Peace Education in Palestine

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Introduction
The content of this working paper presents new ideas, innovative approaches, case studies, bibliographies, field research results, data collection, theoretical frameworks, conceptual implications and a workable Action Plan.

This paper is intended to further discussion on the evolving practice of peace education in the Palestinian Territories. Therefore, suggestions for improvements to the content of the paper are welcome. The Peace Education Team is collecting case studies of peace education projects that are planned, or have been carried out, and would like to hear from stakeholders that can provide examples. We look forward to hearing from interested parties about further practical examples of Peace Education so that we can disseminate them amongst colleagues, further promote this essential aspect of excellent education, and adapt it to the Palestinian context.

The Minister of Education aims to publish and promote the final document widely within the Palestinian Education Sector. Specifically, recommendations are intended for implementation in the 65 primary and high schools in the Gaza Strip. Furthermore, these policy recommendations are meant to support the broader work of non-profits and civil society in the Palestinian Territories. The findings will also help to structure a Training Manual for teachers and facilitators in the Territories. This Training Manual will outline how educators can integrate the recommendations into the existing mandated curriculum across disciplines and subject areas.

Intended Audience
All those who are involved in education and campaigning for a more just and peaceful world including:

- Policy Makers – Education officers, principals, heads of departments, governors
- Practitioners – Adults involved in delivering both content-based education and skills training
- Peace Educators – Youth workers and campaigners wishing to explain to others what peace education is and how it can be part of a curriculum.

How can this document be used?
- As a discussion document for campaign and community groups
- As a framework for education policy
- As a tool for curriculum planners

Assumptions
This report assumes that children can be self-disciplined and motivated; we do not need to be locked into violent relationships at any level: personal, local, national or international; and children’s moral development can be enhanced by the appropriate curriculum, teaching methods, relationships in the classroom and school as a whole.
About the Author

Mohammed Shaban is a teacher, a peace educator and civil society activist from Gaza, in the Palestinian Territories. He is a member of the Education Management Unit, mandated to reform the education curriculum in Palestine. In 2011-12, he was a Sauvé Scholar in Montreal, Canada.
Executive Summary

Peace education is an essential component of good basic education. This paper defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioural changes that will enable children, youth and adults to **prevent** conflict and violence, both overt and structural; to **resolve** conflict peacefully; and to **create the conditions conducive to peace**, whether at an intrapersonal, interpersonal, intergroup, national or international level.

This paper considers issues pertaining to Education for Peace from different perspectives. It examines the relationship between peace education and other educational initiatives, such as children’s rights, human rights education, education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation.

The paper then summarizes the aims of peace education as they appear in programmes around the world and in Canada, particularly Quebec, and provides a brief survey of the approaches that have been used in a variety of Canadian educational environments.

Key ‘windows of opportunity’ for peace education in the Palestinian context are then presented, including shifts in skills, knowledge, and values. The classroom becomes a microcosm in which all interactions, including the formal lesson, classroom management, and disciplinary issues, are opportunities to teach tolerance and non-violence.

The paper makes the following key recommendations:

- The Palestinian Minister of Education’s Peace for Education team should implement the Education for Peace Program in the following ways:
  - Integrate it into the core educational system at the primary and secondary levels, including training teachers to implement it
  - Fund its implementation in all state schools
  - Foster a triple relationship by working closely with parents, teachers and students
  - Monitor and evaluate the program’s success and further refine it

- Civil society and domestic and international NGO’s should integrate the indirect methods associated with the Peace for Education Program in the following ways:
  - Integrate it into extra-curricular activities
  - Raise awareness about peace education through public training sessions, starting from the grassroots level and including neighbourhood and community groups

The paper concludes with an overview of methods for evaluating peace education programmes.
Palestinian Context: Overview

No issue has the same global impact as the Israeli-Palestinian Conflict. Neither the Palestinians nor the Israelis are to blame for the failure of peace. What caused failure may be the solution itself rather than the parties. Both Israelis and Palestinians have religious, historical, and emotional attachments to every square inch of the land. The better the Palestinians and the Israelis understand this reality the sooner they can solve their conflict. Acknowledging that without a population educated to accept peace, no other negotiations or concessions are meaningful before discussion on the status of land, borders, Jerusalem and settlements.

More importantly than Palestine getting full membership to the UNESCO or seeking an independent state, Palestinians would much rather pay a special attention to solve other critical, deep-rooted, and prolonged challenges than to ever celebrate not good enough achievements. In this context, Palestinians must fight adamantly to tackle the existence of a local violent community, the increasing of armed political conflict and the accumulation of anti-social behaviour such as school dropout, honor killing, public and private violence, narrow-mindedness, fanaticism, lawlessness, armament, parochialism, gender inequality, individual withdrawal, bullying, and social disintegration.

These challenges are still the dominant, major and grave obstacles holding back the path of building a democratic developed and peaceful country. Peace has to be made between two nations rather than between two governments. Therefore, a negotiations process is and of itself is not enough to bring out an end to the conflict. Schools, families, groups, communities and societies must be rehabilitated, moderated, refined in order to make a decision of peace, a feeling for nonviolent solution and a culture of dialogue. "Solutions will come when people become educated about global values". We have an unshakeable belief, Education with all its contents: cultural, lingual, behavioural values is the only indispensable power that can lead to change the hard Palestinian situation, put an end to violence and bring out peace.

Program Main Objectives

The program’s fundamental idea is originally based on initiating an interdisciplinary approach with multi-dimensional goals intertwined together to contribute to build a democratic, nonviolent, demilitarized and civilised Palestinian Society.

Basically, the program focuses on using the power of education, culture, and language in order to enable young and future generations of Palestinians to disseminate, cultivate and formulate basic human and universal values help them shape their future and gain civic support to play a key role in making their lives, changing their sociopolitical reality and rebuild their communities in a peaceful nonviolent tools.
The specific long-term goals are:

(1) To impart the values of tolerance and acceptance of the other,

(2) To acquire nonviolent communications and conflict resolution skills,

(3) To innovate behaviour-management techniques for safe schools,

(4) To bring about change in awareness and patterns of all those who are involved in the educational process (students, school, teachers, principals, program staff etc.)

(5) To build the educational capacity of under-served communities in the peaceful management of conflict.

(6) To elicit from participants their own perceptions of conflict and peace, and to explore their own approaches to peace-building stereotypes.

(7) To learn the best practices of non-violent conflict resolution in and out – of school.

Target Group

Today's generation of children and youth is the largest ever in the history, nearly half of the world's 6.8 million people under the age of 25. Among them, more than 90 percent live in the developing world. As for Palestine, over half of the population in the West Bank and Gaza Strip is aged 15 or younger, out of them 45% are refugees. This age group is facing enormity of challenges. The Gaza strip is considered one of the most densely populated areas in the world; the overall population is high with an average of 2,760 persons per square kilometer, to 1.6 million people living on 365 km².

Sphere of Influence

A wide range of people will be affected, particularly students of colleges, universities, and schools in both the youth and adult sector: public and private. In addition to partners in the educational community, school board staff, parents, families, governmental official institutions or authorities and local community all will cooperate each in their way.

Location

The operation process will tremendously concentrate on the Gaza Strip as it is the most needy and it shoulders more responsibility for cracking down the path of development and peace than the West Bank which is little more tranquil, safe and prosperous and has rule of law and governance.
Timeline

The implementation stage will run with UN Millennium Development Goals and then it will be resumed in accordance with the Palestinian Authority's timetable of National Reform and Development Plan. (2010-2020)

Challenge

In the wake of a six-decade armed conflict with our neighbors, the entire civil life and all segments of the local community have deteriorated quickly, but it also produced more critical situations and conditions resulted in the existence of "a violent civil society".

Politically and ideologically, the conflict led not only to political disorders, material damages, but also militarization, gang, gun clashes and infighting.

Socio-emotionally, this led to depression, hopelessness, isolation, domestic violence and melancholy among young generation. Such society is still growing increasingly and will be expanded if not being addressed or no attention being paid.

Psychosocially and behaviorally, On the other hand, there are many other social negative stereotypes and patterns like sexual exploitation and abuse against children, inequality, discrimination and social withdrawal against women and girls in Law. There are also public and private violence, disintegration, actions against law, individually or collectively and sometimes systematically group-organized violence.

Educationally and morally, our current school curricula are still instructional in nature, out-of-date, lack of entertainment, far from appreciation and respect for other cultures and recognition of the similarities and differences between the people and cultures of different places. It is based in region-centric perspective portrays the world's nations and geographical regions as if they were isolated and self-contained units with no relation with one another and with no common cares. The Palestinian education system both reflects and reinforces these crises. Besides, there are many reasons for this — an overloaded curriculum, inadequate teaching skills, poorly equipped classrooms — the result is often students who are ill-prepared for the labor market and lack the life skills to deal with challenges proactively and positively. All of this leads to an atmosphere where youth feel little control over their environment and their future.

Rationale

(1) Definition: What is Peace Education?

Education for peace is a conceptual framework from which schools may devise a program comprising the transmission of universal values and enduring attitudes, and the development skills which enable our students to become active global citizens.
The implementation of this conceptual framework recognizes the practice of peaceful relations at all levels: personal, familial, communal, inter-cultural and global. It entails a process of knowledge acquisition and skill-building which affects the behaviour of individuals and groups and provides a model for the formal and informal curriculum of the school. Education for peace is a process and a condition which permeates all aspects of school life, which implications for learners, teachers, and administrators and it extends beyond the school to society as a whole. Peace Education which will address all existing concerns of positive and negative peace in society.

*Peace Education* is defined as education for transforming consciousness and worldviews towards a culture of peace and nonviolence. It rests on developing a critical understanding of root causes of conflicts and violence, and empowering learners to dismantle a culture of violence and to build a peaceful self and world; takes place across all modes (*formal, non-formal, informal*) and levels, relying on participatory, creative, and critical pedagogies.

This approach of education is known as “*Peace Education*” or “*Education for Peace*” works with the school system to build a peaceful, just and sustainable world for our children. We know that peace education helps students to transform conflict in their own lives, understand and respect other cultures and ways of living, and treasure the Earth.

Teachers of peace education encourage their students to cooperate with each other, think critically, solve problems constructively, take part in responsible decision-making, communicate clearly, and share their feelings and commitments openly. These skills and values are essential for survival in an increasingly interdependent world, where violence has become an instrument of policy, yet still breeds more violence.

**(A) Peace Education in the context of Palestine:**

Peace Education is very important for bringing peace and stability to my country as well peace. Peace Education is not only rooted in building peace with one self, but it also inter-connects and interrelates with every issue of life.

*The programme’s vision for Palestine* must fulfil two roles: it must respond to Palestinian needs in the fields of education, science, culture and communication, at it must continue to play a part in the peace process. These roles are linked, for both contribute to the construction of a modern Palestinian society, founded on the values of peace, democracy and respect of human rights, in which all women and men may share the same opportunities to live a better life. Such a challenge, however, cannot be met without international solidarity.

Our mission is to equip our students with the necessary academic and practical tools to approach conflicts, their management and resolution. This supports our view that conflict resolution should be addressed both as an academic research field and as an area of practical activity and implementation. *Palestinian children live in a culture of violence now. By giving them these*
skills, we can change the society from a culture of violence to a culture of peace.” These youth will be the leaders of their communities in the future. They will be the ones to change society in a positive way. They will be our hope.

(B) The role of violence and conflict in peace education

We recognize that violence as a tool for achieving change is both widely used and feared. It comes in different forms and the fear of violence can be as damaging as violence itself. Violence is embedded in our society not only as a method to solve conflict but in sport, entertainment and literature. Conflict is not the same as violence. Conflict is inevitable in human affairs but violence is not. Conflict can be a positive and creative force for change. Conflict can be approached as a challenge, offering people the chance to be inventive and creative, and to develop in ways they might not have thought of. Dealing with conflict creatively is a vital part of peace education.

(C) An Alternative to Violence

It is designed to promote democratic citizenship, social responsibility, peace, social justice, and reconciliation. Through their participation, youth become actively engaged in social justice and peace issues in their communities. They learn to adopt a nonviolent disposition toward conflict. They are provided with the tools they need to manage the anger, frustration and isolation they so often feel as a result of their environment. And they are able to explore issues of national identity while practicing leadership skills, problem solving and team work.

We must arm our youth with the tools of nonviolence first and then they will be able to make nonviolent choices. As students become more familiar with the language of nonviolence, they are better equipped to articulate thoughts and feelings that are conducive to a peaceful resolution of conflict. We believe that each person can move the world in the direction of peace through their daily nonviolent choice and action. Definitely, there is a connection between peace and violence. The question remains how we can transform this violence into peace on the personal, interpersonal and community levels?

(2) Aims of Peace Education

Values and attitudes underpin peace education and need to be addressed through the curriculum and the whole school.

Respect for others regardless of race, gender, age, nationality, class, sexuality, appearance, political or religious belief, physical or mental ability, Empathy – a willingness to understand the views of others from their standpoint, A belief that individuals and groups of people can make for positive change, Appreciation of and respect for diversity, Self-esteem – accepting the
intrinsic value of oneself, **Commitment** to social justice, equity and nonviolence, **Concern** for the environment and understanding of our place in

*The program also will support ………*

- **To understand** the nature and origins of violence and its effects on both victim and perpetrator;
- **To create** frameworks for achieving peaceful, creative societies;
- **To sharpen** awareness about the existence of unpeaceful relationships between people and within and between nations;
- **To investigate** the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society;
- **To encourage** the search for alternative or possible nonviolent skills;
- **To equip** children and adults with personal conflict resolution skills.

- **To think** globally, act locally is a notion central to educating for culture of peace in that it links theory with practice, international issues to individual efforts.

*(3)Methodology*

The content of this proposal paper is based on varied approaches and multiple methods of research. The study took place in **Montreal, Canada**. It lasted for a period of 8 months as the following:

**Experimental Action Research:** Academic and theoretical research has been conducted at both McGill university and Concordia University. Tens of books has been read in the field of *Peace Education and Conflict resolution* models and Techniques used in Canada and worldwide.

**Interviews:**

Many interviews were held with different academic professors, peace educators, conflict resolution activists, peace building specialists names like professor Jim Torczyner, the chairman of the “**McGill Middle East Civil Society and Peace Building Program**”, and Mr. Brian Brofman, the chairman of “**Canadian Peace Grant makers Network**” and Geoffrey Dowd, the Principal of “**Trafalgar School for Girls**” in Montreal.

**Former theoretical Studies:**

The research depends of many varied theoretical and conceptual sources in the respective area of focus like “**Quebec Education Program**”, “**Quebec’s Guide of Curriculum Reform**”, “**The
Emerging Canadian Culture of Peace Program” and “The Canadian Peace Education Experience”, “Quebec Ministry of Education”.

Case Studies:
An intensive case study has been carried out in cooperation with the “Canadian School of Peace Building in Montreal”. The study aims at documenting the best practices and role models in the field of peace and civil society skill-building.

Internship and training sessions:
The team had the opportunity to share effectively in good enough training courses in the area of education, peace education and conflict resolution held by different respective bodies such as “Arab Students’ Association” Concordia University, “Montreal Education Center”, “Palestine House Educational and Cultural Centre”- Montreal, and “The Study”, a private school in Westmount, Montreal.

Observation and field Visits:
A large number of ground visit were paid to observe and monitor the implementation tools, techniques and mechanisms. Also, such visits were with primary importance as a basis for evaluation process and assessment. The team paid short and long visits to and liaised with many community practitioners, caring allies, interested activists, cadres, decision makers, policy planners, centers, schools, universities, foundations, grass root groups, lobbies, focusing groups, debates, conferences, workshops, open discussions and seminars names like, “Leave Out Violence”, “Peace It Together”, “Seeds of Peace”, “Muslim Canadian Federation”, “Canadian Palestinian Federation”, “Canadian Islam Congress”, “Canadian Peace Alliance”, “Canadian Muslim Union”, “Canadian Boat To Gaza Committee”, “Canadian Palestine Foundation of Quebec”, and “Independent Jewish Voices of Canada”.

Partnership:
This research was carried out in partnership with direct designed academic mentor and supervisor working at McGill University. The content of this proposal was revised under the guidance of many stakeholders, volunteers, specialised people in the respective area of focus.

(4)Findings:

Initiatives related to peace education and Curriculum development in Canada and around the world

As a peace Educator, you need not work alone. The International Peace Education Committee is active and growing through networks, publications, global campaigns, national initiatives, and international programs. Concerned citizens, educators, and activists of all ages around the world are promoting and building peace through education. (Get Connected)!!
Models of peace-making, peace history – local, national and international, the role of the United Nations and Non-governmental Organisations, how community groups affect peaceful change, vocations for social change, the role of personal and community health and nutrition in a healthy society, understanding other cultures through language, custom and stories, parenting and child care, bullying and anti-bullying methods, peer mediation and conflict resolution skills for children in the classroom.

Peace Education brings together multiple traditions of pedagogy, theories of Education, and international role model for the advancement of human development through learning. It is fundamentally dynamic, interdisciplinary and multicultural. Peace Education aims to cultivate the knowledge, skills and attitudes needed to achieve and sustain a national, regional and global culture of peace, understanding and transforming violence is central.

A number of countries have developed peace education curricula, usually consisting of activities around themes such as communication, cooperation, and problem solving. Manuals have been produced to guide teachers in using these curricula with children in Burundi (1994), Croatia, and Liberia (1993).

In the Federal Republic of Yugoslavia, a series of workshops on peace education themes has been created for primary school children (1996). Teachers’ manuals in Sri Lanka demonstrate ways of integrating peace education into the traditional subjects of the existing curriculum.

A series of readers has been developed in Rwanda for primary school children and adult literacy classes with stories and poems on peace themes. Sport and physical education have also been used in Rwandan schools as a vehicle for developing skills and attitudes of peace. Operation Lifeline Sudan has developed activity kits for schools that build cooperation and respect for differences through sports, art and science projects. Community service that is facilitated by the school is another feature of some programmes. The United Kingdom Committee for UNICEF has produced a pack of teaching materials entitled ‘Children Working for Peace’ (United Kingdom Committee for UNICEF, 1995) introducing children to conflict resolution efforts through activities developed in Lebanon, Liberia, Northern Ireland and Sri Lanka.

(B) Approaches and Methods for use in Peace Education

(Applications to the Palestinian Context)

Peace Education is relevant in a variety of different educational settings from rural to urban, school-based to community and within formal curricula or non-formal popular education project. To large extend, the social, cultural, economic and political contexts in which educators work shape the specific content and methods they choose. However, the central knowledge, attitudes, and skills discussed in the content and methods sections are relevant across the
educational environments. Additionally, teachers infuse peace education into traditional academic subjects such as literature, math, science, history, language, civics, and arts.

(5) Application and implementation to the Palestinian Context:

Best Practices:

(A) Classrooms

Through classroom study, encounters, Internet discussions, teacher training, research, fieldwork, etc. The Peace Education program, the largest of its type in the region, is helping to create a bottom-up peace process of Palestinians dedicated to finding a way out of the unbearable situation that our leaders have created. Peace Education is a long-term process and the realities of violence on the ground make the work of this program extremely difficult. But even during the most difficult times. This program is proof that “Help young people integrate their work for peace with every other aspect of life, with their families and communities, religious affiliations, and their jobs and work relationships. The task of inventing peace will require the co-operation of everyone and it will take many years to accomplish”.

In the classroom peace education aims to develop skills, attitudes and knowledge with cooperative and participatory learning methods and an environment of tolerance care and respect. Through dialogue and exploration, teachers and students engage in a journey of shared learning. Students are nurtured and empowered to take responsibility for their own growth and achievement while teachers care for the well-being of all students. The practice of peace education is an opportunity to promote the total welfare of students, advocate for their just and equitable treatment of youth and promote the individual and social responsibility for both educators and learners.

English

Reading and writing: past and present experiences of peace as seen from a variety of viewpoints; communication with other people-particularly those given authority – to express opinions about present and future decisions for peace in societies at all levels. Speaking and listening: working collaboratively with others to reach consensus, particularly over controversial and cross-cultural issues.

Science

Processes of obtaining, analysing and evaluating evidence and making predictions develop social skills for peace and collaborative citizenship; learning about science in everyday life and how to treat living things and the environment with care and sensitivity require awareness of the ethics of science and social responsibility.
**History and Geography**

Historical knowledge and understanding can be used for explicit learning about experiences of war-making and peace-building in the past; historical skills of interpretation, enquiry and communication can all develop skills for relating learning from the past to planning the future. Geographical skills of using and interpreting sources can help develop awareness of messages and meaning from different perspectives; learning about places can show how environment and economic factors affect social welfare in different ways in different parts of the world and so help understanding of how local, national and international conflicts may arise and may be resolved peacefully.

**Languages and Expressive Arts**, communicating skills and knowledge of a modern foreign language can help young learners express feelings and areas of agreement or disagreement, particularly with first-language speakers, building international exchange and understanding; developing cultural awareness can increase appreciation of values in different societies.

**In Art** – as in Design Technology – investigating and making can be practised collaboratively in the classroom. Knowledge and understanding of the arts and crafts of a diversity of societies can heighten sensitivity to different ways of seeing the world and so contribute to future perceptions of peace.

**In Music**, performing and composing can be collaborative skills, while listening and appraising can encourage appreciation of other cultural values.

**Design & Information Technology**

Design and making skills can be developed collaboratively through group projects which practise discussion and consensus building.

**Information Technology**, communicating and handling information can give great scope for exchanging ideas and experiences with others, particularly other young people across the world.

**Maths**

Processes of collecting, presenting, interpreting data and calculating probabilities can develop skills in communicating meaning with integrity which contribute to peaceful relationships between different groups of people.

**Physical Education**

Healthy lifestyles, positive attitudes and safe practice can all help develop in young learners a sense of fairness and consideration of others.

**(B) Whole curriculum**
Peace education should also be fundamental to the whole life of a school, in Religious and Moral Education, in learning about Citizenship and Community Service, Equal Opportunities and Global Awareness.

A curriculum that is moving from region centered into world centered; from group centered into human species centered; from past centered into past, present future centered, and from spectator centered into participant centered. Our students need new teaching models designed to transform education from a competitive contest to a collaborative learning experience and greater empathic engagement. Such trends will take education beyond the confines of classroom to a global learning environment in cyberspace.

It will break down the walls separating students from interacting with their communities. They will learn to become open-minded and able to view phenomenon from more than one view. The traditional assumption that "Knowledge is power", and is used for personal gain, is being subsumed by the notion that knowledge is an expression of the shared responsibilities for the collective well-being of humanity and the planet as a whole, "the ability to find out humanity in one another".

We are in need of globalizing our schools and classrooms where students will be able to think critically about global issues; to act on new understanding; to change their values, visions and behaviors by supporting them becoming responsible and prepared to behave as part of a global family in a shared ecosystem.

On the other hand, we need powerful and effective institutions or schools. Schools need to become centers for the new learning societies and form a new communities built around information and knowledge, paving the way for creating child-friendly learning environments enabling generations: learn to do; learn to earn; learn to be; learn to live together.

Schools need to apply new mechanisms, techniques, approaches and strategies in order to help students dissolve the misunderstanding and hatred accumulated inside their hearts and minds by systematically eradicating the barricade they have erected around their thoughts and polluted souls, supporting them to alleviate from their psychological disorders, cultural fear qualms, and traumas.

(C) Within SCHOOLS

Schools and education systems can be a force for building peace or conflict within a society. The program’s mission is to be implemented within schools to help youth become agents of peace. Building such a culture of peace is one of the key strategic priorities for Peace Education Team’s work in the education sector.
‘Peace-building through schools’ is a concept around which the Ministry of Education organises its work in peace education. The focus is on using the activities of daily school life, rather than a curriculum, to promote peace.

The school as an institution plays a role in peace-building through inviting the school community – the children (class by class), the teachers, and the parents – to contribute to peace-building in the community. The school develops a peace plan with all these stakeholders, the aim of which is to assist the community in some way. Peace plans have included such elements as organizing games and sports in which out-of-school children join in with children enrolled in the school; clearing a market space in the village; having rotating groups of students assist families in need with their chores, work, or child-minding; using some Fridays to work with or play with out-of-school children; making improvements to the school environment; helping children in younger classes with doing their sums, listening to them practise reading, or teaching them new games.

An important element of this approach is that the school as an institution reaches out to another school, giving children the opportunity of mixing with a ‘different’ community. This increases the feeling of belonging to the same neighbourhood or district, and encourages children to communicate with others, accept differences, and value the qualities of the children in the school. The collaborative partnerships that are formed between schools help to promote peace in the wider society.

The programme is initiated by a facilitator who organises sensitisation and conflict resolution workshops for the adult leaders of the school, the parents and teachers together. Teachers are also trained in pedagogical approaches which encourage planning and decision-making on the part of children and parents, to enable them to be more actively involved in school outreach activities. This process addresses the hidden curriculum of the school, while sensitizing parents, teachers and administrators to issues of peace and conflict.

One example of the type of activity students participate in is training in conflict resolution and mediation techniques. Peer mediation committees are formed in each class so that students themselves can resolve disputes among other students in school. The goal is that this will, in time, extend to home and the larger society. As an extension of this activity, students are taught to accept “the other” by building relationships between Muslims and Christians and refugees and non-refugees.

Active learning/participative methods, experiential learning, partnerships in learning with pupil participation, dialogue, self-expression, storytelling and response to stories, project work focused on identifying questions and researching answers, encouragement of use of source material, exchange with children from other cultures using their own medium, creative teaching and learning, whole school approach including all staff and links with the wider community.

(D) OUTSIDE OF SCHOOLS:
Peace education in Quebec is distinguished by the fact that it is not limited to activities that take place in schools. A number of public, private and boarding schools have developed after-school programmes and summer programmes with a peace education focus. Workshops, training programmes, and activities for out-of-school youth have been created, along with initiatives that focus on the media, publications for youth, and community-based arts programmes. Taken together, such approaches demonstrate that learning takes place in many different contexts, all of which can promote messages of peace.

Camps for youth include the year-round ‘Solidarity Camps’ in Rwanda that bring together young people of different ethnic groups for recreational and community service activities. Brick-making and house-building projects have been undertaken by youth in these camps. The ‘Peace Camps’ in Lebanon focused on bringing together young people from different ethnic groups, and engaging them in recreational activities, vocational training, and study of the history and geography of the country. Summer school camps in Egypt have focused on the theme ‘dealing with differences’, and have brought together children from different socio-economic and cultural groups. A Mediterranean group of National Committees for UNICEF also brings together children of different cultural groups in the region for summer camps that focus on building mutual understanding. The Swiss Committee for UNICEF has a similar programme for children of different cultural groups within Switzerland.

Sports and recreation programmes that focus on building teamwork, cooperation, sportsmanship, and decision-making skills are part of the peace education programme in Burundi and Rwanda.

Youth groups and clubs are among the audiences targeted in the Egyptian ‘Values for Life’ programme. Training packages have been developed for youth group leaders in Egypt, Lebanon and Mozambique. The Korean Committee for UNICEF sponsors after-school ‘Global Village Clubs’ that introduce young people to conflict resolution and children’s rights.

Training for community leaders has been carried out in refugee camps – first for Rwandan refugees and later for Burundian and Congolese refugees – in Tanzania for people who were frequently in community peacemaking roles, such as religious leaders, social workers, and political leaders. Somalia has developed peace training for women’s groups.

Workshops for parents on peace education have been held in Croatia. Librarians have been recruited in Croatia to receive training on education for development, and how to use library activities such as storytelling and discussions to promote tolerance and understanding. They also provide workshops for parents on education for development and tolerance.

Media training is one way to influence media producers to reduce violence and to increase peaceful content of radio and television programmes for children. Media training has been
carried out in **Sri Lanka** and is planned in **Egypt**. Egypt is also planning to create a violence rating system for television and movies and a child-centred ‘**media watch**’ group. Media awareness training for parents and children may be one way to help to lessen the impact of violent media programming.

**Other Best Practices:**

UNICEF programmes also employ other channels of communication in order to reach children, youth and adults who may not be served by the training, workshops and programmes in schools or out-of-school. There are a number of initiatives that use informal communication methods to address awareness-raising on peace and conflict issues, build grassroots support for peaceful processes of conflict resolution, and promote behaviour change.

**Magazines for young people** with a focus on peace themes have been used successfully in **Sri Lanka**.

**Travelling theatre** has been used in **Burundi, Mozambique and Rwanda**. Liberia (1993) has used art, drama, song and dance in the **Kukatonon** programme, enabling young people to express themselves and serve as community educators.

**Puppetry** is an ideal medium for discussing sensitive issues. Puppets draw viewers into the drama without causing them to feel threatened by the actions in the drama. Puppets have been used in peace education in **Mozambique**. The **Philippine Children's Television Workshop** puppet programme, **Batibot**, is designed to nurture child development and promote values such as fairness, non-violence, and working together to deal with problems. The ‘**Kids on the Block**’ puppet troupe includes racially diverse puppets and disabled puppets to allow children to develop sensitivity and understanding towards others. ‘Kids on the Block’ performs in the **United States** and 25 other countries.

**Television and radio spots** have been used in **Burundi** to raise public awareness of peace and conflict issues. A ‘**Radio for Development**’ initiative has been tried in **Mozambique**.

**Animation** is another medium that can make complex concepts about peace and conflict readily accessible to a range of audiences. The **National Film Board of Canada** has successfully used animated cartoon films on topics such as dealing with differences and peaceful problem-solving.

**Peace campaigns** can take many forms, and can be a powerful way to create a broad base of support for peaceful social change. Public opinion surveys on the peace process have taken place in **Somalia**. In **Colombia**, the ‘**Vote for Peace**’ project invited citizens to express a mandate for an end to violence. Children were also invited to express their opinions on peace and conflict issues. In **Tanzania**, a peace week, culminating in a Peace Day, was held in refugee camps.
Activities included song, dance and poetry competitions on peace themes, and community discussion forums on peace issues. This initiative will be continued on a yearly basis.

**Contests and exhibitions** can build awareness of peace and conflict issues. Rwanda conducted a national contest to develop an ‘education for peace’ logo, and a nation-wide play-writing competition on themes of peace-building and tolerance. Liberia used exhibitions of children’s drawings about the effects of armed conflict to encourage public discussion about the need for peace. Burundi has developed a calendar depicting children’s rights. Colombia has held art competitions on the theme of peace as a right.

**Revitalizing traditional modes of peacemaking** has been of interest particularly in a number of Eastern and Southern African countries where efforts are underway to document traditional peace-making processes that are in danger of being lost during times of rapid social change.

**Peace Day** On the theme of *Building Peace Together*. Competitions were held for drawing, singing, dancing, and poetry. Most camps have now formed peace committees, which both promote peace activities in their ‘zones’ and assist in the resolution of conflicts within the camps.

As an outcome of the community-based programme, the refugees decided that children should also be involved, to promote behaviour change in the entire community.

The school-based peace and conflict resolution programme began with a team of refugees. Two schools in each camp have piloted the manual to evaluate its effectiveness. Production of a final draft is expected in September 1999. The manual will include resources for teachers such as songs, poems, drawings, plays, and games, most of them contributed by the refugees and children. The Tanzanian experience in refugee camps highlights the potentially political nature of promoting peace, and the importance of community input at all stages of development of a peace education programme.

**(7.) Windows of opportunity’ for peace education**

**The Internet**

New technologies provide children and youth around the world with the opportunity to discuss issues of common concern. One of the best Web sites to take advantage of the power of the Internet is UNICEF’s own Web site for children, Voices of Youth. The site provides information (*photos, captions, drawings, case studies*) on children’s rights issues, including children and war, the girl child, child labour, and children and cities. Each of these sections offers a discussion forum where children can write about their concerns, read what others have written and respond. 'Chats‘ allow children and youth from around the world to discuss such issues as rights and religious tolerance. And through the presence of Voices of Youth at international conferences, young people can express their opinions directly to delegates and world leaders. Both the content
of the site, and the process of linking children around the world, promote the aims of peace education.

My City’ CD-ROM

This CD developed with the support of UN, gives the user the opportunity to become mayor of an imaginary city. The mayor is presented with a series of problems relating to education, the environment, legal matters, health, and social and cultural issues. The users, either acting as individuals or as a group, must create solutions to the various problems, and then receive feedback on those solutions. The game builds problem-solving skills and the ability to consider the diverse needs of members of a social system.

Children’s books

Contemporary children’s literature can be used to raise discussion about issues of peace and conflict, even with very young children. Encouraging children to come up with their own solutions to conflicts or problems presented in story books helps develop skills of problem solving and anticipating consequences of actions.

Dream of Peace, a collection of children’s artwork from the former Yugoslavia, can prompt children to discuss their own visions of war and peace and to express them through artwork. Where books are in short supply, children can be encouraged to produce books of their own. These may contain real life stories of how they have dealt with conflict, fictional stories, and children’s own poems, songs and drawings on themes of peace.

Traditional folk stories

Peace education concepts and messages can be found in the traditional stories of many cultures. For example, the Chinese story Heaven and Hell (Chang, 1969) demonstrates the benefits of cooperation in problem solving. The story Dividing Camels (Shah, 1971) from the Middle East shows the need for creative thinking in problem solving and suggests the possibility of win-win solutions to conflicts.

Proverbs

Proverbs play an important part in transmitting traditional wisdom in some cultures and can be incorporated into a peace education programme. For example, a proverb of the Rendille in Kenya says, “The rope shows us how peace is made.” The strands of plant fibres and animal skins, when braided together, are stronger than any of these materials are individually – a message of strength through unity. Children can be encouraged to discuss the meaning of such proverbs; they can also be the basis for practical activities such as rope-making, which reinforce the message of the proverb.

Art work and artifacts
Visual means can be used to help children understand abstract notions of conflict and peace. Traditional societies, artifacts are central to peace-making ceremonies – a bow without a string, for example, or a milking container that represents health and nourishment. Children can learn about these traditional art forms and artifacts in a peace education programme; they can also be encouraged to create new art forms and artifacts that relate to their contemporary realities.

**Teaching about the CRC**

Nearly every country in the world has ratified the *Convention on the Rights of the Child*, and many are developing teaching materials that will make this treaty more widely known among children. Teaching about the CRC provides a number of opportunities to reinforce concepts central to peace education. Armed conflict creates conditions in which every right upheld by the CRC may be violated – a powerful argument for creating a culture of peace within communities and nations. Many of the rights contained in the Convention relate directly to issues that can be either sources of conflict or solutions, such as the right to protection from discrimination; the right to freedom of expression; and the right to freedom of thought, conscience and religion.

The types of conflicts that may arise between different rights – and how to deal with them – can be fertile topics for discussions, writing, drama and art work. So too can discussions of the responsibilities towards others that rights entail.

**Textbook analysis**

Many teachers who want to implement peace education programmes despair at the lack of up-to-date teaching materials related to these issues. Yet even outdated and poor quality textbooks can be used as teaching tools. Illustrations in textbooks can be analyzed for bias and stereotypes, for example. Children can learn to detect gender, racial and ethnic biases through illustrations and passages of text, thereby developing critical thinking skills. This is sometimes referred to as ‘reading against the text’. Children can also express their views on what they discover through textbook analysis by writing a letter to the editor of the local newspaper, to the textbook publishers, or to the appropriate staff of the Ministry of Education.

**Language teaching**

Any of the subject areas traditionally taught in the school curriculum can be a vehicle for peace education, but the teaching of different languages can play a special role. Language has enormous real and symbolic significance, especially for minority groups and refugees. Linguistic differences, and issues around what language should be used in schools in multi-lingual societies, are often sources of conflict. Through learning another language, young people have the opportunity to build understanding of those who live in other countries, as well as people in their own country or community who may be part of a different linguistic group. Language teachers can actively challenge stereotypes about people who are members of different linguistic groups.
Evaluation of peace education programmes

Evaluation methods

Evaluations of peace education programmes are most commonly carried out in non-experimental contexts. There are a number of different types of evaluation methods that are widely used.

1. **Surveys/questionnaires/rating scales:** These tend to be used both before and after a peace education/conflict resolution programme has been implemented, with conclusions being drawn from a comparison of results. They are used by students to assess their own learning, by teachers to assess student learning, by teachers to assess their own learning and by parents to assess their children’s behaviour. Surveys, questionnaires and rating scales have been used to assess knowledge of conflict resolution concepts, ways of handling a hypothetical conflict, self-image and school climate, to name but a few possibilities.

2. **Interviews:** These appear to be used primarily after a peace education programme has been implemented, though they could also be used in a pre-intervention situation. Interviews may be carried out with students, teachers or parents to assess the impact of the programme. Many different kinds of knowledge, skills and attitudes can be assessed through interviews, for example: self-confidence, methods used to resolve conflict, communication skills, and reactions to a programme.

3. **Focus groups:** Focus groups are similar to interviews, but are carried out with groups of five to ten people, rather than on an individual basis. They are run by a moderator who develops a discussion guideline appropriate to the group, and ensures that each person has the chance to speak. The interaction between the participants can stimulate rich discussion and insights, yielding qualitative data on the impact and effectiveness of a programme. Focus groups can usually be carried out more quickly than in-depth interviews. They have been used to examine the types of concepts and values that children and adults have about peace, ideas about how to deal with violence, and suggestions for how best to promote peace in schools and communities.

4. **Observation:** Observations tend to focus on changes in the behaviour of children and young people, and are usually carried out both before and after a programme is implemented, with conclusions being drawn from a comparison of the frequency of observed behaviour. Many different types of behaviour can be the subjects of observation, for example: ability to cooperate, methods used to resolve a conflict, incidence of name-calling or other biased behaviour, and use of mediation skills.

5. **Reviews of school records:** School records provide quantitative information on variables that may relate to the effects of a peace education programme such as student
grades, attendance, drop-out rates, number of student conflicts referred to the school administration, or numbers of school suspensions for fighting. When reviews of school records are used to provide data on student behaviour, they are generally carried out before and after any intervention, to allow for comparison.

**(9) Conclusion and recommendation**

This proposal is a collection of philosophical papers that explores theoretical and practical aspects and implications of nonviolence as a means of establishing peace. The papers range from spiritual, cultural, educational, political, religious, social, global dimensions of nonviolence to issues of justice and values and proposal for action and change. This document explores a variety of ways that theoretical and workable understandings of nonviolence and peace. It contributes to the understanding of nonviolence as a fundamental tool for the creation of a just and peaceful family, school, community, society, nation and world.

This proposed program explains the roots of violence and it helps teach alternative to violence and it also adjusts to cover different forms of Peace Education like Human Rights Education, Environmental Education, Development Education, International Education, Co-existence Education and Resolution Conflict Education, concluding that by promoting these types of Peace Education in formal schooling will help to eliminate violence in schools as well as society.

Peace Education has become widely used mainstream or universally accepted. Therefore, it is a model of peace reconciliation program that could be adapted to the specific context of the Palestinian Educational system and environment.

If implemented in Palestine it will definitely foster the process of conflict resolution, the formation of peaceful relations, mutual trust, acceptance, tolerance, cooperation and nonviolence movement.

This program for Jews and Arabs in Israel and the Palestinian Authority helps students, groups, and people construct a worldview that reflects the reality of the peace process, helps to advance it, and prepares them to live in the peace era.

Finally, Peace Education Programs are a universal phenomenon. Generally, these programs are consistent in that they attempt to create an awareness of the relationships between the different levels of human existence and presence, namely the personal, the structural, the cultural, the regional, the national, and the sub- global, adding a global dimension to all these levels through education.

We want to promote education for peace in localised settings. In doing so, local education can serve to foster a global awareness, allowing learners to critically understand their local context within the larger global context.
More importantly, in the Palestinian context, it will not only promote to build positive international relations and understanding with all countries but it will also elevate the goal of education to its highest level by creating a critical, informed citizenry that is prepared to work for the common good.

I strongly ask the Palestinian Authority and the Education planners to implement this program by incorporating it into the school system and teaching curriculum because it will plant the seeds of peace with our neighbors and it will create a real developed society far away from violence and so close to peace.

**Other research**

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