagogy and approaches.

The initial TEPMEC project consisted of four workshops. The planning conference, facilitated by Professor Betty Reardon, was held in September 2002 at the Lebanese American University in Byblos with representatives from universities and NGO's in Lebanon, Jordan, and Turkey. In this conference, which was supported by a grant from the Cleveland Dodge Foundation, the project plan was formulated, general regional concerns were identified, and possible training materials were explored. In 2003, The Institute for Peace and Justice Education secured a grant from the United States Institute for Peace to carry out the project. The first 5-day workshop round, attended by thirty Lebanese educators, was held in the spring of 2004. This group of educators then returned to their respective institutions to introduce the materials and methods to classroom teachers, many of whom immediately introduced some of the materials to their students. In the fall 2004, they gathered for another workshop to report about their experiences and revise and adjust some of the activities and materials. This handbook was then compiled, edited and translated into Arabic and launched in summer 2005. A Turkish translation is expected to be available in the near future.

The handbook describes the processes and outcomes of the training carried out in Lebanon with input and feedback from Jordan and Turkey. It presents an outline for a 5-
day introductory workshop on fundamentals of peace education, with reproducible transparencies and handouts, as well as a sampling of materials that the participants found particularly appropriate.

The Institute for Peace and Justice Education welcomes feedback and comments on the material, which can be accessed in electronic format through www.lau.edu.lb/Institutes, and which will be adjusted from time to time. We also welcome materials, lesson plans, electronic links, etc. that will enable us to better serve the field of peace and justice education in the region. Particularly welcome are accounts of how the materials in this manual have been received by teachers and students in different regions of the Middle East.
UNDERSTANDING PEACE EDUCATION

The same species that invented war is capable of inventing peace.

The Seville Declaration

This section provides a brief background to the concepts addressed in the workshops.

Peace studies involve three main strands: peace research, peace education, and peace action. According to Hicks (1981), early peace research was primarily concerned with the East-West tensions, the Cold War and prevention of World War III. This narrow past-and problem-based focus, with emphasis on averting war and violence, shifted gradually, during the 1960s and 1970s toward more future-focused research on solutions and concern with the indirect, structural violence built into social, political and economic structures.

Transparency 1.1 shows Hicks’ (1984) representation of a holistic view of peace as it developed in the late 1970s and early 1980s. Rather than viewing peace as mere absence of war-or negative peace- researchers began to examine the indirect, structural violence and the social change necessary for positive peace to be realized. In the 1970s, Johan Galtung, a leading peace researcher, identified five problems regarding peace: violence and war; inequality; injustice; environmental damage; and alienation. From these problems, five values emerge that underlie peace: non-violence; economic welfare; social justice; ecological balance; and participation. In other words, violence may be direct, as in war, but there can also be indirect, structural violence, psychological violence, and violence against the environment. Transparency 1.2. illustrates the different forms and levels of violence. The absence of war and/or direct violence is merely negative peace as long as oppression, injustice, and human rights violations are present. Positive peace implies social justice, positive interpersonal relations, appreciation of diversity, participation of all in common affairs, and harmony with the natural world. Peace research today is carried out in many universities around the world.

In Transparency 1.3, we see how peace may be experienced at a personal, group, national, or global level. While the concentric circles seem to ripple outward from the core of inner peace, the connections between the circles ought to be viewed as reciprocal and mutually interactive relationships, one level both influencing and being influenced by the others. As one of the participants in the TEPMEC workshop suggested, peace may also be felt at a spiritual level, meaning harmony not only with all creation but also the Creator.
Characteristics of peace education

Peace work extends throughout our everyday life; in our everyday doings or non-doings we are witnesses to our personal convictions. Even the smallest act of peace work is not in vain, be it that our goal is incredibly far away as yet.

Helena Kekkonen, 1997

'Peace education' as a term is surprisingly controversial, meaning different things to different people. To some, it may connote a subversive political agenda while to others it conjures up images of hippies and 'flower children'. Yet others may perceive it as being used to foster subservience and unquestioned submission to the authority. Peace education is none of that. The following excerpt from Learning to Abolish War. Teaching Toward a Culture of Peace (Hague Appeal, 2002, p. 19-20, emphases added) outlines the scope and purpose of peace education as it is understood in the context of this project:

An alternative peaceful future is defined not only as the absence of open hostilities, or negative peace, but as the presence of peacemaking processes and conditions likely to ensure a secure, durable, positive peace. It implies a state of wellbeing, a dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural, is minimized. Comprehensive peace education is rooted in this holistic, dynamic view of peace and is explicitly value-based. Two core values of comprehensive peace education are nonviolence and social justice. These values underlie and are defined through all processes of peace learning. A value such as nonviolence is manifested through other values such as respect for human rights, freedom, and trust, while social justice is realized by values such as equality, responsibility, and solidarity.

Peace education, as we approach it, included the development of peacemaking values, skills, and knowledge. Peace education alone will not achieve the changes necessary for peace. Rather, it prepares learners to achieve the changes. It aims at developing awareness of social and political responsibilities, guiding and challenging learners to develop their own points of view on the problems of peace and justice. It encourages them to explore possibilities for their own contributions to resolving the problems and achieving a culture of peace.

Therefore, peace education, as promoted by TEPMEC, aims at developing in learners the capacities of critical thinking and 'questioning of the existing structures, norms, and values' and the readiness to 'challenge the structures of the war system...' (op cit, p. 20).

Betty Reardon has characterized peace education as follows (conference notes):

1) Peace education is always normative and never value-free. For example, all human beings, by the fact that they are human, are endowed with basic human dignity and have inherent self-worth, regardless of gender, age, race, color, religion, socio-economic class, and intellectual and physical ability. This is one of the central value judgments of peace and human rights education.

2) Peace education is problem-centered, hence inquiry-oriented. Concerns are rooted in the core problematic of violence, be it
   • organized (e.g. war, genocide, terrorism);
   • structural (e.g. economic deprivation, systematic discrimination/exclusion, oppression);
- political (e.g. authoritarian rule and repression/denial of political participation);
- cultural (e.g. racism, sexism, ethnocentrism, ableism);
- environmental (e.g. resource abuse, pollution of water and air, degrading of soil).

3) Peace education is conceptual, dealing with germinal ideas.

4) Peace education is holistic and multidisciplinary, focusing on interrelatedness of problems and systems. It links theory (challenging the dominant paradigms), pedagogy (promoting engagement for development of capacities and communities), and action (for personal, structural, and cultural transformation).

5) Peace education is ecological, taking the living systems approach.

Ian Harris (1988), another prominent peace educator of our time, outlines the goals of peace education as follows:

**Students will:**

1. Recognize peace is more than the absence of war and gain a broader understanding of peace as respect for life of all living organisms.
2. Recognize their fears.
3. Be aware of the amount of economic investment allocated on weapons.
4. Be aware of the presences of inequality among societies and their underlying reasons and gain new perspectives on violence and war based on this new awareness.
5. Learn to resolve conflict constructively.
6. Envision how a new societal structure can be realized within the framework of peace.
7. Learn how to deal constructively with anger, and learn different ways to be peaceful under emotionally challenging times.
8. Understand the concepts of human rights, equality, social justice and non-violent ways to resolve conflicts.
9. Gain self-respect and acceptance and develop skills of critical thinking, communication, empathy and ethics.
10. Develop awareness of the presence of violence in various environments and its impact, as well as of alternative ways to violent behavior.

To sum up, peace education, in essence, is building in learners the skills and capacities that enable them to effect positive social change in their communities and the world.
The rationale for bringing peace education into the classroom is based on the general aims of education. Educational aims expressed in most national curricula include references to developing in learners rational and critical thinking, tolerance and respect for others, and skills of citizenship in the nation and the wider world. *The New Framework for Education in Lebanon* (1995), for example, includes the goals of learning responsibility, moral and ethical commitment, and developing cultural openness, critical thinking, intercultural understanding and appreciation, and ability to work with others. Such goals are clearly aligned with the aims of peace education. In addition, school functions as a significant agent of socialization, and the hidden curriculum can nurture democratic values, dialogue, cooperation and tolerance. In contrast, it can also promote social hierarchy, excessive competition, and limit active learner participation.

Peace education, as education in general, is socially directed and has its roots in some social intent. It is absolutely necessary to remain conscious of the social purposes we want peace education to serve, the central problematic being violence in its different forms. Beginning from the value-base of peace, human rights, and democracy, we need to identify the social problems we wish to address and then determine the relevant educational goals. In other words, who is to learn what for the society to overcome the problems identified?

Figure 1 (Transparency 1.4) shows some of the problematics and goals of peace education in the Middle Eastern context as identified by TEPEMC regional advisors and the consultants within a conceptual framework of the three core values, peace, human rights and democracy.
## Social Goals and Problems: A Conceptual Framework

<table>
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<tr>
<th>Value Concepts</th>
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<th>Problems</th>
<th>Approaches</th>
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<td><strong>Peace</strong></td>
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<td>Physical, structural and psychological violence</td>
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<td>Just and caring classroom environments</td>
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<td>Gender equity</td>
<td>Sexism, racism, ageism, ablesim</td>
<td>Inter-faith dialogue and meetings with 'the other'</td>
</tr>
<tr>
<td></td>
<td>Tolerance of and appreciation for diversity (of opinion, religious beliefs, race, socio-economic status, ability)</td>
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<td>Exploitation of domestic workers</td>
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<tr>
<td><strong>Democracy</strong></td>
<td>Citizenship (awareness, knowledge, skills, attitudes)</td>
<td>Militarized structure of schooling</td>
<td>Critical thinking, problem-solving</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dogmatic, authoritarian approach to education</td>
<td>Student participation in governance (student councils; children’s parliament)</td>
</tr>
</tbody>
</table>
Prejudice and Tolerance

*If we want to cultivate a true spirit of democracy we cannot afford to be intolerant.
Intolerance betrays want of faith in one's cause.*

Mahatma Gandhi

**Prejudice**

'Prejudice' comes from the Latin word praejudicare and means 'to judge before hearing or before full and sufficient information' (Merriam Webster's Collegiate Dictionary) and is usually defined as a negative attitude toward an individual or a group. Prejudiced beliefs either arise from simplistic, stereotyped perceptions about a group, often due to limited knowledge or contact, or are based on tradition and 'folk wisdom'. The stereotyped perceptions we form about a given group will influence our attitude toward that group, and a prejudiced attitude influences our behavior toward the subject of our prejudice. For example, negative prejudice often results in avoidance of 'the other':

\[
\text{STEREOTYPE} \rightarrow \text{PREJUDICE} \rightarrow \text{EXCLUSION/ OPPRESSION}
\]

(perception) \quad (attitude) \quad (behavior/ action)

An interesting experiment reported from the UK illustrates our tendency to avoid 'the other'. When researchers removed from some public toilets the male/female signs and replaced them with signs 'We' and 'The others', people were seen cueing at the 'We' doors while no line formed in front of the stalls with 'The other' sign. Interestingly, we do not usually perceive ourselves as 'the other'. People also tend to exclude from the 'in-group' those about whom they hold prejudiced beliefs. For example, the students of the ethno-religious majority group might exclude minority students from games or sports activities.

At its worst, prejudice enables moral exclusion, described by Susan Opotow (1990; emphasis in the original) as occurring 'when individuals or groups are perceived as outside the boundary in which moral values, rules, and considerations of fairness apply'. This psychological process makes it possible for us to distance ourselves from 'the other' to the extent that we find it acceptable to discriminate, oppress, and even eliminate by violence 'the other'. Moral exclusion has made possible slavery and genocides. Transparency 2.1 shows the cycle of prejudice and discrimination.

A prejudiced attitude or belief may also be positive. For example, generalizations we make about our own group tend to be more positive than generalizations we make about other groups. Similarly, we might find it difficult to believe or recognize negative things about our own 'in-group'.
'To tolerate' also has its roots in Latin, where toleratus and tolerare imply to endure or to put up with. Merriam Webster's Collegiate Dictionary gives one meaning of 'tolerance' as 'a sympathy or indulgence for beliefs and practices differing from or conflicting with one's own', and 'the act of allowing something.' These definitions of tolerance are not sufficient in interpersonal relationships in our increasingly diverse world. Drawing an analogy to marriage, William Bennett, a known intercultural educator, points out that we are bound to the diversity of the global village; divorce is not possible, as there is no place that would be only for 'those like me' (videotaped lecture). In the context of the marriage analogy, the dictionary definitions of tolerance prove, indeed, lacking. It might not be a very good idea that during a romantic candle lit dinner to celebrate your engagement or wedding anniversary, you announce to your partner: 'My dear, during these years, I have really come to tolerate you.' The following definitions of 'tolerance' are more comprehensive:

In its most simple and fundamental form, tolerance is according to others the right to have their persons and identities respected (Reardon, 1997).

Tolerance is intentional self-restraint in the face of something one dislikes, objects to, finds threatening, or otherwise has a negative attitude toward-usually to maintain a social or political group or to promote harmony in a group (Vogt, 1997).

Tolerance is support for the equal rights and liberties of others (Corbett, 1982).

However, as Betty Reardon points out in her Tolerance--the threshold of peace (1997, p. 19):

Tolerance is but the beginning, the first stage in a longer, deeper process of developing a culture of peace. It is the minimal essential quality of social relations that eschew violence and coercion. Without tolerance, peace is not possible. With tolerance, a panoply of positive human and social possibilities can be pursued, including the evolution of a culture of peace and the convivial communities that comprise it.

It has been posited that tolerance can be learned both directly and indirectly, through socialization and instruction. Intergroup contact and civic education are direct forms of teaching tolerance, the former representing socialization and the latter instruction (Vogt, 1997). Many researchers argue that indirect teaching of tolerance is more effective than direct teaching. The hidden curriculum of the school, the values reflected in interpersonal relationships, the approaches to discipline, and the attitudes modeled by the adults in the school can all either nurture or hinder the development of tolerance. (A good reference on the indirect and unintentional outcomes of schooling is The Moral life of schools by Jackson et al, 1993.)

While there are contradictory claims about the effectiveness of direct teaching of tolerance in schools, there are some social indicators of signs of tolerance, whether in school or the society at large, outlined by Betty Reardon (1997, p. 24). They include, amongst other things:

absence of racial, ethnic and gender epithets; equality among people and equal access to opportunities for all groups; social relations based on mutual respect for the human digni-
ty of all; democratic processes with equal opportunity; the dignity and rights of minorities and indigenous people are respected and intentional space is provided for majority-minority group exchanges; sensitivity to the historic consequences to all concerned is demonstrated in observing historical events and national holidays; all cultures of the society have opportunities to celebrate their traditions; all are free to observe the practices of their religious faiths so long as the rights and integrity of others are respected; solutions to public problems and controversies are co-operatively sought by all groups; inter-ethnic and inter-religious dialogues on common problems and group relations are part of the community discourse.
Compassion and non-violence help us to see the enemy’s point of view, to hear his questions, to know his assessment of ourselves. For from his view we may indeed see the basic weaknesses of our own condition...

Martin Luther King, Jr.

Conflict exists everywhere; in the home, the school, the university classroom, the community, the nation. While we tend to associate conflict with violence, conflict is not inherently negative; rather it is a natural part of life affecting all of us and affording us with important learning opportunities-provided we know how to deal with conflict constructively. Viewed positively, conflict can be a way to transforming relationships and the social structures that pose obstacles to realization of human rights and a culture of peace and nonviolence. (See John Paul Lederach's writings at www.intractableconflict.org)

Origins of conflict refer to who it involves (Transparency 3.1). Intrapersonal conflict is an internal conflict within an individual's conscience while interpersonal conflict involves two or more individuals. Examples include conflicts between parents and children, spouses, student and teacher, and employee and supervisor. Intragroup conflict happens within a group, such as a family unit, a sports team, a political party, an organization, etc. while intergroup conflict involves two or more groups, including nations. A global conflict, such as World War II, impacts the wider world.

Source of conflict refers to its cause, in other words, what the conflict is about. A number of different frameworks have been developed about the sources of conflict by different theorists. For example, conflicts arise about the following:

1) Resources/interests. Scarcity of resources often results in conflict over control and access, the ‘water wars’ in the Middle East being an example. Possession of resources, such as oil, is another resource conflict. Territorial conflicts are familiar resource conflicts from around the world. Conflicts over limited parking space or choice seating are also examples of resource conflict. Time is another resource that may cause conflicts.

2) Physiological/psychological needs. There are several human needs that can cause conflicts if not met. They include the need for shelter and food, need to belong, need for power, need for freedom and security, need for identity, and need for fun.

3) Beliefs and worldviews. Clash between two radically different worldviews or beliefs may result in conflicts that are very difficult to resolve. Political ideologies, religious beliefs and moral positions (e.g. on capital punishment, abortion, etc.)

Quite often, a conflict involves more than one type of source. For example, the seemingly intractable Israeli-Palestinian conflict can be related to both resources (limited territory) and identity and freedom (needs). Similarly, the much reported conflict in the USA between logging companies and environmentalists has more than one source. While the logging companies want the timber (resource), the environmentalists want to preserve the...
resource for the long-term benefit of humans (needs; worldview).

A distinction can be made between a genuine conflict, involving a dispute over interests, needs or values, and pseudo-conflicts and latent conflicts. Pseudo-conflicts result from misunderstandings, different perceptions of a given situation, and miscommunication. They can be resolved by improved communication that will enable the disputing parties to identify their needs and interests and have them satisfied. These conflicts are also sometimes referred to as ‘unnecessary’, as opposed to the ‘genuine’ conflicts described above. Latent conflicts may not appear to be conflicts as no open disagreement or dispute has occurred. The parties may either not perceive the presence of a conflict or be powerless to confront the situation. However, latent conflict is not uncommon and, if left unresolved, may grow and become destructive.

Obstacles to non-violent conflict resolution

The attitude we have toward conflicts influences our ability to resolve them. The four common attitudes to conflict described below are summarized from Soriano’s (2001) easy-reading document Education in and for conflict (on-line):

1. **Competition** (I win/you lose) is one of the common approaches to conflict (at least in the Western cultures). As in any competition, the surest way to win is to make sure the other party loses. In a worst-case scenario, the other party is eliminated. This approach is common in conflicts where the relationship between the parties is not very important.

2. **Submission** (I lose/you win) is perhaps even more common approach to conflict than competition. However, it is also an unhealthy approach in that the submissive party will not only fail to have their needs met but may destroy themselves in the process. This approach is common in conflicts where maintaining the relationship between the parties is important, such as in marriage, for example.

3. **Avoidance** (both lose) will not eliminate conflict; conflicts never disappear on their own, although they may remain latent even for a long period of time.

4. **Cooperation** (both win) model is the one that conflict resolution training aims at. In cooperating, both parties will have their needs met without having to compromise on fundamental points. It is, however, very difficult in most conflict situations to reach full cooperation.

When full cooperation is not possible, but the parties consider their objectives as well as their mutual relationship important, negotiation provides a way for the parties to try and win their most important points while giving up on some of the less important points. In a successful negotiation, both parties feel that they have won on their main points.

Emotions often hinder interpersonal conflict resolution. We may fear the other party’s authority or their physical/psychological ability to hurt us. Pride is another emotion that may hinder conflict resolution; we wait for the other party to make the initial move when we feel that ‘they started it’. We may have difficulty controlling our anger and refuse to face the other party. Anger will also prevent us from seeing the conflict objectively and can fuel
our desire for revenge (Nario-Galace, 1999).

Culture is always an integral part of any conflict, whether directly or indirectly, because culture shapes our beliefs, our judgments and our relationships. In multicultural societies, the differences in the ways we have been socialized regarding interpersonal communication, gender, authority, and, indeed, regarding conflict itself, may escalate the tension between the conflicting parties (see e.g. LeBaron at www.intractableconflict.org). Cultural conceptions about honor, shame, loyalty, privacy, authority and obedience all have a major impact on what will constitute a satisfactory outcome for each party.

Reaching a mutually acceptable solution requires a sincere desire to seek a solution to the problem through collaboration with the other party. This implies the willingness and ability to communicate honestly and respectfully. Elise Boulding, one of the leaders in the field of Peace Education, has identified listening as ‘the beginning of peace,’ because good listening enables dialogue, which, in turn helps improve relationships and build trust between the parties. The following dialoguing tips are gleaned from Johnson and Johnson (1995) and Fisher and Stone (1990):

1. State our needs, interests and feelings truthfully, without judging, blaming or humiliating the other party.
2. Maintain focus on the issues, not on the individuals.
3. Listen carefully to the point of view and feelings of the other party, asking clarifying questions to make sure we truly understand the other person’s ideas.
4. Demonstrate our understanding, both verbally and nonverbally.
5. State our intentions to reach a mutually acceptable solution.
6. Look for solutions that are fair to both sides.
The violation of human rights is one of the root causes of war. These violations include the denial of economic, social and cultural rights, as well as political and civil rights. (The Hague Agenda, Themes, P. 5). Yet, Article 1 of the Universal Declaration of Human Rights states that ‘All human beings are born free and equal in dignity and rights.’ As humans, we are all endowed with the same fundamental innate worth, regardless of our race, color, gender, ethnicity, or religious beliefs. Each one of us is also a whole person, with physical, mental, aesthetic and spiritual facets (Reardon, 1995), as well as moral and emotional facets. A good society provides means for each individual to develop their whole person: their physical, mental, aesthetic, spiritual, emotional and moral capacities. In a good society, both individual and group rights are actively recognized and there is a reciprocal relationship between the rights and responsibilities.

Although we now associate human rights with the Universal Declaration of Human Rights, the concept has its roots in the fundamental human needs and its emergence as an ethical value is traceable in all world religions (Educational Center, 2000). Because cultures differ widely, the expressions this value takes also vary, but the concept of human dignity and integrity is universal. In her seminal work, Educating for Human Dignity, Betty Reardon (1995, p. 5) presents a holistic values approach to the field of human rights. She sees human dignity and integrity as being at the core of ‘the ethical system comprising the social values that are the essence of human rights,’ with five values arising from this core concept and forming the basis for the concepts of human rights: freedom of person, economic equity, equality of opportunity, democratic participation, and sustaining and sustainable environment arising from this core value. These values, which suffuse human rights education, are also interrelated and inseparable. A holistic approach to human rights concerns not only individual rights but also group rights.

A holistic approach to human rights ensures both rights within societies for people, and at a universal level. Economic equity within a state and between states points out to the importance of satisfying and securing the needs of peoples. A sustaining and sustainable environment links development of a community, a group or an individual with their environment. An individual, conscious of his/her own dignity and his/her own rights, should, through civic education, care for similar rights for neighbor, community and nation. (Educational Center 2000, p. 31)

Drawing on the United Nations Document, Guidelines for National Plans of Action for Human Rights Education, the Human Rights Education Network has proposed a developmental and conceptual framework of human rights education that encompasses all levels of formal schooling:

- In early childhood (ages 3-7), human rights education goal is respect for self and others, including parents and teachers, and the key concepts include self, community
and responsibility. Fairness, self-expression and listening skills are practiced. Specific human rights problems at this level are unfairness, hurting others emotionally or physically, racism and sexism. Classroom rules, family life, community standards guide the education standards while Convention of the Rights of the Child is a valuable instrument.

- In later childhood (ages 8-11), the goals of human rights education include social responsibility, citizenship and distinguishing between wants, needs and rights. Individual and group rights, freedom, equality, justice and rule of law, government, security and democracy comprise the key concepts. Fairness, valuing of diversity, distinguishing between fact and opinion, and school and community service and civic participation are practiced. Specific human rights problems appropriate at this level are prejudice and discrimination, poverty and hunger, injustice, ethnocentrism and passivity. Education standards can be derived from UDHR, history of human rights, local and national legal systems, UNESCO and UNICEF.

- In early adolescence (ages 12-14), knowledge of specific human rights is the goal, with key concepts including international law, world peace, world development and political economy, world ecology and legal and moral rights. The skills practiced are understanding diverse points of view, citing evidence and support of ideas, gathering information and doing research, sharing information and doing community service. Specific human rights problems identified at this level include ignorance, apathy, cynicism, political repression and colonialism/imperialism, economic globalization and environmental degradation. Standards and instruments include UN covenants, UNHCR, elimination of racism, elimination of sexism, regional and local human rights conventions and NGOs.

- Older adolescents (ages 15+) and adults should have knowledge of human rights standards and be able to integrate human rights into personal awareness and behaviors. Moral inclusion/exclusion and moral responsibility/literacy are the key concepts. Participation in civic organizations, fulfilling civic responsibilities, civic disobedience and community service and action are exercised. Specific human rights problems to be addressed include genocide and torture, with Geneva Conventions, specialized conventions, and evolving human rights standards provide guidance.
In English, a distinction is made between *citizen* and *subject*, 'citizen' being preferred 'for one owing allegiance to a state where in which sovereign power is retained by the people, while 'subject implies allegiance to a personal sovereign such as a monarch' (Merrian Webster's Collegiate Dictionary). In Arabic, the word *muwaatin* translates into both subject and citizen. Citizenship (*muwaatana* or *muwaatinyya*) is generally understood as a person’s *status* in relation to a nation state. Citizenship, however, must be understood to be much more than a status, involving also feelings about belonging and engagement in the *practice* of citizenship (Osler, 2005), a relationship that Lister (1997, p. 196) sees as 'a dynamic one which is fired by the notion of human agency'. The status of citizenship implies both certain rights and obligations, such as voting and paying taxes, and as Osler (op cit., p. 12) notes, 'there is a clear-cut distinction between those who have this status and those who do not.' However, having the status of a citizen does not necessarily translate into feelings of belonging and engagement. For example, recent research indicates that 'Arab youth suffer from frustration, alienation, and the absence of political, cultural and intellectual influence' (Darwish, 2002, p. 11). While this may be traced, in part, to the political systems in the region, the educational system also contributes to these sentiments. Education for citizenship aims at fostering the knowledge, skills and capacities citizens need in order to actively engage in public life and participate in the democratic process.

I have drawn (Ghosn, 2002) an analogy between participatory citizenship and sports: Citizenship is not a spectator sport, but an active, dynamic construct, a team sport where every player has to make a contribution in order for the team to have a chance at a winning play. To stretch the sports analogy a little further, one can read about the rules of a game, study them—even memorize them—then sit down to enjoy the game and critique the performance of the players. However, with this preparation, one will remain a mere spectator; the only forms of participation available will be either cheering, booing, or running a commentary. Although this preparation may enable one to become even a sports commentator—perhaps even a referee—it does not mean that one will be able to join the players in the field. For that, one must not only know the rules, but must also have extensive practice, often for years, if championship games are the target. Citizenship is much more than awareness of one's rights and responsibilities—the rules of the game—and more even than what is traditionally covered in civics courses.

Citizenship is about everyday participation in the society and is therefore concerned with 'the attitudes, moral codes and cultural values that inform behavior' (CCSE). It is about effective participation, which implies empowerment and access. 'To achieve these, people must be equipped with relevant skills, knowledge, understanding and values' (ibid). Education for citizenship, according to Osler and Starkey (1996) combine civic education (public principles) and moral education, which is about personal decisions.
The Center for Literacy Studies in the USA identifies the following skills of citizenship (Bell, 1997, p. 9):

1) Becoming and staying informed, which implies the ability to identify problems and community needs and to recognize community's strengths and resources. It implies also understanding of how the political, economic and social service systems operate, and knowing how to identify diverse sources of information and interpret and analyze it.

2) Forming and expressing opinions and ideas require a sense of self that reflects one's history, values, beliefs and roles in the community. One must be able to listen to the experiences and ideas of others and learn from them and communicate one's own ideas and opinions clearly for others to understand. One should also be able to reflect on and re-evaluate one's opinions.

3) Citizens in a democracy need to be able to work together, getting involved in the community and mobilizing others to get involved. This implies respecting others and valuing diversity of ideas, opinions and beliefs. It also implies the ability to participate in group processes and engage in creative, non-violent conflict resolution.

4) Finally, citizens should be able to take action with the aim of strengthening their communities. This means to be willing and able to help others and exercise one's human and legal rights, fulfill one's civic responsibilities, as well as influence decision-makers, holding them accountable. In other words, citizens should be leaders in their own communities.

The learning and practice of the skills of citizenship must begin in childhood, complemented with continuous modeling of the desirable values by the significant adults in the child's life. In addition to awareness of one's rights and responsibilities, and the knowledge of how these can and should be carried out, citizenship in the nation, as well as in the world, requires a sense of shared responsibility, a readiness to act and willingness to put one's personal gain aside for the common good and a sense of a just social order.

While the school curricula in the region all incorporate civic education, studies have shown the ineffectiveness of civic education courses in teaching tolerance and other civic values (e.g. Ehman 1980, Langton & Jennings 1968, Remmess 1963, Torney, Oppenher & Farnen 1975, Serow 1983). In the case of the Arab world, including Lebanon, the curricula are rigid and isolated from the context of the learners' real-life environment, with learning by rote still being the norm (Darwish, 2002). Official civic education programs often concentrate on the theoretical aspects of citizenship, being thus analogous to preparing an audience for a spectator sport. To be effective, civic education curriculum must be complemented with action-oriented programs that will involve children and youth in activities designed to help them to internalize a personally constructed (not externally imposed) sense of civic responsibility.

The skills and attitudes of participatory democratic citizenship are best acquired in a democratic school. But what does a democratic school look like? Just as the word 'peace' carries many different meanings, so does the word 'democracy'. As Lynn Davies (2002, p. 87) points out:
When the term 'democratic' can be used in the title of, for example, a large range of political parties in various parts of the world, some of which appear more repressive than participative, it becomes clear that the word can become meaningless unless attached to certain sets of conditions and conditionalities. 'Western democracy' can be equally viewed with suspicion by developing countries, or by countries with different religious bases, who see it as a code for permissive, subversive or sacrilegious in intent. Because the ideal of democracy carries with it, by definition, the seeds of flexibility and openness, it becomes equally open to use and abuse as a label.

Betty Reardon has provided a list of indicators of tolerance in a school environment, and, similarly, we can develop indicators for democracy in schools. Although the aim of this handbook is for the participants in their own context to develop such indicators, the following five areas from Davies (2002, p. 89) provide a useful guide when thinking about what a democratic school context might mean:

**Structure**: Presence of school council; number of elected and rotating positions; presence of system of grievance procedures; presence of student newspaper or bulletin.

**Decision-making**: Number of decisions taken by School Council actually implemented; number of people involved in major decisions; proportion of rules decided by the students; instances of group decision-making.

**Practice in democracy**: Number of questions raised by students during a lesson; number of people using grievance procedures; instances of pupils choosing to work co-operatively; instances of open negotiation and compromise over running of school; presence of real or mock elections and referenda.

**Autonomy and taking responsibility**: Number of students voluntarily using library or resource center; number of students suggesting work to be done; number of students and staff organizing extra-curricular activities; community work, community change.

**Preparation for active citizenship**: Staff knowledge of contemporary political scene, structure and leaders; students’ knowledge of above; student confidence and ability to express opinions; number of students articulating their concerns.

### Global Dimension of Citizenship

In our increasingly global world, education for citizenship must include a global dimension; a sense of shared responsibility for the global planetary stewardship, and, ultimately, a vision for a better future, a future where each nation's future is ever more closely linked to that of the others on the globe.

Perhaps the younger generation know instinctively what it is to be a global citizen, because that is what they are. Schools need to foster their knowledge and understanding of other countries throughout the curriculum-always remembering that the young can teach their elders too (*Times Educational Supplement* editorial, November 12, 1999).

A multi-national research study (Parker et al, 1999) investigated what kind of a curriculum will be needed to meet the challenges brought about by the major global trends over the
coming years. The researchers identified significant future trends to include, amongst other things, a widening economic gap between countries—with poverty increasing—and dramatic increase in inequalities in terms of access to information technology. The research team also mentions a decline in people's sense of community and social responsibility and increase in consumerism.

In attempting to determine the characteristics of citizens who will be able to cope with the future trends, Parker et al identify, for example, the ability to view problems in both global and local terms. While learning about complex global issues is necessary, it is also important to understand the global dimension of local issues and the implications of our day-to-day decisions (DEA, 2001). Ability to cooperate and accept and tolerate cultural diversity and the willingness to resolve conflicts through non-violent means are also characteristics of a global citizen. Parker et al further identify the willingness to change one's life style in such a way as to protect the environment.

The findings of the study raise questions about the curriculum and educational strategies that would best develop global citizens. Smith (2003) suggests an interdisciplinary curriculum, driven by core ethical questions, 'in which subject disciplines bring knowledge to bear in response to ethical questions rather than simply transmitting knowledge for its own sake,' with a global dimension becoming 'an integral, rather than peripheral, and underlying values become scrutinized as part of the learning process.'
Infusion approach to peace education

There are two basic approaches to bringing peace education into the schools: introducing peace education-or some of its elements-as a new subject, or infusing it into the existing curriculum subjects. The school curricula in the Middle East tend to be quite overcrowded, making the infusion approach easier to implement. The infusion approach means that teachers will incorporate peace education concepts and values into their subject matter lessons where appropriate. It is important to understand, however, that this requires careful planning in order for the integrity of the academic lesson to be preserved. Following are some ideas on where peace education might be infused into the curriculum.

**Language** education is perhaps one of the most receptive curriculum area for peace education, since language teaching is not bound by any particular texts. For reading lessons, select literature and poetry that portray positive, humanizing values and community-building. Use literature to nurture empathy and to develop students' awareness of human universals, such as loss and mourning, the need to belong and to be loved, and the struggle for survival. When preparing language lessons, use materials that widen students' understanding of social problems and important global issues, and assign writing tasks that promote a sense of agency, e.g. letters to municipal officials. (See Ghosn, 2003; Reardon, 1997) Research projects can be structured around human rights, the rights of the child and violence against women, for example.

The teaching of **history** often focuses on wars and conquests, thus legitimizing war as a means to resolve conflicts between nations. History textbooks also usually present events from a given national or group perspective, failing to present multiple perspectives or experiences of 'the other'. Peace education can be infused into history lessons, for example, by teaching multiple perspectives and by inviting students to explore how a given war might have been avoided. Reardon (1997, p. 67) suggests to invite students to write "a history of the future recounting how the plague of intolerance was 'cured through education for tolerance' and how the coming of tolerance led to peace." By examining media coverage of an event from different sources students can develop their ability to identify bias.

In **mathematics** classes students can explore economic equality and distributive justice, two peace education values. Use statistics about literacy to reveal patterns of educational disadvantages, and have students compare figures of defense budgets and war expenditure with money spent on education and social services to illustrate the huge portion of the world's wealth that is spent for purposes of war and violent conflict (Reardon, 1997).

Teach **science and technology** from a global perspective. In natural science class, students should explore the earth as a single biosphere or ecosystem and the effects of introducing new elements into this system. Discuss the scarcity of water in some countries and explore what could be done to provide everyone with access to clean water, one of our very basic needs. When studying metals and minerals, include the human dimension of those involved in mining, such as the living, working and health conditions of tin, coal and diamond miners and their families. Study the impact of energy consumption and environ-
mental degradation on the economic and political stability in different parts of the world. Students should also examine the ethical implications of the use of physics in weapons industry.

**Art and music** express universal human aspirations and are thus an ideal medium for peace education. Study works of art from different cultures to identify human universals and their diverse expressions. Assign art projects with themes of human rights, tolerance and ecological awareness. Select songs that stress concerns over war, freedom, equality and justice (e.g. *Blowing in the wind; Where have all the flowers gone?; If I had a hammer*) and that promote unity and love (*Imagine; It's a small world; I'd like to teach the world to sing*). Invite students to explore values in songs from their own and other cultures. Arts, including media arts, can also be examined for stereotypes and degrading images of 'the other'.

**Physical education** provides many opportunities to promote a sense of fairness and inclusion. Team play can be used to teach cooperation, mutual responsibility and sharing.

**A Total school approach.** Ideally, peace education will be infused into the whole school, starting with the mission statement. In a total school approach, peace education is infused into every curriculum area from language and science classes to information technology and physical education. Teaching approach is learner-centered and dialogic and texts and resources peace-related. Extra-curricular activities, such as human rights, community service and environment clubs, promote social concern and peace action. Peer mediation program is in place, and caring relationships and respect for the human dignity of all are evident in and out of the classroom. School and class governance are participatory, modeling the democratic processes, but keeping in mind that democracy is not to be equated with majority rule, the rule of one segment of the population over another.

Some school principals may be hesitant about the total school approach and the infusion of additional content into the already crowded curriculum. However, if the infusion is implemented incrementally, say, starting in the physical education classes, and then moving to English language classes, and so on, it is quite 'doable'. Nothing is really 'added' to the curriculum; some of the content (e.g. texts of language lessons) and approaches (e.g. focus in games on fair play) are simply traded for those that promote the culture of peace. Ultimately, the whole program will benefit, as students begin to see the real-life relevance of their learning and begin to engage more. The overall well-being that is generated by the infusion of peace education in the different aspects of the curriculum will also improve the school ethos, creating a more peaceful learning environment.
This section presents a workshop program covering five sessions. The sessions are intended to be interactive and participatory, with the workshop facilitator also being a learner in the process. The workshops can be organized one at a time, over a period of time. Alternatively, they can form a week-long training program, ideally in a residential retreat, which will facilitate bonding between the participants and foster development of a community of peace educators. Each session takes about 5-6 hours, with breaks for lunch and refreshments. This enables in-depth exploration of topics while not being too tiring for participants. Enjoying meals and refreshments together provides for informal sharing and processing of ideas and helps the group to bond and develop into a community of peace educators.

The training sessions are structured around four elements:

1) Presentations by the workshop leader/s on key concepts and theories of peace education.

2) Participants explore the presented topics through activities first-hand, in ways that they might approach them with their teachers-in-training or their students. This is followed by debriefing that enables reflection on the experience and sharing of impressions and thoughts.

3) In working groups, participants examine further materials related to the topic or issue at hand, and determine the suitability of the materials and activities in their particular context.

4) Participants prepare micro-teaching demonstrations on selected topics. (This can be a home work assignment and shared at the beginning of the next session.)

In order to create a cohesive community of learners, we recommend that the training sessions be closed to any drop-in visitors, with participants making the commitment to arriving on time and attending all sessions.

While some of the common methods of participatory learning have proven quite successful in the Middle Eastern context, others have been less so. For example, brainstorming, the quick generation and listing of ideas, without immediate defending or critiquing, has, at times, proven problematic, with participants insisting on elaborating and judging the proposed ideas immediately, without waiting for all the ideas to be listed. This can be minimized if the facilitator clearly explains the rationale behind the activity and assures the participants that once the list is complete, each and every idea will be evaluated. In contrast, dyads, where participants carry out brief discussions with their immediate neighbor, usually for a few minutes, have worked very well. So has the pairing of dyads into fours. Role plays, where participants act out given roles, attempting to defend or argue a position, can work brilliantly with some groups but not with others, with those previously familiar with this approach responding more readily. Many participants, rather than assuming the given
role, choose to narrate the role character's options, as in "Well, she could try to..." or "He cannot really do anything because...". Should this happen, the facilitator ought not to force the issue but perhaps plan to provide modeling of the approach at a later stage. Any technique new to the participants will work better if the facilitators can first model it.

Although small-group discussions have been well liked by the majority of participants, some have expressed preference for more 'lecturing' from the workshop leader/s. This is because the traditional lecture-mode is the prevailing approach to instruction in the region, both in primary and secondary schools, and particularly in the universities. The reluctance by some participants to engage in interactive and learner-centered tasks is perhaps also largely due to the hierarchically oriented culture, where the teacher is viewed as the authority from whose knowledge the learners are expected to benefit. Giving the participants a brief questionnaire in advance of the training to assess their prior experience with such approaches as role play, simulations, and cooperative learning, as well as their comfort level with these types of activities, will enable the facilitators to select the most appropriate approaches for the given group. However, the focus should remain on the participatory pedagogy inherent in peace education. The pedagogy employed and attitudes adopted by the facilitators in the workshop should always reflect the core values of peace education.

Set-up and Materials

The workshops are most beneficial if the participant number does not exceed thirty. Arrange the workshop room to accommodate both whole-group presentations by the facilitator and space for small group work conducive to teamwork. A U-shaped table seating is ideal for the presentation parts of the workshop, as it allows the workshop leader/s to be closer to all the participants. A set of smaller tables, spaced sufficiently apart, will be needed for small group work. If there is no room to accommodate both settings, working groups can move to break-away rooms near the main room. (This, however, may make it more difficult to gather the groups together when needed, as the groups tend to get very involved in dialogue and consultation!) You will need a flip chart or two, different colored markers, masking tape for posting things on the walls, and ideally also an overhead projector with a supply of blank transparencies and water-soluble as well as permanent transparency markers. Although 'PowerPoint' presentations may give a professional appearance, they are not necessary in the training.

Prepare for each group of 5-6 participants a set of materials to explore and adapt. A small sampling of activities is provided for each of the five concepts and can be copied for workshops. However, these are intended only as samples, and a comprehensive list of readings and web-based resources is provided in the Appendix, with a vast amount of material downloadable free of charge. In the workshop, the participants ought to be able to explore and evaluate a variety of materials and activities to determine their relevance, suitability and adaptability for their own context.
Ice-breakers

Arrange for a short introductory ice-breaker, inviting participants to find someone they have not met before. They should then interview their new acquaintance and find out their name/ workplace/ expectations for the workshop. Each one then introduces their new acquaintance to the rest of the group. If participants are colleagues or otherwise well acquainted, provide each one with a 'Post-it' note. Invite them to divide the note into four quadrants and fill in the blank in the following information:

- **Top left:** My favorite book is _____
- **Top right:** If I were to spend a year on a deserted island, this is the one thing I would want to take with me would be _____
- **Bottom left:** If I could be anywhere in the world right now, it would be _____
- **Bottom right:** If I could spend a day with any person, living or dead, I would like to spend it with _____

Then, invite participants to mingle and discuss their choices and find someone they have something in common. After a few minutes, participants introduce their partner to the group. This is a fun activity that will reveal the importance of careful listening. It will also give some useful insight to the facilitator about the participants and their interests.

After the introductions, have participants form working groups. The grouping can be determined either by discipline or grade-level; however, mixed grouping can also be very useful. The grouping can be pre-determined by the facilitator to assure that groups are mixed in terms of gender, age, personality, etc. whenever appropriate. Consideration must, of course, be given to the prevailing cultural norms when determining groups.

The following is a fun way to get the participants to find their groups and can be used whether the facilitator has pre-determined the groups or not. Prepare for each group a puzzle that has as many pieces as there are members. The puzzles can be cut out of white or colored cardboard.) On each puzzle piece, write the name of a participant. Give each participant their own piece and invite them to find their own group members by putting the puzzles together. This is an activity that will also help get participants on a problem-solving mood. The pieces should all look sufficiently similar, so that the different puzzles cannot be easily distinguished from each other, but cut in such a way that each one can only be put together in one way.

After the ice-breaker/s, elicit participants' expectations for the workshop and record them on a flip chart. Go over the expectations and point out any that might not be feasible within the time given or that are beyond the scope of peace education. Post the expectations in the room, and at the conclusion of the workshop, review the expectations and invite participant comments.
Definitions and basic principles

It is essential that participants develop common working definitions of the core concepts. The aims of this unit are:

- to enable learners to develop a working definition of peace;
- to reflect on the concept of peace as a holistic construct of positive peace;
- to explore how the different dimensions of peace are reflected in their own specific context.

Activity 1.1a. What does Peace mean to me?

For a moment, reflect what peace means to you.
Write your definition of peace (one sentence).
Share your definition with the person sitting next to you, and try to formulate a joint definition that combines both ideas.
Share your joint definition with another pair of participants, and try to re-formulate the definition in a way that will reflect the ideas of all four of you.
Share the group's definition with the other groups and identify the unifying elements.
Post the definitions on the wall.

Note that the aim is not to generate 'the correct' definition, but rather to get participants to reflect what peace means to them and how others may perceive it in a different way. The following definitions were generated in the first TEPMEC workshop by the participants:

- Peace is safety and freedom for all in a context of mutual respect.
- Peace starts within the self. It is the reciprocity of respect among people who accept each other the way they are.
- Peace is the provision of the basic human needs.
- Peace is to be able to live in harmony and have an open mind, so that one can understand others and be able to communicate on all levels.
- Peace is a continuous state within a family, culture, nation or region whereby individuals and groups are sufficiently motivated and equipped to negotiate social interactions which produce mutual respect, tolerance, and justice.

Activity 1.1b

What does peace mean to you?
Write the first sentence in a paragraph describing peace.
Pass the paper to the person seated beside you, who will write the next sentence. Continue for one minute.
Discuss the description generated by the group.

One of the participants took this activity and adapted it for her Grade 2 class. She asked the children to think when they felt peaceful. Children then wrote 'I feel peaceful when…' sentences and illustrated them.
Activity 1.2

Adapted from: Hague Appeal, 2002, pp. 12-13

The following is a holistic view of peace:

Peace is not just the absence of war or direct, physical violence but also the presence of conditions of well-being, cooperation and just relationships within the human family as well as harmony with the natural world.

Compare the above description of peace with the one generated by your group. How are the two descriptions similar or different?
Is there anything in your experience that challenges the above description?
If so, what?

Transparency 1.1 shows the levels of peace while transparency 1.2 presents a holistic view of peace-violence continua. Work through the transparencies, inviting participants to relate their own views to those presented in the transparencies. Transparency 1.3 presents forms of violence identified by educators in the Philippines, which participants can compare with the forms of violence they are concerned about. Draw attention to similarities.
**Social purposes of peace education: Local context**

Peace education, as education in general, is socially directed and has its roots in some social intent. It is absolutely necessary to remain conscious of the social purposes we want peace education to serve, the central problematic being violence in its different forms. Beginning from the value-base of peace, human rights, and democracy, invite participants to identify the social problems they wish to address and then determine the relevant educational goals. In other words, who is to learn what for the society to overcome the problems identified?

**Activity 1.3**

**What in our society hinders the realization of positive peace?**

**Discuss what you perceive to be the social purposes of peace and human rights education in your country?**

This activity could be done in small groups, but will be more interesting using the 'fishbowl' approach: Participants sit in a circle, with two chairs facing each other in the middle. Two volunteers sit down and begin discussing the topic. When someone else wishes to speak, they go and tap one of the discussants on the shoulder. This person then returns to the circle and the new person sits down to continue the discussion. This continues until all who wish to speak have had the opportunity. (The workshop facilitator/s could model the approach and get the discussion going). A recorder will take notes on a flip chart of the social purposes identified as they emerge from the discussion.

Transparency 1.4 shows some of the goals and problematics identified by TEPEMC regional advisors and consultants within a conceptual framework of the core values of peace, human rights and democracy. Once the participants have identified the social purposes of peace education in their particular context, they will determine the capacities that learners need in order for the goals to be realized.

**Activity 1.4**

**In your group, identify the capacities that are needed for the above to be realized (attitudes, skills, etc.) and find the approaches that would enable those capacities to develop. Share your ideas with the others.**
Exploring Materials and Activities

This activity is repeated at the conclusion of each workshop session. Use the sample activities in this handbook and download material from the recommended web-based resources in the Appendix to compile a set of activities for the groups to explore. Distribute Handout 1.1. Ideally, each participant will prepare a micro-teaching lesson to present to the group the next day/session. Groups post their learning units for the others to evaluate. When everyone has had sufficient time to examine all posted unit outlines, open a discussion on the material. Give particular attention to the local context and the social goals of peace education participants identified at the outset.

Activity 1.5

In your working group, examine the peace education materials in your folder. Using Handout 1.1, identify those that might be appropriate in your particular teaching context and which subject matter areas might accommodate them. In your evaluation, you should consider the following: relevance of the theme, appropriateness of the content, age/grade level, subject matter, learning objectives, method, time requirement, materials, and means of assessment. (The handout provides an example.)

As homework, outline a plan for one or two learning units which could be stand-alone peace education units or be infused into a subject matter class (e.g. English language or social studies). Present your units to your colleagues in the next workshop session.
The issue of prejudice is perhaps one of the most sensitive topics to be tackled when working through the workshop session for many reasons. One of them is that we all have prejudices, whether we like it or not. Hence, the facilitator must be ready to face, not only the prejudices of the participants, but more importantly, their own. It is highly recommended that the facilitators do a 'dry-run' of the activities beforehand, which will give them an opportunity to identify their own, perhaps quite deeply-rooted, but yet unrecognized prejudices and biases. It is only when we are able to openly state our prejudices that we can begin to unravel their tangled web. As Osterman and Nicklas (1984) have pointed out, it is essential for educators to recognize their own prejudiced attitudes and reflect upon them.

Standing at one end of the room, ask those participants who do not have any prejudices to come and stand near you. Then ask those who have some prejudices to go and stand at the other end of the room. Finally, ask those who have many prejudices to remain seated. Point out that it is normal for us to have some prejudices; however, we are not always aware of our own prejudices and how they influence our interactions with others. Depending on the group, choose one of the following sets of words, or any other groups about which participants are likely to have stereotypical ideas:

- women/ men/ children
- Africans/ Asians/ the group's nationality
- blind/ deaf/ old people/ young people

Give each group a sheet of flip chart paper with one of the words on the top, and a marker for each participant. Depending on the number of participants, you may need to give more than one group the same word. Explain to the participants that this is a brainstorming activity, and that they should not spend time discussing the ideas, but simply list their ideas.

**Activity 2.1**

In your group, brainstorm adjectives that describe your target group of people and list them on the flip chart paper. Do not spend time discussing the ideas. There will be time for that later. When you have exhausted your list, post it on the wall.

After about 3-4 minutes (or when most of the groups have finished), call time and have all lists posted on the wall. Now, invite participants to go to another group's chart and cross out any adjectives that they believe do not accurately describe the members of the target group.

The facilitator can model the procedure by going to one of the charts and saying, for example, "I wonder...Are you sure all Africans are black? Egypt is in Africa. Are Egyptians black?" Or, "You suggest that blind people are 'helpless'. What makes you think that?"
Give examples of individuals that do not represent the stereotype. After a few minutes, invite participants to explain their choices and allow for a discussion. The aim of the exercise is for participants to begin to realize that their prejudiced perceptions (whether negative or positive) may be based on stereotypes, which are a consequence of limited encounters with individuals from the group in question, or popular tradition and ‘folk wisdom’. Draw attention to the diversity within the groups rather than on the similarities or differences across them.

Invite the participants to reflect on their own negative prejudices. Depending on the age of the participants and your particular context, prepare and distribute a handout similar to the Handout 2.1 but appropriate in the participants’ context.

**Activity 2.2**

Fill in the checklist in Handout 2.1. Reflect on the reasons for your choices and think to what extent they are based on prejudice.

Do not ask individuals to reveal their selection but if some participants wish to share their ideas, they should be given the opportunity to do so.

Using Transparency 2.1, describe the cycle of prejudice and discrimination and how it can lead to inequality (e.g. gender bias in wages) and exclusion (e.g. racial segregation), oppression and exploitation (e.g. slavery), and violence (e.g. genocide; revolt). Elicit local examples from participants and write them on the transparency under the appropriate headings. Teachers will be well aware about social exclusion that happens in school, with ‘in-group’ children leaving ‘out-group’ children out of games and activities. Encourage participants to identify prejudices that result in some children being excluded, not only by other children but also at times by teachers.

**Activity 2.3**

In your working group, discuss the following two questions.

1) Are there individuals/groups in your school/community/society who are beyond the circle within which moral rules apply (who are subject to moral exclusion) and how does this affect their lives?

2) What might explain the in-group's attitude toward this group/these individuals?

The Lebanese participants, for example, identified disabled individuals, the foreign domestic workers and refugees as groups subject to various levels of moral exclusion and subsequent discrimination.

If possible, sow the video Blue Eyes, Brown Eyes by Jane Elliot (available through www.janeelliot.com). This powerful, 25-minute film shows how even artificially created differences can quickly breed intolerance and discrimination. The film demonstrates the self-fulfilling prophecy in action and how the discrimination and put-downs can influence chil-
The study reveals how both superiority and inferiority, albeit artificially created, influence behavior: the 'superior' group discriminates and oppresses the 'inferior' while the 'inferior', oppressed group responds either with aggression and violence or withdraws into depression.

Another thought-provoking video is *Rainbow War*, produced by Bob Rogers & Company and distributed by Pyramid Film & Video, Santa Monica, California. This Academy Award nominated film features three kingdoms, Blue, Red, and Yellow, whose citizens have been socialized into tolerating only their own color and fear and abhor the other colors. While the film lends itself well to talking about ethnocentrism, fear of differences and intolerance, it also works as a good lead to the theme of conflict.
Exploring Materials and Activities

This activity is repeated at the conclusion of each workshop session. Use the sample activities in this handbook and download material from the recommended web-based resources in the Appendix to compile a set of activities for the groups to explore. Distribute Handout 1.1. Ideally, each participant will prepare a micro-teaching lesson to present to the group the next day/session. Groups post their learning units for the others to evaluate. When everyone has had sufficient time to examine all posted unit outlines, open a discussion on the material. Give particular attention to the local context and the social goals of peace education participants identified at the outset.

Activity 2.4

In your working group, examine the materials on prejudice and tolerance in your folder. Using Handout 1.1, identify those that might be appropriate in your particular teaching context and which subject matter areas might accommodate them. In your evaluation, you should consider the following: relevance of the theme, appropriateness of the content, age/grade level, subject matter, learning objectives, method, time requirement, materials, and means of assessment. (The handout provides an example.)

As homework, outline a plan for one or two learning units which could be stand-alone peace education units or be infused into a subject matter class (e.g. English language or social studies). Present your units to your colleagues in the next workshop session.
The objectives of this unit are for participants to develop a clear definition of conflict, acknowledge the pervasiveness of conflict and recognize personal associations with and assumptions about it. Participants should also understand that conflict, by definition, is neither positive nor negative. It is our approach to conflict that determines whether it becomes negative.

Before examining conflict and ways to resolve it, it is important that participants have a common definition of 'conflict' and use a common language. The following two activities, common in CR training have been successful with university students, school teachers and teacher educators.

**Activity 3.1**

1. Write a 1-2 sentence definition of conflict (3-5 min.)
2. Turn to the person next to you. Compare your two definitions. Then draft a joint definition that you both agree with (8-10 min.)
3. With your partner, turn to another pair. Compare your definitions. Now, draft a joint definition that all four agree with (15-20 min.)
4. Share the group's definition with the others.

Open a discussion, looking for both differences and common elements. Invite participants to discuss the processes of how the definitions changed from their own personal ones to the group definition. Was there any disagreement? If so, how was it dealt with?

**Activity 3.2**

1. Write a 1-2 sentence definition of conflict (3-5 min.)
2. Turn to the person next to you. Compare your two definitions. Then draft a joint definition that you both agree with (8-10 min.)
3. With your partner, turn to another pair. Compare your definitions. Now, draft a joint definition that all four agree with (15-20 min.)
4. Once you agree with the definition, as a group, create a graphic representation of your definition and draw it on the flip chart posted in the room.
5. Select one member to explain your symbol to the rest of the group.

The discussion about the meaning of the symbols enables participants to re-examine their ideas and elaborate on them. Usually, common threads emerge that suggest the escalating nature and potentially destructive force of conflict. The discussion also often reveals the idea that conflict can also arise as a result of miscommunication. Discuss conflict as an inherent part of life and invite them to consider the possible positive aspects of conflict; when well managed, conflict can result in positive change. Keep all the definitions/symbols posted throughout the entire session and refer to them when appropriate.

Transparency 3.1 shows the different origins of conflict. Give an example of each. Then
invite participants to think of real life examples of different conflicts and list them on the flip chart. Select three different examples (each with a different source) and ask participants to identify what each one is about. Note that while the sources of conflict can be viewed from a number of different perspectives, three typical sources are resources, human needs and beliefs/worldview.

Activity 3.3

In your group, list some real-life conflicts you have encountered. Sort the conflicts into the three categories according to their sources: resources, human needs and beliefs/worldview.

When groups have finished, go over the conflicts, one at a time, and compare the groups' categories. Discuss any disagreements, being open to different possibilities. Draw participants' attention to the fact that some conflicts are very complex and that while there may seem to be one clear cause, there often are other, underlying causes that are less obvious. For example, territorial disputes that seem to be about national borders may involve resources, such as water, or identity.

Transparency 3.2 shows with what kind of different attitudes, or in what modes, people approach a conflict situation. Invite participants to think about a real conflict they have recently been involved in, either at school, at home or in the community.

Activity 3.4

Think about a recent conflict you have been involved in (or witnessed first-hand) at school, home or the community. What was the conflict over? What was the relationship between the conflicting parties? In which mode did they approach the different conflicts? What was the outcome?

Allow time for several individuals to share their experiences. Pay attention to the importance of relationships and objectives of the parties.

Activity 3.5

Successful non-violent conflict resolution requires specific skills from the parties involved. Invite the group to brainstorm what skills might be required in successful, non-violent conflict resolution, and list them on a flip chart. Post your list on the wall.

Go over the lists, identifying common ideas and consolidating the lists. The final list should include the skills of good listening, ability to express one's views clearly and ask clarifying and probing questions, objectivity and problem-focus, logical thinking, considering different points of view, and so on. Leave the flip chart up for a later activity. Distribute and discuss Handout 3.1.
Successful conflict resolution often requires us also to think 'out-of-the-box'. The two optional, but fun activities in Handout 3.2 aim at getting participants to think unconventionally. The nine dots can be connected as required only by going beyond the invisible 'box':

![Nine Dots Puzzle](image)

For the eighteen-camel problem, accept any logical solutions except those that would involve killing any camels. (The Wise Woman' solution: She offered the boys the use of her one camel, so that they had 18. With 18 camels, the oldest son got 9 camels, the middle son 6, and the youngest 2. Once that was done, they returned the woman's camel.)

**Simulation Exercise**

This simulation gets participants to practice some of the skills of creative conflict resolution. Have participants pair off. Give one partner Handout 3.3a and the other 3.3b. Explain that they have 15 minutes to settle the conflict. Tell them that if they fail to reach a solution that is favorable to their employer, they will lose their jobs. After about 15 minutes, reassemble the group and invite pairs to explain how they solved their problem. It is likely that many of the pairs would have reached some sort of compromise and some would have a win-win solution. Explore the process participants used when trying to resolve the conflict. Did the participants use active listening? Did they ask clarifying questions? Did they paraphrase their partner's comments?

If time permits, expand the topic to a group negotiation. Have participants count off in fives. Give all ones copies of Handout 3.4a, all the twos copies of Handout 3.4b, etc. Tell participants that they are involved in a dispute over some property and will be called to a meeting in 10 minutes. Have participants first read their role and task carefully. Then invite groups to discuss the issue from their particular perspective and to prepare a plan for the meeting. They should consider what they can give up and what might be non-negotiable. Invite a volunteer from each representative group to act out the situation and try to reach a win-win solution without sacrificing their fundamental needs. Remind participants to use the skills identified earlier and have the others monitor how well the participants apply them. Time permitting, have other volunteers to role play the meeting. *Global Teacher, Global Learner* (Pike & Selby, 1988) presents a number of role-play and simulation games.)
Exploring Materials and Activities

This activity is repeated at the conclusion of each workshop session. Use the sample activities in this handbook and down-load material from the recommended web-based resources in the Appendix to compile a set of activities for the groups to explore. Distribute Handout 1.1. Ideally, each participant will prepare a micro-teaching lesson to present to the group the next day/session. Groups post their learning units for the others to evaluate. When everyone has had sufficient time to examine all posted unit outlines, open a discussion on the material. Give particular attention to the local context and the social goals of peace education participants identified at the outset.

Activity 3.6

In your working group, examine the materials on conflict in your folder. Using Handout 1.1, identify those that might be appropriate in your particular teaching context and which subject matter areas might accommodate them. In your evaluation, you should consider the following: relevance of the theme, appropriateness of the content, age/grade level, subject matter, learning objectives, method, time requirement, materials, and means of assessment. (The handout provides an example.)

As homework, outline a plan for one or two learning units which could be stand-alone peace education units or be infused into a subject matter class (e.g. English language or social studies). Present your units to your colleagues in the next workshop session.
SESSION IV - HUMAN RIGHTS

Regardless of the age/background of the participants/learners, the following key principles of human rights education, adapted from different sources, should be observed:

1. Participants must be able to explore human rights concerns in an open-minded setting and be able to take a stand different from that of the facilitator.
2. Emphasize human rights as a positive value system, avoiding excessive focus on human rights abuses.
3. Make explicit connections between the UDHR and the topics discussed, and link abstract concepts to participants’ life experience.
4. Explore how the human rights themes manifest themselves locally, regionally and internationally.
5. Provide activities that reflect diversity of perspectives (cultural traditions, age, gender, religion, etc.).
6. Use participatory methods, keeping lecturing to a minimum.
7. Ensure a learning environment that demonstrates respect for fairness, justice and human dignity.

If possible, obtain Human Rights, video produced by Reebok, or any other, age-appropriate video that presents all the UDHR articles. Alternatively, make copies of Handout 4.1 or download summaries of the articles found in different web-sites. (Handout 4.1 is an abbreviated version.) Before viewing the video or reading the articles, invite the working groups to list all the rights they remember (or believe) are included in the Universal Declaration of the Human Rights.

**Activity 4.1**

With your group, list as many of the articles in the Universal Declaration of Human Rights as you can remember.

After watching the video/reading the articles of Human Rights, make a note of any rights that you might have forgotten.

Have groups share their lists and consolidate all the rights mentioned on the board. View the video or distribute the handout for participants to read. Have participants compare the UDHR-guaranteed rights with those they had identified in their groups. Participants may suggest additional rights they believe people should have. Allow for a discussion.

**Activity 4.2**

In your groups, discuss which rights outlined in the UDHR are respected in your country/community and any evidence there is to support that.

Report on your group’s findings to the whole group.

Although it is recommended that the focus is on the positive aspects, it is inevitable that participants will bring up rights that are violated. List the groups’ ideas on the board or the flip chart in two columns: ‘rights respected’ and ‘rights violated’. Invite participants to discuss possible reasons why some of the human rights are not respected in their community and look for possible patterns (e.g. rights of women/children/refugees/the disadvantaged, etc.).
About Human Dignity of the Child

Betty Reardon (1995) has pointed out that being human implies certain nobility that requires us to show respect to one another, simply because we are human. Deep respect for the essence of a human being encompasses the appreciation of diversity and promotes the acknowledgement of the innate worth of the human person, regardless of race, ethnic or national background, religious affiliation, intellectual ability, or gender. Children, too, are endowed with the same human dignity, which must be respected. Unfortunately, many children experience violations of their dignity during the school day, and often the perpetrator is the teacher or another adult in the school.

In this activity, participants will explore their own personal experiences related to human dignity of the child. Participants should sit in a circle.

Activity 4.3a

Close your eyes for a moment and return to your elementary school. Think of a time when your human dignity was not respected or was violated by someone. What happened and how did you feel?

Encourage everyone to close their eyes, and give participants a couple of minutes to reflect on their experiences. Have participants turn to the person next to them (in case of uneven numbers, sit in the circle with the participants) and share their experiences with their partner. After about 10 minutes, invite volunteers to describe their partner’s experience. Record the experiences on a flip chart. Allow participants enough time to elaborate on their emotions (about 15 minutes is usually needed).

(Break for coffee or refreshments at this point. This will give participants time to continue the discussion informally. Continue after the break with the following.)

Activity 4.3b

Close your eyes for a moment and, once more, return to your elementary school. Think of a time when your human dignity was respected by someone. What happened and how did you feel?

Follow the same procedure as above, giving participants a few minutes to reflect and about 10 minutes to share their partner’s experiences. Record the experiences on another flip chart paper (the two sheets should be posted next to each other) and note the key concepts (e.g. a need respected; support during difficulty; opinion valued, etc.). Again, allow for sharing of emotions.

Return to the negative-experience flip chart. For each of the negative experiences, invite participants to discuss what the other party (usually an adult and most often a teacher) could have done differently so as to accord appropriate respect for the child’s human dignity.

In closing, invite participants to discuss the activity in small groups and think what practical applications this workshop might have on their daily work.
Exploring Materials and Activities

This activity is repeated at the conclusion of each workshop session. Use the sample activities in this handbook and download material from the recommended web-based resources in the Appendix to compile a set of activities for the groups to explore. Distribute Handout 1.1. Ideally, each participant will prepare a micro-teaching lesson to present to the group the next day/session. Groups post their learning units for the others to evaluate. When everyone has had sufficient time to examine all posted unit outlines, open a discussion on the material. Give particular attention to the local context and the social goals of peace education participants identified at the outset.

**Activity 4.4**

In your working group, examine the human rights education materials in your folder. Using Handout 1.1, identify those that might be appropriate in your particular teaching context and which subject matter areas might accommodate them. In your evaluation, you should consider the following: relevance of the theme, appropriateness of the content, age/grade level, subject matter, learning objectives, method, time requirement, materials, and means of assessment. (The handout provides an example.)

As homework, outline a plan for one or two learning units which could be stand-alone peace education units or be infused into a subject matter class (e.g. English language or social studies). Present your units to your colleagues in the next workshop session.
Invite participants in their groups to discuss what citizenship means to them and what it entails. Then display Transparencies 5.1-5.4. Briefly discuss each item and invite participants to add elements they consider important.

**Activity 5.1**

In your group, discuss what it means to be a citizen. Think about the knowledge, skills, and attitudes citizens ought to have in order to engage in public life and participate in the democratic process.

The Lebanese educators, for example, added to the knowledge citizens' rights and responsibilities, history (particularly local and regional), religions, and philosophy as well as psychology. For skills, they added logic and creativity, skills of objective observation, social skills and sensitivity to others, and to values honesty and open-mindedness.

**Activity 5.2**

In your group, discuss what behaviors you might expect from a) a democratic teacher; b) a democratic student; c) democratic principal? Keep in mind the knowledge, skills and values identified in the previous discussion.

Mougheeth & Darwish (2002) suggest that schools in the Arab World have not succeeded in instilling in their students a sense of participative citizenship and identify a number of reasons for this. Invite the participants to consider the following questions.

**Activity 5.3**

In your group, discuss the following two questions:

1. In what ways does the school/educational system in [your country] facilitate/hinder the development of the various aspects of citizenship identified in the model?

2. Where in the curriculum you think each of the elements could best be nurtured? How could a classroom teacher give learners more options about what they should and want to learn?

Classroom environment can reveal much about the degree of students' sense of belonging and the role they are expected to adopt. Typical Middle Eastern classrooms reflect an authoritarian, teacher-centered approach to teaching, learning and discipline. Students are expected to adopt what Kedar-Voivodas (1983, p. 417) refers to as a 'pupil role', which assumes students to be 'patient, docile, passive, orderly, conforming, obedient and acquiescent to rules and regulations, receptive to and respectful to authority, easily controllable and socially adept'. In other words, they are expected to conform to a role of an obedient
'subject' rather than that of an engaged, active member of the group.

Activity 5.4

Think about the characteristics of a classroom that contribute to the perpetuation of the 'pupil' role of students. Consider, for example:
- physical arrangement of the classroom;
- grouping of students during work;
- teacher language (verbal/body);
- degree of tolerance/appreciation for diversity;
- decision-making;
- approaches to discipline.

The classroom environment can be modified to encourage student engagement and foster the attitudes of participatory citizenship. Class set-up where teacher's desk is not the focal point and where students are seated around circular tables or small groups of desks facing each other promotes a sense of a community (but may not be the best option for children diagnosed with attention-deficit/hyperactivity syndrome). When students have an opportunity to work in pairs and small groups and engage in collaborative projects, they will acquire the skills of working together with different people. They will also learn to listen to others and communicate their own ideas clearly. An engaging teacher demonstrates attention to student input by paraphrasing, restating and elaborating on student comments. Non-verbal communication and eye-contact with the speaker further reinforce this. When teachers accept and express appreciation for diverse viewpoints, ideas and opinions, they teach appreciation for diversity. Diversity of physical and intellectual abilities, as well as ethno-religious backgrounds, is also a sign of tolerance of and appreciation for diversity. Finally, consulting students about tasks, activities and problems, and involving them in decisions about classroom and school rules teaches them responsible decision-making, thus preparing them for participation in public life later on.

Allow for a discussion before moving to explore the materials and activities.

(Democracy through teacher Education by Davies, Harber and Schweifurth is an excellent guide for use with pre-service and in-service teachers and provides a number of articles on the subject as well as a series of training activities that are easily adaptable to other contexts.)
Exploring Materials and Activities

This activity is repeated at the conclusion of each workshop session. Use the sample activities in this handbook and download material from the recommended web-based resources in the Appendix to compile a set of activities for the groups to explore. Distribute Handout 1.1. Ideally, each participant will prepare a micro-teaching lesson to present to the group the next day/session. Groups post their learning units for the others to evaluate. When everyone has had sufficient time to examine all posted unit outlines, open a discussion on the material. Give particular attention to the local context and the social goals of peace education participants identified at the outset.

Activity 5.3

In your working group, examine the citizenship education materials in your folder. Using Handout 1.1, identify those that might be appropriate in your particular teaching context and which subject matter areas might accommodate them. In your evaluation, you should consider the following: relevance of the theme, appropriateness of the content, age/grade level, subject matter, learning objectives, method, time requirement, materials, and means of assessment. (The handout provides an example.)

As homework, outline a plan for one or two learning units which could be stand-alone peace education units or be infused into a subject matter class (e.g. English language or social studies). Present your units to your colleagues in the next workshop session.
The activities in this section represent only a sampling of the available peace education materials. They are included, first, to illustrate the diversity of ways in which peace education content can be infused into the general curriculum areas. Second, they demonstrate the types of activities found to be appropriate and useful in the TEPMEC project context. Some of the activities are adapted from international sources while others were developed by the editor for the present project. The purpose of this handbook is not to provide one more ‘recipe book’ of activities to add to the rich variety that is already available. Rather, the aim is for participants in their workshops to explore a variety of materials and identify those that can be adapted to their particular context and needs. An extensive list of web-based resources is provided in the Appendix. Many of the listed sites include free downloadable activities and lessons.
What peace means to me

Students explore their personal definitions of peace through language, art and music.

GRADE LEVEL: Adaptable to diverse grade levels

SUBJECT AREA: Language Arts; Art; Music

PROCEDURE: Invite students to think about the question ‘What does peace mean?’ for a few minutes. Then, divide the class into groups of four and explain that they will write a paragraph describing peace. One person writes the first sentence in the paragraph and passes the paper to the next person, who will write the next sentence, and so on, until the paragraph is finished. Give students time to revise and edit their paragraphs. Volunteers read their paragraphs to the class. Lead a discussion about how the descriptions were similar/different.

In the art class, invite the groups to create a visual representation of their definitions of peace. (This can, of course, be done individually as well; however, when done in groups, students will not only have a further opportunity to explore the concept of peace but will need to listen to each other and be able to express their ideas clearly.) This will be a good opportunity to introduce/review how the use of color and lines creates the mood of a painting.

Music is a powerful and moving way of communication; through music we can express feelings that might be difficult to express by other means. In a music class, students can explore songs that express notions of peace and conflict. Examples include Imagine (John Lennon), Universal Soldier (Donovan), Blowin’ in the Wind (Bob Dylan), Russians (Sting) and One Love (Bob Marley). Students also explore their own perceptions about peace and/or music that creates a sense of peace. Depending on the ability level of students, you can also invite them to compose a piece of music that expresses their definition of peace.
Peacemakers

Students will begin to understand that peacemaking is a personal commitment and that we have many opportunities to be peacemakers in our lives. They will identify peacemakers in their school while practicing their target language skills (question formation, listening, writing, reported speech). Adapted for a foreign language class from *Learning to Abolish War* (Hague Appeal, 2002 pp. 12-14).

GRADE LEVEL: Upper Elementary

SUBJECT AREA: Foreign language

PROCEDURE: Tell the class that they will be interviewing their peers about peace and peacemaking, and brainstorm a list of interview questions. Have a volunteer write the questions on the board for students to copy in their notebooks. Interview a volunteer student to model the interview process. (Possible questions: What does peace mean to you? When and where do you feel peaceful? Who do you feel peaceful with? Describe a time when you were a peacemaker. What was the situation? Who was involved? How did it end? Name one or two other people in the school who are peacemakers. Why did you choose them?

Students interview their peers in the school using the questions they brainstormed (and using the target language). They can also interview teachers and other adults in the school. They should write down the interviewees' answers and write a written report about the interview using reported speech (e.g. Sami said that he feels peaceful in his garden.).
Do we live in peace?

In this activity, students explore and assess various forms and levels of violence. They will analyze characteristics of both the victims and perpetrators of violence. They will formulate ideas for change. Adapted from New Zealand Foundation for Peace Studies (1986, p. 38).

GRADE LEVEL: Secondary grades (adaptable to Intermediate grades)

SUBJECT AREA: Social studies; Language Arts; English as a Foreign Language

MATERIALS: Newspaper/newsmagazine clippings that feature diversity of conflicts from violent conflict to workplace, family and community disputes, 8-10 clippings per student.
Masking tape

PROCEDURE: Collect clippings in advance and distribute them to students a few days before the activity. (For an EFL class, collect clippings from English language dailies and news magazines, preferably also from a local English language papers, if available.) Students should read the clippings at home and bring them to class on the day of the activity. (Have extras available for those who forget to bring theirs in.) Depending on the topics of your clippings, post headings such as the following on the board and other available wall space in the room:

- violence in our community/city
- violence against a child/children
- violence against a woman/women
- violence in the school
- violence in another country
- violence between two groups
- violence between enemies
- violence/dispute in the workplace
- violence committed by government or the police

Invite students to post their clippings under the appropriate headings. Then, select 6-8 of the clippings and have students identify the two sides of the conflict in each. In the case of violent conflict, who is perpetrating the violence? Who is the target? Encourage students to think about the possible causes (immediate and underlying) for the conflicts, as well as the consequences (immediate and long-term) on the conflicting parties and possible others.

Challenge students to think whether these conflicts and disputes could have been avoided, and invite them to think about what needs to change if we are to live in peace.
Media violence

Graphic and glorified violence on television, movies and in videogames has become a de facto, with dissenting voices silenced by the producers claims that 'this is what the audiences want'. This activity helps students become more aware of what they are watching and how what they watch might be influencing their perceptions about the acceptability of violence as 'a part of normal life'.

GRADE LEVEL: Upper elementary to Secondary

SUBJECT AREA: Language arts; Media literacy

PROCEDURE: Open a discussion about students' television and movie preferences and their favorite videogames. Invite students to identify the kind of violence in their cartoons, films and games and have a volunteer list them on the board. Give students a handout similar to the one below. Students will keep a log for one week of the type of programs they watch on TV and in the cinema, tallying how many feature violent acts.

When students bring in their logs, lead a discussion on the following topics. How many hours did students spend watching TV or in the cinema? What percentage of their viewing contained violence? Select a program with violence that many students had watched. Invite students to tell why they like to watch violent programs (possibilities include 'action', 'exciting', etc.). Ask students what influences they think frequent viewing of violence might have on them and what they think about violence. If students do not realize the consequences, explain that frequent exposure to violence, be it real or in the media, gradually de-sensitizes us, and we begin to perceive violence as a normal part of life; it does not shock or bother us anymore. This is also true about the violence in the news; we become numb to the frequent portrayals of fighting, destruction and killing around the world.

Challenge students to live without media violence for a whole week, selecting to watch comedies, documentaries and nature programs instead. They should keep a similar log as before, but this time, the left column will have the following items: I laughed; I cried; new idea; new information; surprising idea; etc. At the end of the week, students share their experience and write an essay in which they compare and contrast the two weeks' experiences. They could then write a persuasive letter to the local television station, requesting the station reduce the amount of violent programming and increase the other types of programs.
## Violence on TV

<table>
<thead>
<tr>
<th>Program</th>
<th>Terminator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time of the day</td>
<td>8 - 9:30</td>
</tr>
<tr>
<td>Days of the week</td>
<td>Friday</td>
</tr>
<tr>
<td>Channels</td>
<td>MC1</td>
</tr>
<tr>
<td>Verbal violence</td>
<td>✓</td>
</tr>
<tr>
<td>Sarcasm</td>
<td>✓</td>
</tr>
<tr>
<td>Psychological violence</td>
<td>✓</td>
</tr>
<tr>
<td>Physical violence</td>
<td>✓</td>
</tr>
<tr>
<td>Use of weapons</td>
<td>✓</td>
</tr>
<tr>
<td>Killing</td>
<td>✓</td>
</tr>
<tr>
<td>Horror</td>
<td></td>
</tr>
<tr>
<td>Sexual violence</td>
<td></td>
</tr>
<tr>
<td>Violence presented as funny</td>
<td></td>
</tr>
<tr>
<td>Cartoon</td>
<td></td>
</tr>
<tr>
<td>Comedy</td>
<td></td>
</tr>
<tr>
<td>Romantic</td>
<td></td>
</tr>
<tr>
<td>Sports</td>
<td></td>
</tr>
<tr>
<td>Documentary</td>
<td></td>
</tr>
<tr>
<td>News</td>
<td></td>
</tr>
<tr>
<td>Total number of ours of television/ movies watched in one week</td>
<td></td>
</tr>
</tbody>
</table>
My vision for the future

In this activity, students will define what they would like their community or nation to look like in the future. Being able to imagine the kind of future one would like to see is essential in order for students to begin to think of ways to realize a better, more just and peaceful future. This activity will also help students realize the effect a single individual’s commitment can have. They will also understand that peace involves also sustainable development and care for the environment. The first part of the text extracted (with minor changes and updates) from Hague Appeal (2000, p. 71) and the Wangari quotes from International Herald Tribune, Dec. 11-12, 2004. p. 3.

GRADE LEVEL: Upper middle school; Secondary

SUBJECT AREA: Social studies; language; art

PROCEDURE: Prepare a recording of the text below, read by two female voices. Alternatively, students can read the text on their own. Ask the class whether they know who received the Nobel Peace Prize in 2004. If they do not know, tell them that the 2004 prize was given for the first time to an African woman, Wangari Maathai.

Invite students to discuss Wangari’s story. Ask what they think Wangari’s vision for her country was. Invite students to close their eyes for a moment and try to visualize what their neighborhood might look like twenty years into the future. While students keep their eyes closed, ask what they see. Do they see trees? If they see a river, a lake or the seaside, ask them what they see in the water. Is it clean? What do buildings look like? What about transportation? What about the school building? After students have had about two-three minutes to imagine, invite them to share their visions. Ask if they were happy with what they saw—their vision of the future—and if not, why not. Explain that visions can help us think of ways to improve things. Invite students to form small groups and develop a vision for what they would like their community to be like twenty years from now. The visions should be for the future and should be based on the realities on the ground. (For example, students cannot create a mountain where there is none, eliminate populations, etc.)

In small groups, students draw their vision for their community. Their drawings can be concrete and/or use symbolism. Encourage students to think also about human relationships that they would like to see in the future and how they might be reflected in the environment they are envisioning. Students then compose a paragraph that outlines their vision for their community as it is reflected in their drawing. Invite groups to explain their vision to the class and display all visions in the classroom or the hallway outside the classroom.

Explain that having a vision is just the first step. When we develop a shared, common vision, we have a common goal we can work together to achieve. Each one of us has the responsibility to participate in building a better community.

As a follow-up, students write a reflective journal entry about how they, as individuals, might be able to contribute to building a better community. Students can also research other Nobel Peace Prize winners and their vision for the world. Shirin Ebadi of Iran is one
recent example. Students may also research peace makers in their own community/nation.

**Wangari Maathai**

Born in 1940, Wangari Maathai was the first woman in Kenya to become a professor of biology. She has always been interested in promoting changes in her country, Kenya, and in June, 1977, she planted 7 trees in memory of Kenya's national heroes. This small act was the beginning of the Greenbelt Movement, which now includes thousands of groups, who have planted 30 million trees in Kenya. The trees they have planted have saved literally millions of square meters of topsoil, because the trees help keep top soil from eroding. Moreover, trees provide fuel and beautify the environment. Today the Greenbelt Movement has members in many countries in Africa and it has received an environmental award from the United Nations. The organization supports tree nurseries operated by women. The women raise and sell seedlings that are planted on public and private land. Thus they earn an income while helping beautify the environment. The Greenbelt Movement members plant multipurpose trees, such as oranges, avocados and olives, which provide both food and fuel. They also plant trees indigenous to Kenya, such as baobab, fig and acacia, which had been uprooted during the colonial rule. For Wangari, an environmental movement is part of Kenya's pro-democracy movement. It seeks to help people regain control over what happens to their land thus ensuring their involvement in determining the direction of the nation's development.

In 2004, Wangari Maathai became the first African woman to win the Nobel Peace Prize. Maathari received the prize in a ceremony in the Norwegian capital Oslo. This was the first time the Peace prize was awarded to and environmentalist. The following quotes from her acceptance speech were reported in the International Herald Tribune:

"Today, we are faced with a challenge that calls for a shift in our thinking, so that humanity stops threatening its life support system...We are called to assist the Earth to heal her wounds and in the process heal our won, indeed, to embrace the whole creation in all its diversity, beauty and wonder. In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. That time is now."
Dealing with Prejudice

We make judgments about others every day, and very often these judgments are based on prejudice. Prejudiced beliefs may result in discrimination, unfairness and exclusion. In this lesson, students will explore the kinds of prejudices they may have about others and begin to identify strategies to deal with prejudice at school and in the community. Adapted from Conflict resolution in the middle school (Kreidler, 1997).

GRADE LEVEL: Middle school (ages 12-14), adaptable to other levels

SUBJECT AREA: Language/ Language arts

MATERIALS: Six 'Prejudice Stories'

PROCEDURE: Divide the class into small groups (or pairs). Give each group a set of the 'Prejudice Stories' below. (You may write your own prejudice stories that are more appropriate in your context.) Ask each group member pick and read it to their group. The groups will discuss what is going on in the stories. After a few minutes, invite groups to share their thoughts on the stories. (If you don't have access to a photo copier, you may choose to read the stories to the class and then have groups discuss the stories for a few minutes.)

After students have had a few minutes to discuss the stories, invite volunteers to share their reactions. Tell students that in each story, someone holds a stereotype, a mental image of a group that does not take into account individual differences. Ask students to identify the stereotype in each story. Then explain that stereotypes often result in prejudice, usually a negative judgment or opinion about the given group. We then make assumptions, or conclusions, based on the prejudice. Ask students whether the assumptions students made in the stories were justified.

Invite students to discuss other examples of prejudice in their school and the community (e.g. foreign domestic workers, people with HIV/AIDS, old people, the poor, gypsies, etc.) and how these prejudices are manifested. Draw students' attention to the fact that, at its worst, prejudice results in discrimination and oppression. Invite students to reflect on their knowledge of history and to identify examples (e.g. slavery and segregation were based on the prejudices notion of blacks being inferior in intelligence to whites).
1. Hani was hit in the nose with a basketball and burst into tears. The other boys started to laugh and called him a girl. Hani left the basketball court, embarrassed. Rami felt bad for Hani, but laughed along with the other boys.

2. Joelle tripped and fell on the sidewalk. Her ankle hurt badly and she could not get up. A woman wearing a long coat and a 'hijab' stopped to help her up. "I'm a doctor," said the lady, "why don't you sit on the bench here and let me look at your ankle." Joelle did not trust the woman and said, "No thanks," and limped away.

3. Samer missed the schoolbus and needed a ride to school. His neighbor, Mr. Assaf, who is 75 and drives an old truck, offered to give him a ride. Samer refused, thinking the old man might have an accident on the highway. He looked for another neighbor who could drive him, was late for school, and missed a math test.

4. Zeina's mother works as a custodian in the school and they live in a poor neighborhood. When Zeina invited her classmates to a birthday party, Samia did not go, because she thought the house would be dirty and messy. Later, everyone talked about how nice Hadia's house was and how delicious the food had been.

5. Hisham is at his uncle's house. He is sitting with all the men of the family, watching a basketball game. One of his cousins starts to say racist things about some of the players on the team. This makes Hisham uncomfortable, but he doesn't say anything.

6. Some poor students in Caroline's new school asked her to join their group for a science project. Because they wore old-fashioned and shabby clothes, Caroline assumed they would not be very smart, and she decided to join a group of students in fashionable clothes. The first group got an A in their project. Caroline's group did not.
Picture is worth a thousand words

In this activity, students explore the stereotypes they hold about others. Adapted from Thomas (2004).

GRADE LEVEL: Middle School

SUBJECT AREA: Language Arts; EFL

PROCEDURE: Collect pictures of people who do not fit a stereotype (e.g. disabled scientist; female astronaut or firefighter; male nurse; etc.). Paste each picture on a large envelope. Inside the envelope, place a brief biographical statement about the person. (e.g. 'Maya Salam was born in 1955. After high school she entered university and became an aeronautical engineer. She later trained as a pilot and now flies a commercial jet liner'. 'Hani Karam had always wanted to care for children. In the university, he majored in pediatric nursing and is now the head nurse at the local children's hospital.') Try to include a number of examples that go counter to the stereotypes your students are most likely to hold. You should have about 15-20 envelopes.

Hold up a few of the envelopes, one at a time, and invite students to write 3-5 words about the person in the picture. Then, post all the envelopes around the room. Give students a list of clues about the people in the pictures (e.g. A famous jet pilot; a registered pediatric nurse, etc.). Students work in pairs to match the clues with the individuals. Once the task is complete, have each pair open one envelope and read both the clue and the biographical statement. Others check their 'correct' answers. Lead a discussion about the experience. What did the students find surprising? Bring in examples of famous individuals who help debunk some stereotypes (e.g. Stephen Hawking, Christa McAuliffe, etc.) After the discussion, students write a reflective journal entry about the experience and what they learned during the activity.
Stereotypes in the media

Mass media bombards us with stereotyped images of people. In this activity, students develop an awareness of how images seen on television and movies shape our perceptions about groups.

GRADE LEVEL: Intermediate & Secondary

SUBJECT AREA: Language Arts; Media Literacy

PROCEDURE: Introduce the concept of stereotype in the popular media. Elicit from students what they may have noticed while watching television. For example, what type of roles have they seen women play? What about the elderly? Are minority groups represented and if so, how? Have they ever seen a physically disabled person play the lead role? Students will then keep a log of their television viewing. Encourage both local and international program viewing; local soap operas and sit-coms may present stereotypes that a different from those typical in the North American programs broadcast internationally.

At the end of the week, students share their findings and discuss the implications of the found stereotypes on the groups concerned.

Media Stereotypes

<table>
<thead>
<tr>
<th>Program Title: Maria Marinella</th>
<th>Type of Program: Soap Opera</th>
</tr>
</thead>
<tbody>
<tr>
<td>Channel: MC2</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Role</th>
<th>Occupation</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>✔</td>
<td>Girlfriend of male lead</td>
<td>Not employed</td>
<td>Beautiful, helpless, forgiving</td>
</tr>
<tr>
<td></td>
<td>✔</td>
<td>Boyfriend</td>
<td>Bank manager</td>
<td>Smart, athletic, unfaithful</td>
</tr>
</tbody>
</table>

| Supporting character |                   |
|                      |                   |
| Supporting character |                   |

| Missing groups | Children; disabled |
Touring the world

In this activity, students will learn about other cultures and identify similarities and differences between other cultures and their own.

GRADE LEVEL: Intermediate grades

SUBJECT AREA: Social Studies; EFL

PROCEDURE: Tell students that they are going to visit some other countries and learn about the culture of the people. Give them copies of a table similar to the one below. Teaching Tolerance to Middle School Social Studies Students [http://www.washington.edu/uwired/outreach/teched/projects/web/tolerance] provides a number of URLs for country/continent searches. Once students have completed their searches, challenge them to identify evidence from their search that we are more alike than different. Using the information they have gathered, they will write a comparison paragraph about the two cultures, emphasizing the human universals while also showing appreciation for the diversity.

<table>
<thead>
<tr>
<th>People</th>
<th>[My country]</th>
<th>Similarities</th>
<th>[the other country]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily life</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Families</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious worship</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leisure activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Architecture</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public buildings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Places of worship</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Geography</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Excellent teaching ideas that are easily adaptable to local context are available through the Media Awareness Network [http://www.media-awareness.ca] and Teaching Tolerance [http://www.teachtolerance.org].

Other good sources are [http://www.ccsf.edu/Resources/Tolerance] and [http://www.washington.edu.uwired/outreach/teched/projects/web/tolerance]
Defining conflict

In this activity, students develop their own definition of conflict and begin to see that conflict is an ever-present part of human life. Students will explore their personal associations with conflict.

GRADE LEVEL: Adapts to any grade level from upper Elementary on

SUBJECT AREA: Language arts; Art

PROCEDURE: Seat students in pairs in a way that enables pairs to form groups of four. Students first write their personal 1-2 sentence definition of conflict. They then turn to their partner and compare the two definitions. Their task is then to draft a joint definition that both agree with. Pairs then turn to another pair, compare definitions and draft a joint definition that all four agree with. Groups of four then create a graphic representation of their definition and draw it on flip chart paper or the chalkboard. Volunteers from each group explain their symbol to the class.

Open a discussion, looking for both differences and common elements. Invite participants to discuss the processes of how the definitions changed from their own personal ones to the group definition. Was there any disagreement? If so, how was it dealt with?

In an advanced music class, the definitions could be represented in music.
One of the obstacles to peaceful conflict resolution is the inability to listen to the other party carefully. This activity, which in some countries has found its way to television game shows, has students practice their listening and questioning skills in a fun context. Adapted from The New Zealand Foundation for Peace Studies (1986, p. 25).

GRADE LEVEL: Adapts to any grade level from upper Elementary on

SUBJECT AREA: EFL; Group Dynamics

PROCEDURE: Select four volunteers to complete the following statements (or other similar ones):

1. The most important things in my life are…
2. When I am happy, I enjoy doing the following things…
3. These are some things that really make me mad…
4. When I am upset, these are things that help me calm down…

All but one of their statements must be true; they must slip in one false response. Seat the volunteers in the front of the class, and have them take turns, telling the class one statement at a time. The class must try to guess which one of the ideas is false. Encourage students to listen very carefully to all the ideas. They can also ask the participants clarifying questions ('What do you mean by…?' 'Where do you usually do…?'), and the participants should respond in as much detail as they wish, but so as not to give away the false statement. Each student has only one chance to guess at each statement. If the guess is wrong, the participant says, 'No, that's true.'
Cooperation tangrams

In this game that emphasizes group collaboration, participants are put in a conflict situation that can only be resolved when everyone is ready to collaborate with the others in the group. Source: The New Zealand Foundation for Peace Studies (1986, pp. 20-21).

GRADE LEVEL: Upper elementary to Secondary (suitable also in teacher training)

MATERIALS: A set of five squares for each group of five students. In each set, there are five envelopes with pieces of cardboard cut into patterns (see below).

PROCEDURE: For each group of five children, cut five squares measuring 15cm x15cm. Cut each square into pieces according to the pattern below and label the envelopes from A to E. Distribute the pieces into the envelopes as follows:

A: a, c, h, i;
B: a, a, a, e;
C: j;
D: d, f; and
E: b, c, f, g.

Divide the class into groups of five (the remaining students will be observers) and give each group member an envelope. Tell students that they will be solving a puzzle that will require full cooperation from everyone in the group. Then read the instructions: “Each one of you has an envelope which contains pieces for forming squares. When I give a signal, open your envelopes and form five squares of equal size. The task is complete only when each group member has in front of them a perfect square, the same size as the other squares. There may not be any talking or non-verbal communication (no hand signals, visuals cues, etc.). No member can take a piece from another, but members can give puzzle pieces to the others in the group”.

There is only one correct combination for all the five squares to be equal. Once all the groups have finished, spend time discussing the experience. How did people feel during the task? What about the person with envelope C? Did anyone notice C had only one piece? Did someone finish their square without realizing that it prevented others from finishing theirs? What reactions did people have when someone could not see the solution, or when they saw it but others did not?
Understanding our human rights

The Universal Declaration of Human Rights was proclaimed in 1948 as a key to promoting and maintaining world peace. In this activity, students explore the four pillars of the UNHR. René Cassin, one of the drafters of the UNDHR, conceptualized the Declaration as a Greek portico, similar to the one in the UNESCO logo (Osler & Starkey, 1996); the Preamble and Article 1 form the base of the portico, which has four pillars-personal rights; rights regulating relationship between people; public freedoms and political rights; and economic, social and cultural rights-with the articles pertaining to international order for the realization of the rights forming the cap, or pediment.

GRADE LEVEL: Upper elementary; Secondary

SUBJECT AREA: English language; Social studies; Art

MATERIALS: Simplified version of the UDHR (found in the Appendix) Aversion suitable for primary school or EFL class is found in Our World, Our Rights, by Amnesty International (ISBN: 1-887204-18-0), an excellent resource for primary school classes.

PROCEDURE: Read the first article to the class:

All human beings are born free and equal in dignity and rights.
They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. § 1

Invite students to list the rights they believe are included in the UDHR. This can be done in small groups or as a whole class activity. Post the list of rights generated by students. Hand out copies of the UDHR. Invite students to read the articles, one by one. Note which rights were not included in students' list and add them. Once all articles have been read, go over the list and see whether students included rights not mentioned in the Declaration. This may be an opportunity to discuss the distinction between 'rights' and 'needs' or 'wants'.

After a brief discussion, students work in pairs or small groups to classify the rights into logical categories. Have volunteers discuss their classification. Present Cassin’s model to the class and compare it with students’ classifications. Have students work in pairs to paraphrase the articles. Assign 3-4 articles to each pair. When finished, students swap paraphrases with another group and check for accuracy.

In an art class, students can work to design logos that represent each of the articles.
Human rights in our community

In this activity, which is a logical follow-up to the previous one, students explore the realization of the UDHR in their own community.

GRADE LEVEL: Upper elementary; Secondary

SUBJECT AREA: Language Arts; EFL

MATERIALS: Local newspapers

PROCEDURE: Students work in small groups and identify 1-2 rights they are interested in. They read local (or international) newspapers, monitor newscasts and interview people in order to find out in what ways the different rights are (or are not) realized in their community. Students may also interview a human rights lawyer and visit a local Amnesty International office.

Students prepare a report (in English) and present their findings to the class.
The rights of the child

In this activity, primary school children learn about the Convention on the Rights of the Child (adopted by the United Nations General Assembly in 1989) and explore the various rights. The activity is adapted from Reardon (1995, pp. 51-53) and Our World, Our Rights (Amnesty Int'l, 2000, p. 22).

GRADE LEVEL: Elementary

SUBJECT AREA: Language Arts; EFL

MATERIALS: One set of the attached set of picture cards (or similar ones cut out of magazines and mounted on cardboard) for each pair of children, a large poster board, markers, colored construction paper.

PROCEDURE: In advance, cut out of brown construction paper a tree with four roots, a solid trunk and several branches and paste it onto the pasteboard. Type summaries of selected articles appropriate in your context (e.g. Articles 6-10; 12-17; 19, 22-24; 27-28; 30-32) on small sheets of paper, one article per page. Leave space for drawing.

Give each pair of children a set of picture cards and invite them to sort the pictures into two piles: things they might want but can live without and things they do need in order to stay safe and healthy. They may need a third category for things they neither want nor need. Allow children enough time to discuss the items. Draw two columns on the chalkboard, labeling one 'Wants' and the other 'Needs'. Invite children to name the things they placed in each pile and write their contributions in the columns. Invite volunteers to add items of their own to the list. Compare and contrast wants and needs. Invite children to discuss the needs and distinguish between personal needs and universal needs ('I need a new coat' vs. need for clothing). Invite children to discuss whether needs are the same everywhere.

Introduce this 'Tree of Life' to the children. Ask children what the tree needs in order to stay alive and grow. (This will be a good opportunity also to discuss the importance of trees to the life of our planet.) Just as the tree has these basic needs, so do children. Invite children to discuss what they need in order to stay alive, grow, develop and remain healthy. Using a marker, write the four basic needs of children (care/protection, nutrition, shelter, clothing) on the roots.

Divide children into groups of four. Hand out summaries of the articles to the groups, one summary per group. Children discuss the article in their groups and then draw on the sheet a picture that represents the particular article. The groups explain their understanding of the article and share their drawings with the class. Children pin their pictures on the tree branches. Continue over a number of days until all the articles you selected have been discussed. Note: The aim is not for children to memorize or be tested on the rights but to have an opportunity to discuss them and develop an understanding of their meaning.
Take Action!

In this project, which carries over several weeks, students begin to understand how individuals can influence change. In groups, students identify a problem they think is important, gather information from diverse sources, identify and evaluate possible solutions, and develop an action plan for their proposed solution. They will compile a portfolio about the problem and possible solutions and present their portfolio to the class.

SOURCE: Adapted from *We the People... Project Citizen* (www.cce.org), in which students investigate a public policy issue involving government-level agencies. (A highly recommended international project with also an Arabic version now available.)

GRADE/AGE: Upper primary and middle school grades, ages 10-14

CONCEPT/S: Citizens' role in community problems; cooperation; speaking/listening, writing

MATERIALS: Handouts: A list of common problems in students' community; problem identification form; interview form

METHODS: Group discussions; cooperative work; research

OBJECTIVES: Students will learn about problems in their community, learn to participate in consensus-building group discussions, identify and evaluate possible solutions to a given problem; develop an action plan.

PROCEDURE: Invite students to discuss how much influence they think they have regarding problems in their school or the community. Tell the class that they will engage in a project to try to solve a problem they think is important. Distribute a handout for each student with the following sample problems (or use others that might be more relevant in your context).
School problems

1. Many students are concerned about the fact that a wheel-chair-bound student has no access to the school library in the basement or the art room in the second floor.

2. Many students complain that the tuck-shop selection does not include any healthy snacks.

3. Some students are concerned about their safety on the schoolbus which is so over crowded that some students have to stand.

Community Problems

1. Some students are concerned about the billboards near the school and on the bus route are offensive to some students, who think that the content of the ads is obscene and embarrassing.

2. Many students complain about the empty lot near the school, which is being used as a garbage dump. It emanates a foul smell and brings rodents and flies to the school area.

3. Many students who don't ride the schoolbus are concerned about the heavy, fast traffic around the school. They have difficulty crossing the street in front of the school.

Invite students to identify which of the above problems might be relevant to them and have students share what thoughts and/or opinions they have regarding the problems. Divide the class into small groups of 3-4 students (or pairs) and assign each group one of the problems. (If students identify other problems more relevant, include them in the task and omit the ones not relevant.)

Give students a handout for analyzing their problem. It should include a space for the names of students in the group, the date, and the statement of the problem in brief, and the following questions, with space for recording answers:

1. Is this a problem that you and your classmates consider to be important?
   If so, why?
2. Who do you think is responsible for dealing with this problem?
3. Do you know if the one/s responsible have any policy related to this problem?
   If so, what is it?
4. Where can you get more information about the problem and what people think about it?

Assignment 1: Students will interview peers, school personnel and parents about their particular problem. Students should have copies of an interview form that includes their name, the problem, the name of the person interviewed, and their position. The interview questions (which should be the same in all forms) should try to find out if the interviewee considers the problem important and why; whether the person knows about any policy related to the problem; if a policy does exist, what the person thinks about it and whether they think it needs to be changed and why. Each student should interview at least five or
six people (e.g. 2 students, 2 school staff, and two parents). Students then write a paragraph describing the problem and what people think about it. Depending on the interview responses, the paragraph may describe or compare and contrast viewpoints.

Have a class discussion to select one of the problems for the class to investigate and to propose a solution. Encourage students to use the viewpoints from the interviews to help them decide which one of the problems seems most important to the biggest number of individuals. (You could, of course, have small groups work on a different problem each.)

**Assignment 2:** Students gather more information about the problem topic from different sources. For example, a visit to the local newspaper offices may yield some articles about the garbage dump or offensive billboards while an interview with a nutritionist or a doctor may provide useful information about the problems of junk food, and so on. Internet sources can provide background information as well as interesting viewpoints and solutions from other countries. Divide students into small 'research teams', with each team assigned to a different source; e.g. one team visits the local English language newspaper, another one an Arabic daily, and other teams interview a different school staff/ expert each. (See *Project Citizen* [www.](http://www.reproducible-forms).)

Once students have sufficient information, they begin compiling their presentation display. The display should be constructed in such a way that it can be mounted on the bulletin board and should include the following four sections:

- description of the problem and why it is important supported by photos, artwork, graphs, etc.
- explanation of current policy and evaluation of any alternative policies,
- the group-proposed policy and a justification for it;
- an action plan that will show how the class can influence those responsible to adopt the new policy.

The display should include also evidence of the most important research findings.
UNDERSTANDING PEACE: A HOLISTIC VIEW

VIOLENCE

Direct (e.g. war, fighting, genocide)

Structural (indirect) or basic cause of conflict

Mental/psychological (feelings/attitudes which inspire jealousy, hatred)

Environmental or ecological (e.g. deforestation, air pollution)

Negative peace (lack of war, fighting; may involve oppression, injustice, human rights violation)

Social justice or situation of positive peace

Positive feelings (self-sacrifice, caring, love, compassion, appreciation of diversity)

Harmony with the natural world

PEACE

From Hicks, D. (1984) Education for Peace
### FORMS OF VIOLENCE

<table>
<thead>
<tr>
<th>Form</th>
<th>Level</th>
<th>Personal</th>
<th>Interpersonal/ Community</th>
<th>National</th>
<th>Global</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct/Physical</td>
<td></td>
<td>Suicide</td>
<td>Bullying and school</td>
<td>Civil war</td>
<td>Conventional war</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Drug abuse</td>
<td>violence</td>
<td>Violent crimes</td>
<td>Chemical/ biological warfare</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Domestic violence</td>
<td>Human rights abuses</td>
<td>Nuclear war</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Violent crimes</td>
<td></td>
<td>Human rights abuses</td>
</tr>
<tr>
<td>Structural/Economic, Political</td>
<td></td>
<td>Powerlessness</td>
<td>Local inequalities</td>
<td>National inequalities</td>
<td>Global inequalities</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Poverty</td>
<td>Poverty</td>
<td>Poverty</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hunger</td>
<td>Hunger</td>
<td>Hunger</td>
</tr>
<tr>
<td>Socio-cultural/Psychological</td>
<td></td>
<td>Alienation</td>
<td>Prejudice/ enemy images</td>
<td>Prejudice/ enemy images</td>
<td>Prejudice/ enemy images</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Low self-esteem</td>
<td>Cultural domination</td>
<td>Cultural domination</td>
<td>Cultural domination</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Anxiety</td>
<td>Racism/</td>
<td>Racism/</td>
<td>Racism/</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sexism/Ableism/Ageism</td>
<td>Sexism/Ableism/Ageism</td>
<td>Sexism/Ableism/Ageism</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Religious intolerance</td>
<td>Religious intolerance</td>
<td>Religious intolerance</td>
</tr>
<tr>
<td>Ecological</td>
<td>Over-consumption</td>
<td>Over-consumption</td>
<td>Over-consumption</td>
<td>Over consumption</td>
<td>Over consumption</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pollution</td>
<td>Pollution</td>
<td>Pollution</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Chemical and Biological</td>
<td>Chemical and Biological</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>war residue</td>
<td>war residue</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Nuclear power radiation</td>
<td>Nuclear power radiation</td>
</tr>
</tbody>
</table>

Adapted from Castro, L. Peace Education: A Teacher-Training Manual. Quezon City, Philippines: Miriam College
OHT 1.3

LEVELS OF PEACE

Personal Peace

Interpersonal peace

Intergroup/national/social peace

Global peace

Harmony with the natural world
## Social Goals and Problems: A Conceptual Framework
Adapted from Hague Appeal (2002, Book 1, p. 53)

<table>
<thead>
<tr>
<th>Value Concepts</th>
<th>Goals</th>
<th>Problems</th>
<th>Approaches</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Peace</strong></td>
<td>Family unity and harmony</td>
<td>Physical, structural and psychological violence</td>
<td>Interpersonal communication skills</td>
</tr>
<tr>
<td></td>
<td>Just and caring classroom environments</td>
<td></td>
<td>Nonviolent conflict resolution</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Teaching tolerance</td>
</tr>
<tr>
<td><strong>Human rights</strong></td>
<td>Respect for human dignity</td>
<td>Violence against women and children</td>
<td>Teaching about religions</td>
</tr>
<tr>
<td></td>
<td>Gender equity</td>
<td>Sexism, racism, ageism, ablesim</td>
<td>Inter-faith dialogue and meetings with ‘the other’</td>
</tr>
<tr>
<td></td>
<td>Tolerance of and appreciation for diversity (of opinion, religious beliefs, race, socio-economic status, ability)</td>
<td>Poverty</td>
<td>Human rights education</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Exploitation of domestic workers</td>
<td>Prejudice reduction</td>
</tr>
<tr>
<td><strong>Democracy</strong></td>
<td>Citizenship (awareness, knowledge, skills, attitudes)</td>
<td>Militarized structure of schooling</td>
<td>Critical thinking, problem-solving</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dogmatic, authoritarian approach to education</td>
<td>Student participation in governance (student councils; children’s parliament)</td>
</tr>
</tbody>
</table>
ORIGINS OF CONFLICT

(Intra)Personal
- e.g. moral choices

Interpersonal
- e.g. between spouses

Intragroup
- e.g. within family; an institution; political party, etc.

Intergroup
- e.g. sports teams; tribes; nations

International
- Involving more than two nations

Global
- e.g. world war
OBJECTIVES
Objectives are very important

COMPETITION
(I win / you lose)

COOPERATION
(I win / you win)

COMPROMISE
(Negotiation)

AVOIDANCE
(I lose / you lose)

SUBMISSION
(I lose/ you win)

relationship is not very important

relationship is very important

Objectives are not very important

From: Soriano, P. C. (2001). Education in and for conflict [online]
KNOWLEDGE for CITIZENSHIP

1. Holistic concept of peace
2. Conflict and violence
3. Non-violent conflict resolution
4. Human rights and gender equity
5. Racial discrimination and prejudice
6. Sustainable development
7. Division and distribution of power
8. Ecology
9. Futures
Other?
# SKILLS of CITIZENSHIP

1. Critical thinking and reflection
2. Imagination
3. Empathy
4. Collaborative problem-solving
5. Conflict resolution and management
6. Communication
7. Political and media literacy

Other?
## ATTITUDES and VALUES of CITIZENSHIP

1. Respect for self and others  
2. Cooperation  
3. Tolerance for diversity  
4. Sense of social responsibility  
5. Commitment to justice  
6. Ecological concern  
7. Vision for a better future  

Other?
Education for democratic citizenship:

- Knowledge
- Skills
- Attitudes and Values

Action
**Education for Peace and Democratic Citizenship:**
Schema of Knowledge, Skills, and Attitudes with Action

<table>
<thead>
<tr>
<th>KNOWLEDGE</th>
<th>SKILLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Conflict and violence</td>
<td>9. Imagination</td>
</tr>
<tr>
<td>15. Sustainable development</td>
<td>13. Communication</td>
</tr>
<tr>
<td>16. Division and distribution of power</td>
<td>14. Political and media literacy</td>
</tr>
<tr>
<td>17. Ecology</td>
<td></td>
</tr>
<tr>
<td>18. Futures</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ATTITUDES/VALUES</th>
<th>ACTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Respect for self and others</td>
<td>Knowledge, skills and attitudes without action are like having a puzzle with the last piece missing!</td>
</tr>
<tr>
<td>9. Cooperation</td>
<td></td>
</tr>
<tr>
<td>10. Tolerance for diversity</td>
<td></td>
</tr>
<tr>
<td>11. Sense of social responsibility</td>
<td></td>
</tr>
<tr>
<td>12. Commitment to justice</td>
<td></td>
</tr>
<tr>
<td>13. Ecological concern</td>
<td></td>
</tr>
<tr>
<td>14. Vision for a better future</td>
<td></td>
</tr>
</tbody>
</table>

Adapted from Hicks, D. (1984).
Education for Peace
Infusing peace education into the academic curriculum

In your working group, examine the materials/activities provided by the workshop facilitator and identify subject area lessons where some of them might be infused in your particular setting. Share your suggestions with the rest of the group.

<table>
<thead>
<tr>
<th>Subject Area</th>
<th>Typical lesson topic</th>
<th>Grade/ Age level</th>
<th>Peace idea/concept, value and/or action to be infused into the lesson</th>
<th>Learning activity to achieve the infusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Math</td>
<td>Percentages</td>
<td>Gr. 6</td>
<td>Human rights/ Poverty</td>
<td>Using figures about money spent on non-essentials in the developed countries (cosmetics, cigarettes, etc.) versus money available for basic necessities in the developing countries.</td>
</tr>
</tbody>
</table>
Prejudice Reflection

This activity invites you to reflect on your own prejudices, some of which you might not even be aware of. In the columns, check who you would not wish to have in the roles listed on the left column.

<table>
<thead>
<tr>
<th>Role</th>
<th>A Christian</th>
<th>A Muslim</th>
<th>An atheist</th>
<th>A Jew</th>
<th>A foreigner</th>
<th>A person from a lower social class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neighbor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colleague at work</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supervisor</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Business partner</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friend</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spouse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sister- or brother-in-law</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daughter- or son-in-law</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Against which group/s did you feel the most negative prejudice? What might be some of the reasons for your attitude/beliefs?

Did any of your choices surprise you?
## Handout 3.1

### Reaching a mutually acceptable solution

**Position** is what each of the parties want. For example, the Monsefia Government's position is that they want to sell the land.

**Interests** are the reasons why the parties want what they do. The Monsefia Government wants to sell the land because they want to generate revenue.

<table>
<thead>
<tr>
<th>Step</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Identify positions and interests.</td>
<td>State truthfully exactly what your position and interests are. In other words, say clearly what you want and why you want it.</td>
</tr>
<tr>
<td>2. Actively listen to the other party</td>
<td>Listen carefully and attentively what the other party wants and why they want it. Listen not only for facts but also for feelings/emotions. Paraphrase in your own words what you heard the other party say. Ask clarifying questions.</td>
</tr>
<tr>
<td>3. Examine the positions and interests and look for common interests</td>
<td></td>
</tr>
<tr>
<td>4. Propose a solution/ solutions based on common interests</td>
<td>Examine all suggested ideas closely and with an open mind, keeping in mind your main interest. Eliminate only those that are totally unacceptable.</td>
</tr>
<tr>
<td>5. Select a solution that meets both parties' interests</td>
<td>Examine the ideas that were not eliminated and select the one that both parties can agree to.</td>
</tr>
</tbody>
</table>
The Zahra Resort Case: Role for Dr. A. M. Hishami

The government of Republic of Monsifia is heavily indebted and in need of revenue. They are in the process of selling off a prime piece of pristine mountain property on Zahra Mountain.

You are Dr. A. M. Hishami, managing partner with a group of international investment and real estate corporation specializing in up-scale, 5-star hotels and resorts in the Middle East and South-East Asia. Due to recent political unrest and fighting in the locales of the corporation's resorts, all the investors but one have pulled out. If your corporation cannot come up with a viable prospect in a more stable region, such as Monsefia, the corporation faces bankruptcy. You have been sent to negotiate a deal with the government of Monsefia on the purchase of the land on Zahra Mountain. If you can negotiate a deal within a week, your one remaining investor will finance the building of a luxury spa resort. The area under negotiation covers about 20 km² of shrub land, some oak forest and meadows and will be excellent for a wilderness hikes. The river that runs across the area could be dammed to create an artificial lake for swimming and sailing. The Monsefia government representatives have expressed keen interest in the prospect that will bring much needed revenue to their inflation-ridden nation. If you fail to secure the deal, your career will be over.

Although you feel rather confident about the success of the deal, it has come to your attention that Dr. West, a representative of an international pharmaceutical conglomerate has been in contact with the Monsifia Government to try to negotiate an extension on the lease they have on the land. You have decided to meet with Dr. West to make sure that he will not outbid you and that you can secure the deal.
The Zahra Resort Case: Role for Dr. J. P. West

The government of Republic of Monsifia is heavily indebted and in need of revenue. They are in the process of selling off a prime piece of pristine mountain property on Zahra Mountain.

You are Dr. J. P. West, the senior product developer at an international pharmaceutical company specializing in plant-based medicines. Your company has been engaging in research into the flora of Zahra Mountain in the Republic of Monsefia in collaboration with a Pharmacy School of a local university. You have identified four different plants indigenous to Zahra that contain substances found useful in treating some forms of cancer, heart disease and HIV Aids. Your company has manufactured trial batches of the medicines and clinical trials have proven highly successful. In order to go into full production, you need to extend your lease for at least five more years. As of now, the medicines cannot be manufactured synthetically. You have also identified other, potentially useful plants and want to conduct research on them. Your company has entrusted you to negotiate with Monsefia government an extension for your sole rights to harvest plants on Zahra.

You have had very amicable relations with the Monsifia government and the local people, and you were quite positive about securing an extension on your lease. However, you have heard that an international real-estate corporation is in the process of trying to purchase the land. You have decided to meet with Dr. Hishami, the managing partner of the corporation to make sure that he will not outbid your company. You feel very strongly about the plants of Zahra; they are essential to your company and to the world.
**Thinking Out-of-the-Box**

**Nine Dots.** Connect the nine dots below using only four straight lines and without lifting the pen from the paper. Do not trace over any lines.

```
  ●  ●  ●  
   ●  ●  ●  
  ●  ●  ●  
```

**The Eighteenth Camel**

A father had 17 camels. In his will, he left the 17 camels to his three sons. However, after his death, the three sons thought and thought, but could not figure out a way to satisfy their father’s wish. Their father’s will stipulated that the eldest son was to receive half of the camels, the middle son one-third of the camels, and the youngest son one-ninth of the camels. After several days of thinking, they went to see the Wise Woman and asked her to solve their problem, which she did. What was her solution?
Handout 3.3a

The Case of the New Resort: Foreign investor group role

Background
You represent a group of international investment and real estate corporation based in the Middle East and specializing in up-scale, 5-star hotels and resorts. You have been negotiating with the government of Monsefia to purchase land on the scenic Zahra Mountain in order to build a luxury spa resort. The area covers over 100 km2 of shrub land, some oak forest and meadows. A river that runs across the area can be dammed to create an artificial lake for swimming and sailing. The Monsefia government representatives have expressed keen interest in the prospect that will bring much needed revenue to the inflation-ridden nation. Your company has sent you to close the deal without any delay. Your company can secure a 3-year contract with a major tour operator provided you can begin clearing of land immediately. This deal will guarantee the viability of the project.

Handout 3.3b

The Case of the New Resort: The pharmaceutical group role

Background
You represent an international pharmaceutical company specializing in plant-based medicines for cancer, heart-disease and tranquilizers. Your company has been engaging in research into the flora of Zahra Mountain in the Republic of Monsefia in collaboration with a Pharmacy School of a local university. You have already identified three different plants that contain substances found useful in treating some forms of cancer, heart disease and HIV Aids and which cannot be manufactured synthetically. You are now harvesting these plants and conducting research on four other plants that are potential sources of badly needed drugs. Your company has entrusted you to negotiate with Monsefia government an extension for your rights to harvest plants on Zahra.

Handout 3.3c

The Case of the New Resort: The indigenous tribe role

Background
Your tribe of some 50 extended families has been living on Zahra Mountain in the Republic of Monsefia for time immemorial, long before the Republic came to be. Your ancestors are buried in this land, and Zahra is sacred to your people. Your tribe's livelihood also depends on the natural resources of the mountain. Your goats grace the meadows, the river that runs across the region provides you with fish, and the womenfolk of your tribe collect roots and tubers from the shrub. The oak shrub also provides you with much-needed firewood. Recently, your harmonious co-existence with the mountain has been disturbed. Foreigners have come to Zahra Mountain. You have heard rumors that the government is planning to sell the land and re-settle your tribe. Your tribe is happy on Zahra and cannot possibly think of living anywhere else.
The Case of the New Resort: The government representative role

Background
You are the official representatives of the Ministry of Finance and Ministry of Tourism of the republic of Monsefia, a small nation in the Middle East. The inflation in the country is rampant, and the foreign debt is increasing rapidly. The public is understandably anxious about the future. An important international real-estate corporation is interested in purchasing a vast tract of government-owned land on the Zahra Mountain where they want to build a luxury 5-star resort spa. The deal, if concluded, will not only bring a significant amount of much-needed cash into the Government coffers but will also bring in wealthy international tourists. You know that there are conflicting interests in the case. There are some families of an indigenous tribe living on the mountain who would have to be re-settled, most likely against their will. You also know that a foreign pharmaceutical company is trying to extend their research and plant collection contract on the Mountain. Finally, you have some environmentalist groups rallying against the deal. With elections coming up, you are particularly keen on closing the deal quickly.

The Case of the New Resort: The environmentalist group role

Background
You represent a consortium of environmental organizations in the republic of Monsefia. You are particularly interested in the Zahra Mountain, an unspoiled region with rich flora and fauna, including an unpolluted river with abundant fish. Now the government is negotiating with an international real estate corporation who wants to buy a large tract of the mountain and build a luxury 5-star spa resort for international tourists. You are very concerned, because you do not want the indigenous tribal people living on the mountain to be sacrificed for the sake of development. You also know that the corporation’s policy is to bring in their own staff and employees rather than hire local people. The resort will also mean cutting a wide road across the unspoiled region and building a dam across the river to create an artificial lake for swimming and sailing. This will deny the indigenous people their livelihood. It will also mean destroying a vast tract of land with endangered medicinal plants. Your group strongly opposes the spa deal.
ARTICLES OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS - ABBREVIATED

<table>
<thead>
<tr>
<th>1. Right to equality</th>
<th>16. Right to marriage and family</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Freedom from discrimination</td>
<td>17. Right to own property</td>
</tr>
<tr>
<td>3. Right to life, liberty and personal security</td>
<td>18. Freedom of belief and religion</td>
</tr>
<tr>
<td>4. Freedom from slavery</td>
<td>19. Freedom of opinion and information</td>
</tr>
<tr>
<td>5. Freedom from torture and degrading treatment</td>
<td>20. Right of peaceful assembly and association</td>
</tr>
<tr>
<td>6. Right to recognition as a person before the law</td>
<td>21. Right to participate in government and in free elections</td>
</tr>
<tr>
<td>7. Right to equality before the law</td>
<td>22. Right to social security</td>
</tr>
<tr>
<td>8. Right to remedy by competent tribunal</td>
<td>23. Right to desirable work and to join trade unions</td>
</tr>
<tr>
<td>9. Freedom from arbitrary arrest and exile</td>
<td>24. Right to rest and leisure</td>
</tr>
<tr>
<td>10. Right to fair public hearing</td>
<td>25. Right to adequate living standard</td>
</tr>
<tr>
<td>11. Right to be considered innocent until proven guilty</td>
<td>26. Right to education</td>
</tr>
<tr>
<td>12. Freedom from interference with privacy, family, home and correspondence</td>
<td>27. Right to participate in the cultural life of the community</td>
</tr>
<tr>
<td>13. Right to free movement in and out of the country</td>
<td>28. Right to a social order that articulates this document</td>
</tr>
<tr>
<td>14. Right to asylum in other countries from persecution</td>
<td>29. Community duties essential to free and full development</td>
</tr>
<tr>
<td>15. Right to a nationality and the freedom to change it</td>
<td>30. Freedom from state or personal interference in the above rights</td>
</tr>
</tbody>
</table>


*The Hague Agenda for Peace and Justice for the 21st Century*. UN Ref A/54/98.


APPENDIX - RECOMMENDED RESOURCES

Readings

Peace Education Theory and Training


**Tolerance**


**Conflict**


### Human Rights


### Citizenship Education


### Classroom and Curriculum Guides


Claude, R. (1999). *The bells of freedom*. Published by The People’s Decade for Human Rights Education (PDHRE) in New York (USA) and Action Professionals Association for the People (APAP) in Ethiopia.


Osseiran, S. (Ed.) (2000). *Education for human rights, peace and democracy: Handbook resource and teaching material,* developed at the Lebanese Educational Center for Research and Development (ECRD); published by the International Peace Research Association (IPRA) in collaboration with UNESCO.


### Peace Education Projects and Reports


World Organization of the Scout Movement. *15 Development education games for scouts*. World Scout Bureau, P.O. Box 241, 1211 Geneva 4 Switzerland.

WEB RESOURCES

Organizations

Abolition 2000: www.abolition2000.org

Africa non-profit internet educational clearinghouse: http://www.kabissa.org

American Friends Service Committee peace program: http://www.afsc.org/

Amnesty International: www.amnesty.org

Appeal by the Nobel Peace Prize Laureates for a culture of peace and nonviolence for the children of the world: http://www.nobelweb.org

Canadian Voices of Women for Peace peace education kit: http://www.peace.ca/vowworkshopkit.htm

Center for Peace, Nonviolence, and Human Rights (Croatia): http://www.centar-za-mir.hr/engonama.php

The Children's Rights Information Network: http://www.crin.org

Civic Education website: http://www.civnet.org

The Conflict Resolution Information Source: http://www.crinfo.org

Educators for Social Responsibility: http://www.esrnational.org

European Center for Conflict Prevention: http://www.euconflict.org


Cool Schools Peer Mediation Program: www.peace.net.nz/cool_schools.cfm

The Dadalos Association for Peace Education Work (Sarajevo) English version: http://www.dadalos.org


Fazaldad Human Rights Institute (Pakistan): http://www.fazaldad.com

Free the Children International: http://www.freethechildren.org

Global Education Centre: www.globaled.org.nz

Global Learning (USA-based): http://www.globallearningnj.org
Global Vision for Sustainability and Peace: http://www.global-vision.org/peace

The Hague Appeal for Peace: http://www.haguepeace.org

The Hague Appeal for Peace Youth Programme: http://youth.haguepeace.org

Human Rights Education: http://www.hri.ca/education

Human Rights Education Associates: http://www.hrea.org

(Universal Declaration of Human Rights; Convention on the Rights of the Child; Convention on the Elimination of All Forms of Discrimination Against Women, etc.)

Human Rights Internet: http://www.hri.ca

Human Rights Watch: www.hrw.org

Imagine Peace Project (USA-based): http://www.imaginepeace.org

INCORE (Initiative on Conflict Resolution and Ethnicity): http://www.incore.ulst.ac.uk

Institut International des Droits de l'Homme (IIDH) (France): http://www.iidh.org

International Association of Lawyers Against Nuclear Arms: http://www.ialana.org

International Campaign to Ban Landmines: http://www.icbl.org

The International Committee of the Red Cross for resources on humanitarian law and institutions: http://www.icrc.org

International Federation for Human Rights (France): http://www.fidh.org

International Women's Human Rights Organization: http://www.MADRE.org

International Peace Bureau (Geneva-based) homepage for the Global Campaign for Peace Education: http://www.ipb.org/web/seccion.php?tipus=Programmes-Peace_Education

Learnpeace. A Peace Education Union project: http://www.ppu.org.uk/learn/peaced

Lions-Skills For Living: www.lions-quest.org.nz

M. K. Gandhi Institute for Nonviolence: http://www.gandhiinstitute.org

Nonviolence International: http://www.members.tripod.com/nviusa/

Nonviolence Peaceforce: http://www.nonviolentpeaceforce.org/

Nuclear Age Peace Foundation: http://www.wagingpeace.org


Peace Brigades International: www.peacebrigades.org

Peace Education Commission of the International Peace Research Association:
http://www.uwm.edu/Dept/Peace/pec.html

Peace Education Foundation (Canada): http://www.peace-ed.org

Peace Education Foundation: http://www.peaceeducation.com

Peace Education International: http://www.peaceeducationintl.com


Pulkids Peace Education: http://www.pulteney.sa.edu.au

Responding to Conflict: http://www.respond.org

Save the Children: http://www.savethechildren.org.uk

Stockholm International Peace Research Institute: http://www.sipri.se


Teaching Peace: http://www.teachingpeace.org

Transcend: www.transcend.org

UN Cyberschoolbus - Global Teaching and Learning: http://www.un.org/cyberschoolbus

UNESCO Associated Schools Project: http://www.unesco.org

UNESCO Education: http://www.unesco.org/education/index.shtml

UNESCO Culture of Peace: http://www3.unesco.org/iycp

UNESCO Women and Culture of Peace Program: http://www.unesco.org.cpp.wcp

UNESCO Education: Teaching and Learning for a Sustainable Future:
http://www.unesco.org/education/tlsf/

UNICEF Voices of Youth: http://www.unicef.org/young

UNICEF Teachers Talking: http://www.unicef.org/teachers/


United Nations Youth Association of New Zealand (includes Model UN Assemblies):
www.unyanz.co.nz

UN Women Watch - gender issues: http://www.un.org/womenwatch/
US Institute of Peace: http://www.usip.org
Women's Caucus for Gender Justice: http://www.iccwomen.org
Women's Initiatives for Gender Justice: http://www.iccwomen.org/archive/tokyo
Women's International League for Peace and Freedom: http://www.peacewomen.org
Women's Human Rights net: http://www.whrnet.org

**Scholarly Journals**

*Human Rights Quarterly.* http://muse.jhu.edu/journals/human_rights_quarterly/
*Peace and Conflict Studies Journal.* http://www.nova.edu/shss/pcs/
*Peace Review.* http://www.usfca.edu/peacereview/