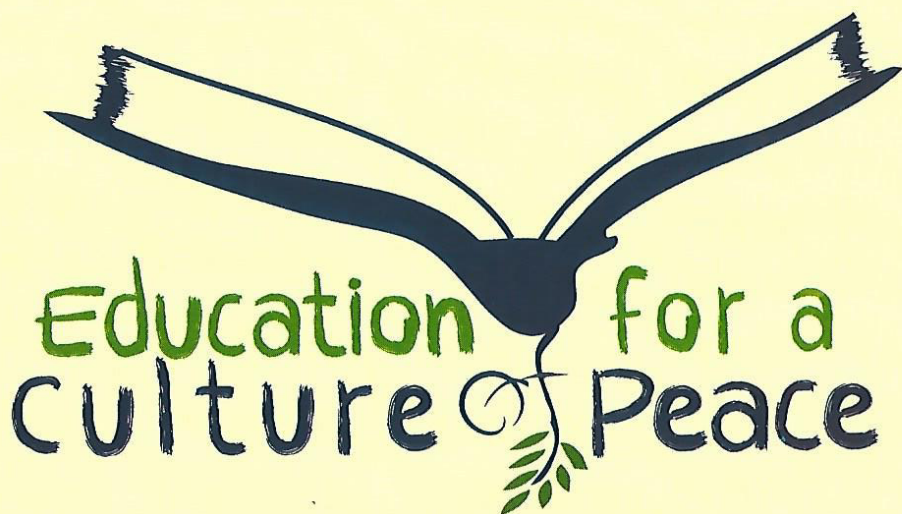


Education for a Culture of Peace

**International Conference on Education for a Culture of Peace:
Sharing Best Practices**

Conference Notes



This project is funded by the European Union and implemented by POST Research Institute
in cooperation with Association for Historical Dialogue and Research

Education for a Culture of Peace

**International Conference on Education for a Culture of
Peace: Sharing Best Practices**

24 – 25 February 2017

Ledra Palace Buffer Zone, Nicosia

Conference Booklet

International Conference on Education for a Culture of Peace:
Sharing Best Practices
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ACKNOWLEDGEMENT

Dear Readers,

This publication has been prepared with the intention of ensuring the invaluable contributions made by all the participants at the *International Conference on Education for a Culture of Peace: Sharing Best Practices*, constituting the final event of a three year Education for a Culture of Peace project, are retained, become essential reference-point and continue to shed light to the future generations.

The passion of peace of those who have contributed to this project and by their participation gave life to it are worthy of remembrance and praise. The power of education in peace can only sprout with such passion. We hope that the experiences provided by this three-year project, the awareness created, and the hundreds of participants who initiated the internal transformations will eventually lead to the opening of new horizons.

We are grateful to the European Union for their support, given under the program of contribution to the development of Turkish Cypriot civil society; to this project both financially and in many other ways. If it were not for the financial contributions of the European Union, this project would remain just a good idea. But at the end of three years, as you will see in the presentations you will read in the forthcoming pages, you will have the opportunity to read how peace cultures are perceived in different parts of the world and on the other hand you will have the opportunity to examine practical applications. We are also grateful to Friedrich Ebert Stiftung for all its supports to the international conference on Education for a Culture of Peace.

We hope that this work will benefit everyone interested and will be a small contribution to the settlement of peace culture in Cyprus.

We would like to thank the valuable speakers for their invaluable contributions through their knowledge and experiences, all the participants for taking part and giving life to this event, and everyone who worked hard for the realisation of this International Conference on Education for a Culture of Peace: Sharing Best Practices.

Müge Beidoğlu – Hakan Karahasan

PROGRAMME

International Conference on Education for a Culture of Peace: Sharing Best Practices

24 – 25 February 2017 / Nicosia

J. William Fulbright Center, Ledra Palace Buffer Zone

24 February 2017, Friday

Time	Topics	Presentations
15.30 - 16.00	Arrivals & Registration	
16.00 – 16.30	Opening Speeches	<p>Ms. Mehveş Beyidoğlu – Project Manager of Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus</p> <p>Dr. Kyriakos Pachoulides – Co-President of the Association for Historical Dialogue and Research</p> <p>Ms. Charlotte Goyon – European Commission</p> <p>Mr. Mehmet Harmancı – Mayor of Nicosia Turkish Municipality</p> <p>Ms. Semen Yönel Saygun – President of Cyprus Turkish Teachers Union (KTOS)</p> <p>Mr. Apostolos Apostolidis – General Secretary of Pan-Cyprian Organisation of Greek Teachers (POED)</p>
16.30 – 17.30	Panel 1: Local Practices on Education for a Culture of Peace	<p>Moderator: Dr Zehra Aziz Beyli – POST RI General Secretary</p> <p>Towards a critical peace education in Cyprus: Ten fundamental shifts Prof. Michalinos Zembylas – E4CP Scientific Committee Member,</p> <p>Establishing culture of peace: Peace is walking around the school corridors Assoc. Prof. Müge Beidoğlu - E4CP</p>

		Scientific Committee Member
17.30 – 17.45	COFEE BREAK	
17.45 – 19.00	Panel II: Alternative Educations: Methodology and Teaching	<p>Moderator: Assoc. Prof. Müge Beidoğlu – E4CP Scientific Committee Member</p> <p>Revisiting peace learning methodology Prof. Magnus Haavelsrud – Norwegian University of Science & Technology, Norway</p> <p>Ecological approach to peace education: Principles and practices of literacy for peace culture Maggie Pinar – Boğaziçi University Peace Education and Research Center, Turkey</p> <p>Community service as the actualization of peace education Jennifer Mansur Sertel – Robert College, Turkey</p>

25 February 2017, Saturday

Workshop 1: Activities to Promote Empathy and Social Justice
Instructor: Jennifer Mansur Sertel

Workshop 2: Creative Encounters for Practical Peace Building in Schools
Instructor: Maggie Pinar

Workshop 3: Relating Experiential Learning and Peace Theory
Instructor: Magnus Haavelsrud

OPENING SPEECHES

Ms. Mehveş Beyidoğlu – Project Manager of Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus

Dear all,

We are very pleased to have you here!

On behalf of the Project, I would like to say thank you for attending the International Conference on Education for a Culture of Peace: Sharing Best Practices. This is also the closing event of our three-year Project which has been implemented by POST Research Institute in coordination with Association for Historical Dialogue and Research through the financial assistance of the European Union under the Civil Society in Action Programme IV opened for the Turkish Cypriot Community.

This presentation was going to be delivered by the POST Research Institute's President Hakan Karahasan, however due to the loss of his voice he kindly asked me to do so today.

The Project Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus was drafted by a passionate group of people, who wanted to contribute to the peace process on the island. This is a unique Project specifically working for the unification of the island! Since the launch of the Project in July 2014, every one of us have worked very hard to materialize our objectives successfully. We all believe that education is a vital tool for promoting culture of peace as means to bring the necessary structural changes and transformation within the Cypriot society.

In the current climate where top level negotiations are undergoing by our respective leaders and against the backdrop of those who, on both sides of the island, are systematically attempting to derail the peace process, it is paramount that our efforts should continue to support and promote education for a culture of peace for one Cyprus. With this strong belief, I would like to summarise what we have achieved so far in this Project:

- We have launched the Peace Education Centre and Library at POST RI premises in Kösklüçiftlik which is 7 minute walk from

Ledra Palace Checkpoint. The aim of the Centre is to provide a study space for educators, researchers, interested individuals in the community and lifelong learners. Peace Education Centre also promotes learning opportunities for children through alternative books and participatory activities designed to expand their horizons. The books are all about peace and reconciliation, respect and equality, inclusiveness and participation, democracy and social justice, environmentalism and sustainability, active citizenship and lifelong learning and in general about human rights.

- The library contains around 1000 books in English, Turkish and Greek languages from various culture of peace fields, including conflict resolution, peace-building, peace education, multiculturalism, dialogue and reconciliation, gender equality, human rights, animal rights, ecological sustainability and inner peace.
- As part of the Project, we have organized for more than 50 children, youth and teacher trainings sessions in many places including at Vadili, Lapta, Paphos, Larnaca, Kyrenia, Lefke, Morphou, Catalkoy, Limassol and Nicosia. We have reached more than 600 children and youth and around 200 teachers across Cyprus. Similarly, we have co-organised inter-communal workshops for the same target groups and managed to bring more than 500 educators, youth and children across the divide. This was the first time ever and a unique achievement with both organisations and teachers working hard to bring all these children together. More interestingly, it was the first time for most of the students meeting with children speaking another language as some of them described so. Thanks to teachers for their support and for giving us the opportunity to reach more students
- A summer camp was organized for a group of youth from both parts of the island. The camp employed a theatre group and applied theatre techniques at the core of its activities, along with other expressive art forms and non-formal and informal tools, aiming at creating a safe space for creative learning, democratic dialogue and mutual understanding and respect between young people from various communities in Cyprus and particularly communities living across the divide.

- Together with UNFICYP, we have also organized a Peace Works Children and Youth Festival. As part of International Children Day, the “Peace Works” festival brought more than 200 Greek and Turkish Cypriot children and youth from all around the island in Buffer Zone. In the bi-communal festival, children and youth between the ages of 6-18 had the chance to participate in lots of alternative peace oriented activities, spend joyful time together and established new friendships. The bi-communal organization with the participation of children and youth as well as parents, has transformed buffer zone into a carnival site for a day. In this colourful day, participants had a great time with the various activities such as peace education workshops. Before the completion of the festival, the participants of Peace Education workshops organized by “Education for a Culture of Peace” project also received their Peace Education training certificates.

These were the main activities and achievements of the project. We tried to summarise and exhibit our work, the activities described earlier through the pictures that you could see here.

Now the Conference...

Following the opening speeches, we are going to have two Panels. The first Panel will feature the local practices on education for a culture of peace and both speakers, Prof. Michalinos Zembylas and Assoc. Prof. Muge Beidoglu, who are also members of the Scientific Committee of the Project. The second panel is about the alternative education: Methodology and Teaching and three distinguished experts namely Prof. Magnus Haavelsrud, Ms. Maggie Pinar and Ms. Jennifer Sertel Mansur will talk about the methodologies, principles and practices of literacy for peace culture and the actualization of peace education.

Tomorrow, there will be three parallel workshops starting from 9.30 until 4.30pm. Each one will last for two hours that will be repeated for each group of educators so that all participants will have the opportunity to participate in a 6-hour peace education training by experienced professionals of the field. Our event will come to an end with the certificate ceremony.

Having this opportunity, I would like to say that we appreciate all your support, contribution, energy and enthusiasm. Thank you very much! Without your invaluable inputs and participation this Project would not be a success.

Through your on-going support, we will continue to organize more events in the future and ensure the sustainability of our achievements.

Dr. Kyriakos Pachoulides – Co-President of the Association for Historical Dialogue and Research

Dear friends,

The latest developments in the talks on the Cyprus issue underline, once more the critical role that education has in the pursuit of peace in general and especially in the context of an intractable conflict as the one we deal with in Cyprus. The same developments highlight also the need for alternative educational initiatives in Cyprus, oriented towards peace and reconciliation, an excellent example of which is “The Education for a Culture of Peace as a vehicle for reconciliation in Cyprus” project – from now on “the project”-, implemented by POST RI and the Association for Historical Dialogue and Research and funded by the European Commission through Cypriot Civil Society in Action IV.

The project taking advantage of the various pedagogical tools being developed in the field of the Education for a Culture of Peace and implanting them in the Cyprus context provides an excellent example of how societal change can be sought through education with the active engagement of educators, young people, parents, community members, and civil society into an educative and transformational process. In many respect the project has been innovative and pioneer.

It started as an idea of a small group of people, some of them were educators with an expertise in the field of Peace Education but all of them with a genuine commitment to the efforts towards a peaceful, re-united Cyprus.

The project was designed to be managed by this group with the pedagogical support of educational consultants Cypriots and Internationals and the administrative support mainly of POST RI but also AHDR. Even though the goals – in respect to the expected number of educators and children to get engaged in the activities of the project - were set too high, in many respects, thanks to the passion and the excitement that was driving the hard work of these people but also of the tens of volunteers, contributing in various ways, these not only have been achieved but also, in many aspects, have been much beyond of the initial expectations.

I could be talking for long on the achievements of the Project. I won't do it. I would ask you just to imagine more than 170 children, – already having received an initial training in peace education at their - from all ages and from across the existing divide, coming together here in the buffer zone, for the first time, to participate in workshops and in various activities organized by trained educators on education for a culture for peace. These children becoming peace ambassadors back to their families, their friends and their schools, multiplying the effect of positive contact with the other but also equipped with life skills and attitudes necessary to any democratic citizen with full respect to human rights. This was a unique achievement in the Cyprus context which paved the way to a similar activity some months later which had the full support of the two leaders.

Dear friends,

For the last two and a half years, the “The Education for a Culture of Peace as a vehicle for reconciliation in Cyprus” project has been providing the educational authorities with an alternative approach to education. More than a hundred teachers and many hundreds of children have become familiar not only with the concept but also with the pedagogical principles of the Education for a Culture of Peace. I dare to say the seed of an education for a culture of peace in Cyprus has been planted. We need dedicated individuals, groups and organizations to continue cultivating and watering it. I'm pretty sure that there are many of those in here with us today. Definitely the organization that I have the honour to represent, AHDR, will be among them.

Mr. Mehmet Harmancı – Mayor of Nicosia Turkish Municipality

Hello everyone,

We are here to close the project in a very pleasant day. I would like to speak in Turkish as I can better express myself. I don't have a prepared speech and I am not going to talk for too long. As a former civil society volunteer I know how important it is to support such initiatives and I know how important it is that the political authorities should take into consideration the signals coming from the civil societies. I myself have been involved in research studies regarding federalism within "Engage" project and I know how difficult it is for project managers to carry on during difficult times in Cyprus.

Not only Cyprus but rather in every geographies in the world where nationalist and ethnic based clashes took place, one of the most important constraints is that the conceptualization of "other" in which all hostility has been constructed upon. While people tend to attribute all bad things to "other", in contrast all good things tend to related with "us". The understanding is that we are all honest and moral people whereas the others are all dishonest and bad. In such circumstances both communities create their own good and bad. One useful methodology to overcome such binary oppositions is related to have different identity interpretations. Because official ideology imposes us certain values of identity. In general, these kinds of values have been injecting us through education. I believe that the importance and value of this project exactly come into play at this point. If we can succeed to avoid such negative identity metaphors which attributed to other, we will able to have a ground for cultivating peaceful generations in Cyprus.

I believe educators and teachers have substantial responsibility to engage with children by means of such educational activities and make sure that children should not grow up with an image of enemy in their minds.

Local authorities in our community are not involved with the management of education but I believe we will gradually reach that level. I think the involvement of local authorities in education is very important since it is strictly related with the pluralisation of democratic channels in societies. If we consider state as a father, I can say that local authorities are the

brother of community. Brother can be angry at his brother, he can intervene his life even he can treat him very roughly. This analogy simply means more supervision and more restricted life. In a father analogy, I used the term in reference of more authoritative and scary terms rather than merciful meaning.

Hence, I believe that local authorities also should take part in the process of a solution. As I mentioned in several different occasions to the leaders of both communities, the absence of local authorities in the bi-communal technical committees created in the process of peace negotiations is a huge deficiency. I wish this deficiency can be overcome in a close future.

I would like to thank European Union, Civil society institutions and everyone who provide contribution to this project. It always gives me hope to see such a big crowd working for peace. I hope Cyprus would wake up into a hopeful and peaceful day and we all are part in that day. Would be?

Ms. Semen Yönsel Saygun – President of Cyprus Turkish Teachers Union (KTOS)

Distinguished Guests, Dear Friends,

Today, we are here for the international conference on peace education and we will be able to discuss how a culture of peace can be created in our country as teachers, trainers and activists. Because as teachers we (are experiencing the lack of such a culture in our community. That is why we are grateful to POST RI for taking such an initiative forward.

Our education system includes discriminative aspects and I believe this is one of the biggest obstacles standing in the way of establishing education of peace in schools. Our text books even the ones published in Cyprus do not include any gender equality aspects or anti-discrimination aspects. Just the opposite in the recent years the textbooks we received from Turkey include nationalistic and chauvinistic statements and aspects. Unfortunately, our education is racist, militarist and gender biased. As the Turkish Cypriot Teachers Trade Union when we looked into and reviewed the textbooks that exist in our schools we have drafted a report about the deficiency we saw in the textbooks and we have underlined the need for eliminating all kinds of militarist discriminative aspects from the textbooks. We have to make sure our students/children are growing up with an understanding of co-existence. And this can only be achieved through peace education in all of our schools.

What kind of individuals are we seeking to raise? If we want to have a culture of peace, if we want to build a common island and build a common society on this island, we have to start working as of today, so we can have better hopes for tomorrow. As a Trade Union of Teachers in order to achieve this we are continuing to work-hard to raise the awareness of our trainers, our teachers and we ask them to work or to put an effort to change the curriculum and the textbooks. We have to make sure that we start changing ourselves first and we are also demanding the ministry of education to introduce human rights and gender equality focused curriculum and we are also asking them to provide training for our teachers to such effect.

Furthermore, I would like to mention that we have taken some steps and have made some, even though small, progress because as the Turkish Cypriot community we have paid the price of not doing anything for so many years and as teachers, we are ready to do our best to take ~~this~~ initiative further.

I would like to wish success for his conference in the next two days. Thank you very much. There is a lot to do in education in the northern part of Cyprus.

Mr. Apostolos Apostolidis – General Secretary of Pan-Cyprian Organisation of Greek Teachers (POED)

Dear friends,

First of all, I'd like to thank POST RI for inviting me at this conference.

I'm glad for being here, among you, to share with you my thoughts and most importantly, listen to yours'. The topic of the conference is very crucial, because nobody is pleased or happy with the situation in our country.

Political games, political and international financial interests made all of us, the citizens of Cyprus, victims of the situation and unhappy human beings in our own homes. We cannot enjoy our lives and, as members of the Cyprus Society, we can neither plan the future, nor the present. There is always a dark shadow, a very dark cloud above us.

It's time for our generation to decide to take our fate in our hands and drive away the dark shadows. We are all here because we all have common thoughts, common worries, possibly common anger because for so long, for decades, they have kept us divided in such a small island. But surely, we are here because we want to enhance our will to learn and develop our knowledge and skills, how to live together after so many years of division, to cooperate, to co-exist, to co-create, to plan and materialize our common future.

What my own Organization did all these years, especially in cooperation with KTOS (The Union of Cyprus Turkish Teachers), I think is very well known. I want only to note that we have played a central role and continue to work hard to develop cooperation among all the Cyprus Teacher Unions, Members of ETUCE.

I'm sure our keynote speakers will analyse the conference subject and give us the opportunity to discuss it. Personally, I'd like to share with you something that I read somewhere, it's something that we can put it in our lives with our partners and I'm wondering whether it can work in our effort to develop peace culture: The important thing in a relationship is to see what attracts us from the other, but most important is to overlook the

things that cause dissatisfaction. My question is: Are we ready to talk the language of truth about our past, decide now that we can work to live in peace and try hard to stand on and use the elements that can strengthen our cooperation and common identity as citizens of common country? That is a crucial question we have to answer inside us and work hard to materialize the positive view of the answer.

PANEL I: Local Practices on Education for a Culture of Peace

Moderator: Dr. Zehra Aziz Beyli

Towards a critical peace education in Cyprus: Ten fundamental shifts

Michalinos Zembylas - E4CP Scientific Committee Member

I would like to start with a personal story. I went to elementary school in the fall of 1975. One of the first childhood drawings I remember doing depicted the Turkish planes bombing Cyprus and the Turks as monster-like birds who wanted to eat 'us', the Greek-Cypriots. A few years after 1974, the theme of DEN XEHNO (I don't forget) became prominent in our school life. Pictures of our 'occupied' cities would decorate all classrooms. The goal of DEN XEHNO was to acquire knowledge so that we would never forget these places and care enough so that one day we would be ready to fight for them, if necessary. The most prominent themes of the DEN XEHNO campaign focused on the remembrance of the Turkish invasion, the thousands of refugees, the missing persons, the enclaved, the violation of human rights, and the destruction of ancient Greek archaeological places and orthodox churches. All these images, pictures, stories and commemorations were part of the traumatic experience of 1974 in the Greek-Cypriot community of Cyprus perpetuated by the media, the newspapers, the school textbooks, and our everyday social and political life. The perception in my mind about what happened in Cyprus was very clear: The victims who suffered were the Greek Cypriots, my community, and the perpetrators who committed barbarisms were the Turks, the enemy. Not a single teacher in my entire primary and secondary education discussed with us who the Turkish Cypriots were, whether they also suffered in the hands of Greek Cypriots, or whether Greek Cypriots and Turkish Cypriots lived together in the past and fought for common social issues. I found out about all these things many years later, only after I left Cyprus to study in the US.

The Politicization of Trauma

So, this is how I and many other Greek-Cypriot children of my generation grew up in the years after the war of 1974—trauma was and still is politicized by all sides in the competition who is the biggest victim. One may wonder why there is so much fascination with being a victim. Being a victim, explains Elazar Barkan (2000), can be immensely powerful. The categories of ‘victims’ and ‘perpetrators’ are often used to serve manipulation for the political and ideological agendas. The consistent failure to acknowledge each other’s victimhood has prevented Greek Cypriots and Turkish Cypriots to rise above their common suffering and transform—not necessarily ‘overcome’—their traumatic experiences into constructive ways. Each side in Cyprus has utilized narratives of conflict, trauma and victimization to score moral and political points in the local and international political arena.

The areas of ‘Education for a Culture of Peace’ and ‘Education and Conflict’ have received increased attention in the media and academia in recent years. These areas explore the complex relationship between conflict or and peace, on the one hand, and education, on the other, and attempt to understand how conflict and peace influence education and vice versa. On one hand, for example, conflict impacts education in a range of different ways: directly, through the losses of life, violence, and destruction, conflict influences the access of children to safe schools and creates economic and social situations that deprive children’s educational opportunities (Davies, 2004); on the other hand, education in turn can influence conflict situations, either by contributing to violence or working against it (Novelli & Lopes Cardozo, 2008). Thus, education may contribute indirectly to conflict, for example, by teaching children to hate, fear and resent others and promoting social and political conditions that perpetuate various forms of violence and conflict. Education though can also be a catalyst for peace, healing and reconciliation, if it teaches tolerance, respect, compassion and nonviolence. Bush and Saltarelli capture these ‘two faces’ of education, when they write that:

The negative face shows itself in the uneven distribution of education to create or preserve privilege, the use of education as a weapon of cultural repression, and the production or doctoring of textbooks to promote intolerance. The positive face goes beyond the provision of education for peace programmes,

reflecting the cumulative benefits of the provision of good quality education. These include the conflict-dampening impact of educational opportunity, the promotion of linguistic tolerance, the nurturing of ethnic tolerance, and the 'disarming' of history (2000, p. v).

There is now plenty of evidence that educational systems, both in Cyprus and abroad, often promote xenophobia, nationalism, and racism towards rival ethnic or religious groups and minorities. However, there is also encouraging evidence that education can have beneficial effects towards more peaceful and just societies by offering programs and curricula that promote peace, healing, and global citizenship and are resilient to the conflict around them.

Needless to say, education cannot solve a conflict on its own; not only would it be unfair to place such a burden on education and educators, but it would also be unwise and rather naïve to have such an expectation in light of the 'negative face' of education. Especially, keeping in mind the challenges of 'un-doing' the emotions of hatred, resentment, humiliation and anger that are embedded in a traumatic conflict (see Lindner, 2009), one wonders what forms of pedagogical engagement may be developed to promote healing and reconciliation. I insist on emphasizing transformations at the level of pedagogical *practice* (without diminishing the value of policy changes, of course) only because evidence shows us that the most meaningful changes begin at the level of practice.

Therefore, my vision for a culture of peace in Cyprus that is critical, rather than naïve and romanticized, begins with promoting a critical understanding of emotion and trauma (Bekerman & Zembylas, 2012; Zembylas, 2015). Such an understanding will provide a compelling basis for a critical pedagogical exploration of traumatic conflict and its implications in Cyprus—an understanding that pays attention to emotions and is critical enough to develop pedagogical practices that contribute to healing and reconciliation, while taking into consideration the emotional 'scars' and dilemmas of those experiencing traumatic conflict, either as primary or secondary witnesses.

I describe below several shifts of consciousness (see also Gorski, 2008) that, I propose, are fundamental to preparing a larger shift from a naïve and romanticized view of peace education to a critical (peace) education.

Many of these shifts, as Gorski also points out, refer to seeing what and how we are socialized not to see the Other and not to critique our complicity to this system. I consider these shifts as developmental.

Ten Shifts

Shift no. 1: There are no exemplary models

If one looks for exemplar models of what it means to engage in curriculum and pedagogy for a culture of peace, there are no such. However, there are empirical real-life case studies both from Cyprus and other countries that point to specific examples of successes and failures, continuities and discontinuities, hope and despair. The literature on peace education shows the struggles that are on-going, challenging, and unpredictable in efforts to create a culture of peace in conflict-troubled societies. The absence of exemplar models suggests that peace pedagogies and curricula have to be constantly invented and re-invented in specific contexts, responding to particular needs of communities.

Shift no. 2: Questioning the curricula and textbooks is not enough

A basic premise of pedagogy for a culture of peace in Cyprus should not be simply to question the dominant educational arrangements (curricula, textbooks, policies); it should also be “the people there, the bodies in the classroom, who carry knowledge within themselves that must be engaged, interrupted, and transformed” (Jansen, 2009, p. 258). These bodies and their troubled knowledge constitute the starting point for critical pedagogy and critical peace education in Cyprus. Thus, taking sides early on based on justice and democracy ideals, maintains Jansen, may not be such a wise move, when there is clash of embodied knowledge and memories. For instance, a teacher who takes sides early on in a Cypriot classroom (in which both communities have been ‘perpetrators’ and ‘victims’ alike) may end up intensifying conflict in naïve and sentimentalized ways.

Shift no. 3: Interrogating emotion-informed ideologies

The critical interrogation of contested knowledge in Cyprus marks a valuable intervention by focusing on identifying and challenging the emotion-informed ideologies that underlie possible responses toward contested knowledge—by students and teachers alike. The process of

dissolving categorizations of 'us' and 'them' is a matter of observing very carefully the consequences of the underlying ideological and emotional attachments of the pedagogies that are being implemented. These attachments need to be engaged and interrupted in sensitive but firm and critical ways.

Shift no. 4: Engaging with the burden of difficult knowledge

Engaging in critical peace education implies engaging with the burden of difficult knowledge carried more or less by all in a conflict-troubled society. Difficult knowledge is the term used by Deborah Britzman (1998) to signify *both* representations of social and historical traumas in curriculum *and* the learner's encounters with them in pedagogy. Creating a critical peace curriculum and pedagogy remains a fraught and difficult task for pedagogues especially in light of the complex psychosocial aspects of difficult knowledge in a traumatized society. Yet, it is through a systematic and strategic analysis of these psychosocial aspects that we might reach to a better understanding of what is gained and perhaps what is lost in curricula and pedagogies of critical peace education.

Shift no. 5: Discomfort is a fundamental component of engaging in critical peace education

Students and teachers come into the classroom carrying their troubled knowledge about "conquest and humiliation, struggle and survival, suffering and resilience" (Jansen, 2009, p. 361). Unsettling this troubled knowledge demands pedagogic discomfort, careful listening to each other's traumatic experiences and explicit discussion of the potential and the harm that troubled knowledge stimulates. The value of pedagogic discomfort cannot be overstated though. This process should not be assumed to be always already transformative, and beyond question. There are no guarantees for change in the social and political status quo; a pedagogy of discomfort, especially in light of the tensions identified earlier, demands time and realistic decisions about what can and what cannot be achieved.

Shift no. 6: Acknowledging mutual vulnerability

The notion of mutual vulnerability is grounded in the idea that there is interdependence between human beings and that the recognition of all

people as 'vulnerable' has important pedagogical consequences concerning the possibility of assuming critical responsibility towards one's own life and the lives of others in a community (Butler, 2004). The mutual experience of loss and mourning reveals the possibility of an alternative moral responsibility and sense of community (Vlieghe, 2010). The notion of mutual vulnerability, then, disrupts normative frames of community on the basis of rationality and self-advancement and puts forward the notion of community on the basis of loss. This idea does not imply, however, an equalization of vulnerability, but the recognition that there are different forms of vulnerabilities and asymmetries in experiences of vulnerabilities.

Shift no. 7: Encouraging critical compassion

Critical compassion in the context of Cyprus requires the critical use of emotional resources to enable the formation of new compassionate alliances among members of traumatized communities. Jansen (2009) highlights two pedagogical tactics that I find particularly useful in teaching students how to learn critical compassion: first, the acknowledgment of brokenness by all sides, that is, the idea that humans are prone to failure and incompleteness and as such we constantly seek a higher order of living which cannot be accomplished without being in communion with others. Second, a pedagogical reciprocity is also required, that is, everyone carrying the burden of troubled knowledge has to move toward each other. As Jansen puts it in the context of post-apartheid South Africa: "the white person has to move across the allegorical bridge toward the black person; the black person has to move in the direction of the white person. Critical theory demands the former; a post conflict pedagogy requires both" (2009, p. 268).

Shift no. 8: Mobilizing alternative forms of counterhegemonic and ethical learning

Critical peace pedagogies provide opportunities for educational researchers, practitioners and activists to mobilize alternative forms of counterhegemonic and ethical learning. This broadened conception of critical peace pedagogies makes two important contributions in theorizations of pedagogy and peace. First, it promotes an understanding of pedagogical process that fosters profound ethical encounters with radical otherness. This perspective also widens the terrain of critical peace pedagogies in various places and sites that can promote the enactment of

a concern for the public quality of human togetherness. The second contribution concerns conceptualizations and enactments of critical peace pedagogies that highlight the unpredictable in creating new forms of criticality and democracy.

Shift no. 9: The need for strategic choices

Critical peace pedagogies demand not only ethical but also strategic choices in interrupting the status quo. This idea implies that the meaning and practices of pedagogies of peace have to be constantly reclaimed for strategic reasons at multiple levels (e.g. both the micro and the macro level).

Shift no. 10: Progress is possible

Finally, progress is possible; peace pedagogies create ‘pockets of hope’—spaces where progressive work takes place. These spaces need to be acknowledged and highlighted rather than hidden out of fear of ‘politicizing’ the efforts for peace. There is no such thing as non-political education, especially in conflict-troubled societies. *All pedagogies are sites of politics*. This idea acknowledges how power relations reflect the selection, classification and transmission of knowledge and the ways in which this ‘relay’ may be interrupted to promote critical (peace) education.

Conclusion

My point of departure is that what we should expect for is little and modest and deals with the struggle to change pedagogical practices and strategies, knowing very well that these changes might have very little influence; yet, these possibilities are the most that can be done at this point, at this level, given present contextual relations and our limitations as educators. Educators cannot do it all, they cannot change the world, but they should do the most they can in changing, a bit, their immediate contexts. My argument essentially seeks to imagine “small openings” (Zembylas, 2008) in enacting pedagogies and renewed affective relations grounded in solidarity and justice.

Trauma and suffering educate emotion and often inculcate *violent* affective relations with one's self, others, and the world. Families, workplaces and schools constitute particular pedagogies of emotion. That is, they are social and political mechanisms for educating emotion; hence, we are "schooled" to express, talk about, and use emotion in certain ways that strengthen and perpetuate inclusion/exclusion and us/them binaries. A major assumption made here is that emotion both enables and disables transformation—of one's self, others and the world. This is precisely why I argue, agreeing with Lynn Worsham (2001), that a fundamental political and pedagogical task for the work of decolonizing violent affective relations in Cyprus is essentially the *re-education* of emotions.

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Establishing Culture of Peace: Peace is Walking Around the School Corridors

Müge Beidoğlu – E4CP Scientific Committee Member

This article firstly stresses the importance and the need for establishing culture of peace with relation to education system. Secondly it explores pre-service teacher training programme regarding peace education in the northern part of Cyprus.

Positive Peace

Peace building is a challenging process; It is an effort that could easily be undermined in a geographic location where individual continue to experience or have experienced the products of violence in their everyday lives whether such violence is shown in the form of physical, psychological and/or economic/financial. Individuals living within such locations need some kind of assurance that they will not have to live through the devastating consequences violence, in a future defined by the 'presence of peace'. They want to feel safe and secure.

Is this a paradox? These individuals want peace but their reservations hold them back. They have 'what if?' questions and these questions may stop them from initiating peace-building efforts or engaging in such activities. Actually this may sound paradoxical, but indeed it is not. This is related with the socio-psychological dynamics of 'difficult' conflicts and the misconceptions in understanding of the concept of peace.

George Orwell once said:

'Nearly all creators of utopia have resembled the man who has a toothache and therefore thinks happiness consists of no longer having that toothache'.

Firstly, peace is not the absence of war. This refers to the negative definition of peace. Positive peace however is the 'process of striving toward equity, justice, and harmonious dialogue among individuals, groups and countries. Positive peace recognizes that a peaceful world must be

more than a world in which there is no war' (Neufeld, Gillis, & Miller, 2009, p. iv).

Secondly, as cited in Handbook on Peace Education, (p. 22), 'Intractable conflicts are characterized as lasting at least 25 years over goals that are perceived as being existential, violent, unsolvable, and of a zero-sum nature, greatly preoccupying society's members with parties involved investing much in their continuation' (see Azar, 1990; Bar-Tal, 1998; Kriesberg, 1998b). The repertoire of individuals in such conflicts involves societal beliefs of collective memories, of ethos of conflict and collective emotional orientation (Bar-Tal, 2007a) which all serve to the continuation of the conflicts. This behavioural repertoire leads to the cultural products (such as books, films, plays); and is expressed in institutional ceremonies, commemorations, memorials, and so on. The socio psychological repertoire evolves into a culture of conflict (Bar- Tal, 2007b; Ross, 1998). Building a culture of peace does not seem possible using the instruments that fit in the conflict culture.

Culture of Peace

A culture of peace is defined as *'a set of values, attitudes and behaviours that reflect respect for life, human beings and their dignity and that bring to the forefront human rights, the rejection of violence in all its forms and adherence to the principles of freedom, justice, solidarity and tolerance, as well as understanding among peoples, groups and individuals'* (cited in Sampere, 2013, p.29). Hence, building a culture of peace requires a fundamental *shift* in values among cultures and institutions around the world; so that violence is not seen as an inevitable means of dealing with conflicts (Neufeld, Gillis, and Miller, 2009). Establishing a culture of peace is a long term process that requires transformation of individual behaviour, group relationships and establishes social and institutional practices. It first requires the acknowledgement of differences. A culture of peace does not mean being conflict free! It stresses learning to live together peacefully and harmoniously in the multicultural and diverse world.

Peace Education Programmes

Education system is a powerful agent in the transformation process and plays a fundamental role in establishing a culture of peace through school textbooks, instructional materials, teacher instructions, school ceremonies, and so on. As it is stated in the literature, peace education programmes are the answer to establishing a culture of peace. In this regard, 'schools are often the only institution that society can formally, intentionally, and extensively use to achieve the mission of peace education' (Bar-Tal, Rosen, Nets-Zehngu, 2009, p. 24). As Bar –Tal, Rosen, and Nets-Zehngu put it, schools 'have the authority, the legitimacy, the means, and the conditions to carry it out' (p. 24).

Researchers agreed that peace education programmes need to be an integral part of the formal education system in order to promote a culture of peace. Yet, there are various approaches to peace education programmes in school systems and variations exist in the terminology and the content of these programmes as well. These variations reflect the different needs and readiness level of countries where peace education is needed to be implemented. The following table presents the different terminology.

1. **Values education and life skills education** typically include core values such as empathy for other human beings and respect for human dignity, together with core life skills, including intra-personal skills such as emotional awareness, and inter-personal skills such as communication, cooperation, problem-solving, conflict resolution and advocacy.
2. **Peace education** includes these core values and skills (described above), and an introduction to human rights, since respect for human rights is needed for “positive peace” (Galtung, 1969). “**Education for tolerance**” often has similar content (Reardon, 1997). Peace education may also include studies of the causes of conflict and its transformation, and other global issues.
3. **Human rights education** includes core skills and values such as critical thinking, empathy, avoiding stereotyping and exclusion, and the concepts associated with human rights and responsibilities. It usually introduces some elements of specific human rights instruments (e.g. the Convention on the Rights of the Child) and consideration of how human rights principles, such as participation and non-discrimination, might be reflected in the lives of students themselves.
4. **Citizenship or civic education** can include learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation, etc. and has moved towards including items (1) to (3) above, especially to encourage social cohesion in a divided society. A core aim is to get citizens with diverse backgrounds to cooperate peacefully to ensure that the basic human rights of all are met without discrimination and without violence.

Source: *Education for Global Citizenship*, Education Above All, 2012, p. 16. (cited in Education for Peace, 2015).

Review of the literature points out that many programmes have been developed and implemented in countries as a response to a conflict that has taken place. These are valuable in promoting peace to recover post-conflicts. In other words, these are for post-conflict recovery purposes. However, as it is stated in the literature, little consideration was given to the integration of such programmes into national education systems as part of an effort to introduce constructive attitudes, skills and behaviours for living together peacefully and harmoniously in global and diverse societies (education for peace, 2015). The latter is more of a holistic and system-wide approach. Whether it is more prescriptive or holistic, developing such programmes requires planning and the planning requires steps to follow and each step involves multiple decisions to make regarding (a) needs, (b) aims, goals and objectives of the curriculum, (c) content, (d) learning experiences, and (e) assessment.

Developing and implementing peace education programmes, in order to establish a culture of peace, require a consensus and readiness of a society. An education system cannot be seen as an individual entity rather as a part of larger social, economic and political systems. Therefore certain political-societal conditions must be met in order to successfully implement peace education programmes (refer Bar-Tal, Rosen, Nets-Zehngu, 2009 for additional reading). Additionally, educational conditions, such as support from the leaders, formulation of policy regarding detailed planning of how to carry out the peace education, the authority and the will of the Ministry of Education and resources, must be met. Hence, the first challenge is: what if the necessary pre-conditions do not exist? Should a society wait for the evolvement of the required conditions? These are the questions raised in the book by Bar-Tal, Rosen, and Nets-Zehngu (2009). How to integrate holistic and system-wide approach into national education system, if these conditions are not met?

Researchers suggest that even under the unfavourable political-social conditions, there is a place for the development of peace education. This is called indirect peace education which refers non- direct reference to the themes of long lasting/difficult conflict that concern the involved societies (Bar-Tal, Rosen, and Nets-Zehngu, 2009).

As cited in Bar-Tal, Rosen, Nets-Zehngu (2009, p. 27), *Indirect peace education does not challenge directly the themes related to conflict, such as its goals, its course, its costs, or the image of the rival. Instead, it concerns either very general themes of peace and peace-making that do not contradict directly the culture of conflict, especially ethos of conflict, or an array of themes and skills that do not refer to conflict at all.* This type of peace education may focus on an array of themes, such as identity, ecological security, violence, empathy, human rights, or conflict resolution skills (EURED, 2002; Harris, 1999; UNESCO, 2006).

At this point, I would like to associate the indirect peace education model with the project which was designed to promote culture for peace that brought us here.

The project called 'Education for a Culture of Peace as a Vehicle for Reconciliation in Cyprus' was initiated on July 6th 2014. It is being co-implemented by POST Research Institute (POST RI) and the Association for

Historical Dialogue and Research (AHDR), and financially supported by the European Commission through the Civil Society in Action IV Program opened for the Turkish Cypriot Community.

‘The aim is to use Education for a Culture of Peace to bring about structural changes in society. Through trainings and other activities, we hope to encourage the implementation of a Culture of Peace within school curricula, thus transforming the current status-quo through a bottom-up approach by engaging educators, young people, parents, community members, and civil society in an educative and transformational process. The importance of this project is paramount since the conflict between the two communities in Cyprus is still on-going. Cypriot society faces great challenges when striving to attain a Culture of Peace, given that the main agents of change continue to perpetuate a Culture of Violence. We believe that Education is the tool that will ensure that Peace can be cultivated and sustained, and that real social change can be achieved through transforming the educational systems across the divide’ (further reading can be found in e4cp.org).

As it is known, the NGOs play a crucial role in raising public awareness and prompting action for the promotion of certain values, ideas and actions (Peinado, 2003). NGO’s play an important role in facilitating the conditions necessary for building a sustainable peace (Paffenholz, 2009). From this frame of reference, the project aimed to be a driving force to develop awareness of the importance and the necessity of including such programmes in school systems. Through this project, it is hoped to contribute to the enlightenment of hundreds of teachers and of students across all levels in need of a culture of peace. This project did indeed manage to start a dialogue with the Ministries of education and be in the classrooms and in the school yards. This was especially challenging since, in my opinion, the necessary educational conditions for peace education did not fully exist. Since the design of the project met the assumptions of indirect peace education, not only did it contribute to the raising of awareness but also to the facilitation of the conditions necessary to involve peace education in schools in the future.

Considering the fact that establishing a culture of peace requires a long term process with the involvement of various agents, I would like to shift the focus on pre-service teacher training programmes. The related

literature points out that there is a need to empower teachers who are responsible for integrating peace education into their classroom practices with theory and skills. Teachers are responsible for not only implementing the peace education curriculum but also practising peaceful intervention in classroom management and advocating school based programmes in order to contribute to the creation of peaceful school atmosphere. I would like to briefly share the preliminary results of an on-going study conducted to identify whether peace education is a part of pre-service teacher training programme in the northern part of Cyprus.

Preliminary Results of the Study on Teacher Training and Peace Education

The Aim of the study: The aim of the study was to identify if a peace education is being introduced in the pre-service teacher training programme at Teacher Training Academy (formerly known as Teacher Training College) in the northern part of Cyprus.

In this study, peace education is defined as a “participatory holistic process that includes teaching for and about democracy and human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law, and human security” (cited in Wilson & Daniel, 2007, p.87).

The methodology: In this study, document analysis was used to identify the themes of peace education introduced in the courses, via an exploration of the syllabi of total 47, at pre-service teacher training programme. In this study, the author examined the syllabi because syllabus “is often the initial communication tool that students receive as well as being the most formal mechanism for sharing information with students regarding any course” (Eberly, Newton and Wiggins, 2001, p.56). Data coming from two sections of the syllabi (content and the units of the course) was analysed. Descriptive content analysis was used to analyse the data.

Limitation of the study: This study is limited with the information provided in syllabi.

The Results: The results revealed that not a specific course on peace education on its own was being included in the training of pre-service

teacher programme. However, in total of 6 courses various units did included issues related to the idea of peace education. The themes and the coding are shown in Table 1.

Table 1 Themes and coding of the document analysis

	Diversity	Human rights	Democracy	Citizenship	Communication
Course 1	living harmoniously in a diverse society	human rights; protection of human rights	Democracy	rights and freedoms; civil rights	
Course 2				good citizen; citizenship rights	
Course 3	Managing conflicts with respect to race; ethnic identity; poverty; multicultural issues; discrimination				Effective interpersonal communication; empathy
Course 4	values education	human rights	Democracy		empathy skills
Course 5					
Course 6	inclusion				

Table 1 reveals that, components of peace education are addressed in 6 different courses taught in the pre-service teacher training programme such as diversity, human rights, gender, democracy, empathy, and citizenship. However, how and in what context these components are being presented in the courses need further investigation.

Conclusion

Researchers agree that education system is a vehicle to create culture of peace where individuals use different set of values, attitudes and behaviours from that of a culture of violence. This shift from violence to peace is a process and requires will, determination from various actors, knowledge, and planning. Clearly there is no one way of peace education. Specific needs and the context of each society should be assessed before developing goals and the programme. Without doubt, NGO's are the locomotives that enlighten the society in need of peace. As it is in school systems/the school system, peace education curriculum is a requirement in pre-service teachers' training programme in order for peace education practices to be effective.

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PANEL II: Alternative Education: Methodology and Teaching

Moderator: Assoc. Prof. Müge Beidoğlu

Revisiting peace learning methodology - Magnus Haavelsrud

Norwegian University of Science & Technology, Norway

Peace can be defined in terms of what it is and what it is not. In his theory of peace, (Galtung, 2013) understands positive peace as a relationship between equity and harmony whereas negative peace is the relationship between the presence of unsolved conflicts and un-reconciled traumas. Here I shall follow the author in his recent Antwerp lecture (Galtung, 2016) and replace the concept of harmony with the concept of *empathy*.¹ Empathy points to the ability to understand the other as the other understands him/herself and he notes that one specific profession is well trained in the skill to put themselves into the position of the other, i.e. the stage actor profession. *Equity* is defined as cooperation for mutual and equal benefits and a *trauma* is understood in terms of the residue of past violence. *Unsolved conflicts* point to the incompatibility of goals between two or more actors.

The relation between positive and negative peace is important in this theory. In a context where there is a high degree of peace, equity and empathy is abundant and non-reconciled traumas and unsolved conflicts are few - if any. The relationship between the positive and the negative is a dynamic process in which the building of positive peace is seen in relation to the healing of traumas² and transformation of conflicts. In other words, to build peace means to increase equity and empathy and to decrease the negative energy rooted in unhealed traumas and conflicts swept under the carpet.

¹ The concept of empathy is an important element in the wider concept of harmony (Galtung, 2013) but due to limitation of space here I shall not delve into this concept as the deep roots are to be found in Buddhist, Daoist as well as African Ubuntu philosophies.

² Zembylas (2015) defines the two concepts of healing and reconciliation and how they are interlinked (pp. 29-32)

Here I shall take this interpretation of Galtung's theory as a guide to the *contents* of peace learning. Contents, however, always stand in a relationship to *forms* of learning and communication which then will influence which specific issues are selected within the four major content concepts of equity, empathy, non-reconciled traumas and unsolved conflicts. This *dialectic* between form and content opens for a discussion of how a variety of communication and learning forms will result in a variety of content specifications within the theoretical framework suggested.

The specific themes to be selected within the four major concepts in Galtung's theory of peace are embedded in the contextual conditions within which peace learning takes place. This means that the specific contextual conditions of the learning site are important for content preferences. Specific manifestations and experiences relevant to equity, empathy, trauma and conflicts in the learning context are to be given priority. It is of course possible to select other sites than one's own context if a relation to own context is made at some point in the learning process.

The Form – or Ways of knowing

When searching for types and degrees of equity, empathy, traumas and conflicts in a specific context, methodological choices must be made. Learners having lived their lives in a specific context have experiential knowledge from the site and it is an important choice to include this experiential knowledge in the search for answers. Such subjective experiences may motivate learners to compare, discuss, agree and disagree on how to diagnose positive and negative peace energies in the context. It may not be possible to reach consensus among the learners which may motivate them to question parents, grandparents and other family and community members about *their* life experiences relevant to the four concepts. Knowledge obtained may or may not contribute to a consensus about how to diagnose positive and negative peace in that context which again may lead to another search for knowledge in studies conducted in academia and by asking expert's advice – either through their writings or by interviewing them. The four concepts and the relations among them point towards the need for a transdisciplinary methodology in

which no discipline is irrelevant.³ It may, for instance, in the first instance seem as though empathy and trauma are phenomena to be approached in the discipline of psychology and equity a phenomenon more rooted in sociology, economy and political science. But I agree with Galtung that a theory of peace requires a trans-disciplinary methodology not limited to any specific academic discipline. Tentative conclusions may be reached by the learners as to the level of peace in their context.

A diagnosis may be quite shallow if the methodology only allows for scratching the surface of reality. That surface may be an epiphenomenon in need of deep analysis. Thus, the initial diagnosis of positive and negative peace in a context needs to include what happened in the past. Which positive and negative peace energies have been at work in the past leading to peace or lack of peace as it is at present? Or to use an example from geography: The morphology of a landscape is determined over time as forces below, above and on the surface created that landscape. It is not an easy task to explain the forces at work over long periods of time in the creation of what is, for instance the level of equity in a specific context today. But this task belongs in a peace learning methodology in just the same way as seeing the other three concepts (empathy, trauma and conflicts) in the light of history. If not all answers are or can be found – at least informed questions may be posed demonstrating a humility that even science needs to develop.⁴

It is to be expected that community members have their own narrative about the historical forces at work in the creation of present reality. Thus, learners of peace have access to much knowledge both in informal and non-formal learning as they are constantly relating to friends, colleagues, relatives, media etc. This knowledge is easily accessible and part of the baggage that learners carry with them when entering a formal educational setting. This experiential knowledge of specific contextual conditions is sometimes well accounted for in fiction. In a recent study of how South African young authors gives valuable insights into specific contextual conditions as experienced and reflected upon by protagonists in their

³ Cf. Haavelsrud (2015) for three examples of transdisciplinary methodologies in peace learning in Italy, South Africa and Japan

⁴ Humility in and by science was the theme of the 4th Interface conference organized by the South African Research Chair in Development Education and the Department of Science and Technology, South African Government in November 2016

novels suggests how the arts contributes to our understanding of everyday life – knowledge that may be difficult to find in any academic research (Haavelsrud, 2016). Such cultural insights are of great interest in searching for answers to how reality is experienced today. Current cultural practices and experiences, however, may be coloured by a past which may be characterized by a low degree of peace – a past of unhealed traumas and unsolved conflicts and with great inequities and lack of empathy. It is not difficult to find examples of such pasts – think only about colonization, apartheid, slave trades, genocides etc. And many have experienced - and are currently experiencing - unthinkable traumas in their personal and/or family/community lives. To what degree such traumas always can be included in the content in peace learning is an open question due to the severe and maybe open personal wounds inflicted.

With a trans-disciplinary methodology inviting participation from learners by including their experiential knowledge as well as a deep probing into their history allows for learning how past positive and negative peace forces have contributed to present contextual conditions. Histories that tell the tale of subjugation and oppression may also tell the tale of present day hegemonies of epistemological preferences sanctioned in the academy. It would therefore be a part of the healing process to rectify cognitive injustices rooted in past suppression of cultures and indigenous knowledge systems (C. A. Odora Hoppers, 2002) to approach the inclusion of learners' experiential knowledge and own narrative of history with humility and modesty from science as is. Such healing would be a contribution to building peace through cognitive justice.⁵

⁵ Cognitive justice - a concept introduced by Visvanathan (1997) has been one of the pillars in the research at the South African Research Chair in Development Education since 2008. See for example Odora Hoppers and Richards (2012) and Special Issue edited by Odora Hoppers of the International Journal of Development Education and Global Learning, Vol. 7 No. 2, 2015 and her (Odora Hopper's 2015) article entitled "Cognitive Justice and integration without duress: The future of development education – perspectives from the South"

Contents

A diachronic view

With such *ways of knowing* peace learning becomes an exercise in filling the four concepts in the peace theory with more meaning. This meaning is arrived at from multiple sources as noted above. And knowledge from all possible sources is relevant in the search for a diagnosis that is rooted in an understanding of the history of peace developments over time (how ‘what was’ is related to ‘what is’). If status quo is left undisturbed we may extrapolate what the predicted ‘peace’ of the future will be. If the present ‘peace’ is characterized by high equity and empathy and low on traumas and unsolved conflicts, we can leave it as is and ensure support for its reproduction into the future. But if the present is characterized by little positive and a lot of negative peace, interventions are needed to incur change. Then, a lot of work is to be done to decide on strategies needed to transform reality from “what is” to “what ought to be”. But to the search for strategies towards transformation also requires that the *diachronic* perspective is complemented with a *synchronic* perspective – to which I now turn.

Table 1: Contents in peace education: A diachronic view

	Equity	Empathy	Trauma	Conflicts
Was				
Is				
Will be				
Ought to be				
Strategy				
Action				

A synchronicity perspective

At any point peace is considered (in the past, present and future) there is the great challenge of developing insight into the relations between micro and macro. Searching for how units of analysis ranging from individual actors to the macro units such as states relate in terms of the four peace

concepts is a never-ending process of search and research in a trans-disciplinary spirit seeking to integrate not only knowledge derived from life experiences of non-academic actors and communities but also academic knowledge. This search is also highly dependent upon the degree to which community worldviews and indigenous epistemologies are integrated into what counts as valid knowledge in academic settings.

Changing contextual conditions

The whole purpose of peace learning methodology is to contribute to transforming problematic contextual conditions in which positive peace is made stronger and negative peace weaker. And it has been argued that this peace building requires forms of learning or ways of knowing that invite learners to search and research past and present contextual conditions. Diagnosis arrived at will make clear what needs to be done. The gap between diagnosis and prescription as related to the four concepts in the peace theory is what needs to be bridged. And the *way forward* in creating such new contextual conditions needs to be specified as well. Developing this strategic knowledge is therefore a new and necessary step in peace learning methodology. This knowledge may range from macro and structural changes to attitudinal and behavioural changes.

Whatever level and focus, the recommended strategies need to be implemented. As Paulo Freire (2000) so clearly pointed out: reflecting on a topic is restricted to verbalism, and acting without reflecting upon the action is activism. The two together is *praxis* - which is knowledge that finds its way to the creation of new realities. And through enacting knowledge new learning arise as the enactment itself will show to what extent it supports the goal of creating new peaceful conditions.

An important question, however, is how reflection and action interact. One way of obtaining knowledge is to act first and then learn. Think how Gandhi must have learned about racism when he was thrown out of the train in South Africa because he was not white. Think of how Rosa Parks learned about the same topic when she sat in the front seat of the bus in Alabama. It is possible that Gandhi was taken by surprise whereas Parks had reflected upon her action before she acted. In both cases, they learned from the consequences of their actions. And it may be that Gandhi's early life, especially during his stay in South Africa, was a constant learning

about inequities, lack of empathy from whites including their refusal to deal with traumas and conflicts. It seems that his later contribution to nonviolence pre-supposes this early learning. Without this learning he may not have developed his great contributions in nonviolence leading to the independence of India from British colonization.

Conclusion

Diagnosing a specific context in terms of positive and negative peace will point learners to the specifics of which inequities and lack of empathy needs to be problematized and transformed into equity and empathy and thereby increase the energy of positive peace. Likewise, a diagnosis is needed in terms of how negative energies of traumatic experiences and conflicts in need of transformation constitute obstacles for peace building.

Interventions need to be designed to bridge the gap between “what is” and “what ought to be”. The latter is a vision of a future characterized by high equity and empathy and low levels of unhealed traumas and unsolved conflicts. The gap to be bridged from present low level of peace to this vision may be a challenge not easily overcome. But this topic in peace learning is imperative to clarify as no intervention into status quo can be made without this strategic knowledge. And in harmony with the conscientization tradition knowledge development depends upon the interaction between reflection and action. The two together constitute *praxis* which I argue is the gist of the methodology here considered.

Praxis cannot be devised without considering both methods and theory. The relations between theory and methods constitute methodology. Peace education methods not rooted in a theory of peace and a theory of peace not rooted in methods for its realization are both lacking in dealing with the dialectics between them. Thus, methods cannot be decided upon without having a theory of how to obtain peace. And a theory of peace cannot avoid including the strategic knowledge of ways to obtain peace. Earlier I have coined this dialectic as the relations between form and content (Haavelsrud, 2010). Above I have delved into these relations focusing on ways of knowing in relation to contents thematically related to the four pillars in Galtung’s theory of peace. The dialectic between form and content in terms of existing and desired contextual conditions are imperative in my view. The whole purpose of a peace learning

methodology in this perspective is to contribute to bridging the gap between “is” and “ought to be” in contextual conditions lacking in equity and empathy and in need of dealing with traumas and conflicts. In other words, the purpose in peace learning is to help create more positive peace and reduce the influence of negative peace.⁶

In the perspective outlined here learning is a factor in transforming society from violence to peace. Existing contextual conditions are evaluated in terms of criteria derived from peace theory. And this evaluation is then again used to measure the distance to the vision of increasing positive and decreasing negative peace energies. This proposed methodology for peace learning is based in a belief that all human beings are subjects who have the right to participate in rectifying the wrongs of yesterday and today by participating in the creation of desirable futures. This right is also based in a view of the human being as a *subject* whose purpose and duty it is to contribute to the creation of the history of the future. This noble purpose can best be fulfilled if the contextual conditions are favourable to peace. When these conditions are not present the task of citizens is to help create those conditions. The struggle for more peaceful contextual conditions in contexts of non-peace needs a peace learning methodology that not only helps the human being to retain his/her dignity in a humiliating world but also turns this dignity towards goals of more dignified contextual conditions. This is citizenship - as well as peace learning.

⁶ For a recent case study of peace building and restorative action in the Arctic Barents region grounded partly in Galtung’s the theory of peace see Rasmussen (2016)

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Magnus Haavelsrud is Professor emeritus at the Norwegian University of Science and Technology in Trondheim, Norway. His work deals with the critique of the reproductive role of education and the possibilities for transcendence of this reproduction in light of the traditions of educational sociology and peace research. He took part in the creation of the Peace Education Commission of the International Peace Research Association at the beginning of the 70's and served as the Commissions 2nd Executive Secretary 1975-79. He was the Program Chair for the World Conference on Education in 1974 ; served as the Carl-von-Ossietzky Guest Professor of the German Council for Peace and Conflict Research; and organized (with Betty Reardon) the founding panel of the Global Campaign on Peace Education at the Hague Appeal for Peace Conference in 1999. Since 2008 Distinguished Fellow at the South African Research Chair in Development Education hosted by the University of South Africa. His publications include: Education in Developments (1996), Perspektivi utdanningssosiologi (Perspectives in the Sociology of Education (1997, 2nd edition), Education Within the Archipelago of Peace Research 1945 - 1964, (co-authored with Mario Borrelli, 1993), Disarming: Discourse on Violence and Peace (editor, 1993) and Approaching Disarmament Education (Editor, 1981), Education in developments: Volume 2, 2010.

Ecological approach to peace education: Principles and practices of literacy for peace culture- Maggie Pinar

Boğaziçi University Peace Education and Research Center, Turkey

At the Boğaziçi University Peace Centre we train educators in skills for a peace culture using the tools of ecological literacy. This paper outlines aspects of The Peace Centre's multiple approaches and how it is grounded in principles and values which educators consider essential to generate a healthy and positive climate in schools. It outlines why and how we use critical, expressive and relationship-based pedagogy to explore 'literacies' essential to develop the qualities of a supportive school environment. It considers how the interaction of these elements creates the school climate. It describes key aspects of a programme designed to support that interaction including collaborative and creative encounters aimed at respect and empathy building. The paper also gives a brief description of how each form of literacy operates in school culture and outlines skills, attitudes and approaches focused on conflict transformation; identity and diversity awareness, emotional literacy, mindful non-violence; anger, discrimination and prejudice management as components of a peaceful ecology, proposing related key questions and illustrative training experiences. The paper also includes a summary of findings regarding the efficacy of BUPEARC training approaches.

“Peace is not the prevention of conflict but the momentary restoration of well-being through which reconnecting with self and others becomes possible”

(Galtung, 2004)

From an ecological perspective life is an unbroken cycle in which conflicts exist and yet are not destructive. At the Peace Centre we train educators to evolve skills for a peace culture in schools with the tools of ecological literacy. Regard for human dignity, equality, intellectual freedom, respect, and wellbeing are elements educators believe are essential to a culture of peace in schools. The key qualities of a supportive school environment are seen as: nurturing, security, accessibility, inclusivity, challenge sensitivity, embracing innovativeness, functionality, flexibility, and reflectivity. The

interaction of these elements and qualities creates the school climate, the ecology that is the collective entirety of everything related to the teacher, the child, everyone and everything around them (Franck and Howard, 2010). The Peace Centre team's multiple approaches to peace education are grounded in these principles. We primarily employ critical, expressive and relationship-based pedagogy with adults, youth and children to equip them with the many skills, the 'literacies' needed to support a peaceful ecology. I share here some key aspects of our programme involving spatial / environmental; relational / communicative; emotional; multicultural; aesthetic / imaginative and reflective literacy.

Spatial / environmental literacy

Evolving peaceful school ecology is a complex but not impossible task that needs determination and commitment by the school community imagining, sharing and working together. The first step, often overlooked, is for those sharing the educational setting to develop spatial literacy, a conscious perception and ownership of the learning space itself (Powell, 2001, p. 116). Decades of research confirm the importance of a healthy 'enabling' environment for the social and emotional well-being of the child (Clark, 2010; Dahlberg, Moss & Pence, 1999; Day, 2007; Steiner, 1995; Winnicott, 1960). Space, Malaguzzi's 'third teacher', has the potential to do violence if disregarded, as we know.

Children's perspectives, gathered from dialogue with experts, suggest four types of space related to peace culture in schools. Children specifically identify separate spaces for 'doing, thinking, feeling and being'. They perceive both formal and informal spatial functions, the formal including organisational, hierarchical and logistic spaces, and the informal more personal, private, structured, caring and imaginary (Hart, 1979). The emotional brain clearly positively engages more easily in informal spaces where self-realisation, personal narrative, a sense of belonging are nurtured. Which of these types of space do we recognise and give importance to in schools? Who designed the spaces that our children survive in? What does a peaceful space look like? Feel like?

To understand the impact of different aspects of space on children's emotional, social, spiritual and aesthetic well-being, we explore these questions and our own aspirations as adult users of space, and question

spatial modes and functions that impact our own feelings, our sense of balance and identity, using imaginative and expressive interactions that can be easily adapted even with very young learners.

Clark (2010), studying the pedagogy of space, describes a widely tested consensus based design model for learning settings in 'Transforming Children's Spaces'. The model is built around the principle of 'environmental literacy' defined as: "The ability to articulate views, experiences and feelings about spaces from the perspective of oneself and others".

Consensus design is a collaborative continuum in which problems are defined, solutions proposed through a process of dialogue, discussion, review and action. Professionals co-designing educational settings consider not only their physical, structural and functional aspects, but also the psychological, emotional, social elements of the settings they create or change. They are increasingly concerned with facilitating a balance between the 'inner and outer worlds' of the user, and seek closer interaction with user groups when designing schools (Franck and Howard, 2010). Designers stress that it is the dialogue in "this process which defines objectives" (Franck and Howard, 2010, pp. 36-40). The dialogue actually creates, or builds our awareness of the problem, redefining it as it evolves. This is not only a method for the participatory design of physical spaces, but what one designer calls collaborating in 'the art of the possible'. Co-design should also be common practice in education, acting to bring the whole school community together:- teachers, children, families talking, listening, interacting to build a school ecology. "The quality of relationships built up during the design strongly impacts the process and the quality of the final product", says one architect (Franck and Howard, 2010, p.15). This is no less true of relationship-based pedagogy, where building a genuine environment of enquiry and open dialogue enhances the wellbeing both of children and educators leading to increased focus, a sense of belonging and better school performance.

Relational and communicative literacy

In peace education, through dialogue and creative encounters we are building trust relationships, searching for interconnectivity, multiple understandings, appreciating belonging, inclusion, creating a positive

climate, Children and teachers build awareness of issues like identity, discrimination, stereotyping and prejudice, exploring alternative approaches to conflict together and consciously adopt non-violent behaviours in the learning setting.

Boğaziçi University Peace Education Application and Research Centre (BUPEARC) studies show that relationship-based methods, dialogue, multi-modal expressive arts employing concrete materials, tangible artefacts and tactile tools such as persona dolls, improve emotional intelligence, enhance attitudes and skills in children and adults: such as self-realisation, trust, empathy, and encourage the use of peaceful discourse as a preventative measure. Findings indicate positive changes in conflict transformation and participatory skills among adults, and increased confidence in creating and applying new approaches to peace building. Such encounters help teachers, children and members of the school community to address difficult, often avoided issues such as anger and aggression, children's rights and discrimination, and enable teachers to develop positive attitudes and behaviours, and practical tools to support a peaceful ecology. A participant in the BUPEARC-YORET collaborative peace/HRE education initiative (2012-2014) comments:

"I think I have to change my way of communicating with children. I am now hearing violence in my words". (Istanbul teacher)

We explore: What is a listening space? How could such a space work? How does shared space work in your school? How can reflective support be built into every practice?

Ideally, dialogue is nonviolent interaction between the members of a group or groups mutually invested in transcending a problem. Dialogue evolves from openness, which means suspending our attachment to the certainty of preconceived ideas and perceiving unforeseen possibilities together. Without prejudice we open the mind to dialogue, to 'the art of the possible'. This approach mirrors aspects of the participatory enquiry method used in social constructivist practice (similar to SSTD) and the non-violent communication (NVC) approach of Marshall Rosenberg (2005).

Dialogue is both part of the process of building a setting for peace culture and an outcome of that process. To participate in constructive, nurturing dialogue we need first to build self-awareness, to listen to the inner voice

and create inner space. Self-reflecting is an essential step in the process towards dialogue. Only when we begin to connect with ourselves can we hear and understand the other. "If we cannot empathize with ourselves how can we do so with others?" (Rosenberg, 2005). Rosenberg speaks of the violence caused by unspoken feelings and unrealised needs. NVC holds that everything we do is in service of our needs, our nature is to contribute to each other's well-being and bringing about peaceful change begins by working within. The search is for "power with", compassionate giving, connecting to our life-serving energy. Restorative practices are components of NVC involving steps to repair relationships with self and others if damaged through conflict. It involves facilitating group members to reconnect with their inner selves and with feelings and needs. The restorative circles technique, effective with adults and children, gives this process a wider social perspective where individuals share different dimensions of a conflict and, through dialogue, disentangle and reconstruct each element in search of language to transcend the conflict within the group.

Multicultural literacy

As educators in a multilingual world, if we do not speak multiple languages, hold multiple perspectives, how multi-culturally sensitive can we be? I do not speak of traditional multilingualism, but of multicultural and multilingual attitudes, of flexible perceptions of relationships, of the conscious inclusion of true multicultural strands and dissonant voices in the classroom, rather than the token exposure of features of transfixed otherness. "In the post-modern era... language is conceptualised as a series of social practices and actions by speakers that are embedded in a web of social and cognitive relations" (Garcia & Wei, 2014, p.9). Language is no longer a barrier but an opportunity to transcend the familiar. Dialogue with multicultural perspectives can guide us toward multiple solutions and the eventual transformation of the learning setting into a space where embracing existing tensions includes the possibility of peace. We explore: What does this mean in the educational context? What are the multiple languages of peace? How to access them? This means constantly seeking for creative interlinking discourse among peers and children, being the mentor teacher shifting between the familiar and the new. These are the elements of multicultural literacy that the educator can contribute to the school ecology.

Children, if denied voice express their frustrations in ways other than dialogue. Could these voicing be converted to building a dialogue for change, the kind of dialogue that can transform spaces, include the voice of the dissonant child?

Aesthetic/imaginative literacy

Peaceful learning environments consist of spaces, structures and actions transformed by the intentional organisation of multi-modal activity in an atmosphere of creative tension. Maintaining positive tension provides continuous flow between function and aesthetic. With “the ability to deal with conflict imaginatively” (Galtung 2004), teachers as listeners and guides are the ‘holders’ of the tension’ (Franck and Howard, 2010), navigators of uncertainties and the guardians of enabling space.

We enquire: How do we, as educators, employ these tools? What are our priorities? Which do we value most in others? How do we cope with the tension?

The child is hard-wired to respond to beauty, brain research tells us. We seek balance and beauty in daily life. Perceptive and expressive connections to the aesthetic nurture both emotional and analytical intelligence.

Through artistic self-expression we share feelings, needs and information about ourselves and our environment, making it vivid, meaningful and memorable. With art as metaphor, we seek sources from the constructed or the natural environment, in emotional, social, or aesthetic realms, from our outer or inner worlds. Visual imagery is what children understand and create best. Visual, tactile, sensory expressions, images and forms, space, colour, textural elements often reveal unconscious feelings and aesthetic needs. These can in turn inspire new images and expressions, insights into formally untapped aspects of the self, and create forms of dialogue that transcend language, identities and cultures, where diversity is an asset enriching the process. “Engaging in artistic processes is essential to promote equal opportunities. It can uphold the human right to participation, promote expressions of diversity, understanding between groups, build a more creative and culturally aware society and is essential for the maintenance of peace” (UNESCO, 2007).

An empty school wall can become a potential space for children (and adults) to build visual dialogue, tapping into and adding images and objects over time, to create dynamic connections to their inner (dreams, aspirations) and outer (place, experiential, collaboratively shared) worlds. As the dialogue flows, new, shared meanings, new aesthetic dimensions emerge in the space, evolving into what one expert called ‘a web of energy’ transforming meaning, extending children’s understanding into other fields and “restoring aesthetic vision” (Taylor & Andrews 2012). Even the smallest observational drawing can contain a positive, dynamic energy that, through the newly acquired imaginative / aesthetic literacy, creates a climate of shared expression.

Again, the educator’s role, as listener and guide, is to support this process through meaningful, prejudice-free dialogue, to encourage and facilitate children (and adult)’s access to their imaginings and assist the transformation into concrete forms of multi-modal expression. This requires flexibility, the ability to construct sensitive questions, to focus on and navigate the process.

Children rooted in expressive experience gain resilience, are more joyful, able to build aesthetic dimensions into their environment and to seek, create and share more flexible, sustainable approaches to problems. A10-year-old participant in YÖRET’s (Foundation for the Advancement of Counselling in Education) Peaceful Schools Project (2012): “We learn better through drama and art than any other way because it is fun.”

Conclusion

Contributing as a change agent building a culture of peace within the school ecology requires experience of multiple tools of constructive critical assessment, such as purposeful shared observation, dialogue and co-building. We practice these throughout the learning process.

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Community service as the actualization of peace education - Jennifer Mansur Sertel

Robert College, Turkey

The purpose of this paper is to show that peace education can be actualized and deepened through social service, service learning or community involvement. The goals of peace education are discussed and a Theory of Change for a high school community involvement program is presented. The Community Involvement Program that the author worked with is briefly discussed. Then the argument is put forward that community service is the actualization of peace education: after peace education lessons have been given, social service is the way to realize and strengthen the long term effects of peace education. Community service internalizes the lessons of peace education. A study is presented and a future study is proposed.

Community Service⁷: the Actualization of Peace Education

The goal of Peace Education is to “create in human consciousness the permanent structures that desire peaceful existence and hence promote values that will transform human behaviour towards nonviolence” (Harris, 1990). This goal can be realized only through empathy. To desire peaceful existence with everyone, we must see all people as having the same rights that we do. We must create human beings who are empathetic.

But empathetic human beings alone will not make the world a more peaceful place. These empathetic individuals must be able to effectively communicate and feel responsible for their fellow human beings and for their community and the world. In addition, they must feel empowered that they can affect change. Thus we must “give people life skills, responsible leadership skills. To lead them to be able to lead collaboratively (Kraft and Sertel, 2017).

⁷ Community service and social service are used for the purpose of this paper as being synonymous and happening outside the classroom whereas service learning is and happens at least in part in the classroom and is an integral part of the curriculum.

Peace education activities can be done in the classroom to give essential empathy and communication skills (Kraft and Sertel, 2017). But this is only the first step. These skills can be reinforced, actualized and practiced in real life through social service to create lasting change.

Service learning, as the pinnacle of peace education, is social service integrated into the curriculum of various classes. The integration of social service and community involvement within the classroom curricular content is challenging for many reasons. Teachers must be trained regarding how their academic content can be transformed into design thinking to benefit others. However even social service happening outside the classroom can be seen as Peace Education made concrete. The students do group projects of between 10- 20 students with a teacher. After each day's experiences, the students must write reflections, and meet and discuss and analyze what went well and what could have gone better and why. Reflection and analysis is essential to further deepen the learning. An additional benefit of journals and reflective analysis is that the educator can see that the lessons of peace education are being internalized.

The following is from a slide in which we introduce the students to the social service projects that they will be doing. It asks what will you as a student; get out of your social service projects?

You will:

Learn teamwork

Learn communication skills

Learn realities of your communities

Learn to be responsible for the environment, yourself and others

Learn about yourself and gain self-confidence

Develop empathy

Are these not the skills of peace education?

Examples of the some of the projects the students do in the social service program are one week arts, drama and music camps which the high school students do with economically under-privileged younger students who do

not have any art music drama or English lessons in their schools. They do projects being big brother/sisters for Syrian refugees, they have written curriculum to teach geometry to visually impaired students, they work with the mentally challenged. The list goes on and on. 75 hours are the minimum but 2/3 of the students do much more than the minimum.

Robert College Model of Theory of Change

The following chart is the visualization of the Robert College Model of Theory of Change. It was designed in cooperation with Dr. Seda Müftügil Yalçın and Duygu Güner of KUSIF, the Koç University Social Impact Forum.

In 2015-16, a new initiative was started at RC; The prep CIP initiative. Based on *Changemakers: A Community Service Manual for High School* by Izzet Sengel, Jennifer Sertel and Elif Sönmez, a mini curriculum was instituted with 200, 9th grade students in Robert College. The lessons covered a simulation regarding empathy and communication skills, model examples of initiatives in Turkey, needs and resource assessment, a field trip to assess needs of the community and planning and presenting a project. The lessons took place over 5 days in total over 2 semesters.

The aim was to provide a pedagogical basis for the social service projects (CIPs) that are so popular with the RC students. A pre-test was given in January 2015 and a post test was given after their group presentations in June 2016. The Community Service Attitudes Scale (Shiarella, McCarthy & Tucker, 2000) was used for both pre- and post-tests. The tests were given in cooperation with Dr. Seda Müftügil Yalçın and Duygu Güner of KUSIF, the Koç University Social Impact Forum.

The subscales and what they assess are explained in the article by Shiarella et al. (2000) as below:

“Phase 1. Activation steps: Perception of a need to respond.

1. *Awareness* that others are in need.
2. Perception that there are *actions* that could relieve the need.
3. Recognition of one’s own *ability* to do something to provide help.
4. Feeling a sense of responsibility to become involved based on a sense of *connectedness* with the community or the people in need.

Phase 2. Obligation step: Moral obligation to respond.

5. Feeling a moral obligation to help generated through (a) personal or situational *norms* to help and (b) *empathy*.

Phase 3. Defence steps: Reassessment of potential responses.

6. Assessment of (a) *costs* and (b) probable outcomes (*benefits*) of helping.
7. Reassessment and redefinition of the situation by denial of the reality and *seriousness* of the need and the responsibility to respond.

Phase 4. Response step: Engage in helping behaviour.

8. *Intention* to engage in community service or not.”

The results, as interpreted by Bihter Niğdeli of Koç University, revealed that *the mean scores of all 3 phases have increased after the CIP training. More specifically; perceived efficacy of actions, perceived ability, feelings of connectedness with the community, empathy, perceived cost of helping others, perceived seriousness of the need, and intentions to engage in community service in the following year have increased after completing the CIP*

Conclusion and Recommendations

The fact that there is not even more change in the targeted areas is not surprising as not only was it a short program, it was a program that took place in the classroom (except for the field trip). In the coming year, a post-test will be given after completing at least 50 hours of a project. In this project, participants will meet and interact with the target community. The

results will hopefully prove significant as it is the actual meeting of the other and the implementation of a hands-on project which will create paradigm shifts and behavioural change. This cannot be stressed enough.

To develop empathy for those who are different, students have to actually meet and interact with those in some way 'different' from themselves. What better way than through social service where they would meet them face to face?

To develop organizational skills such as team work and problem solving skills, planning and evaluation skills again what better way than to actually plan a project in a team? (With help from adults of course).

To develop communication skills, in projects, student meet people from all walks of life and practice active listening as well as learn different modes of communication- with children younger than themselves, with officials of institutions, principals of schools etc.

By practicing these skills and getting students outside their comfort zone, by doing projects to help others in the real world, students gain self-knowledge. In reality, social service or better yet, service learning helps students as well as adults to find strengths they didn't know they had. By doing social service, students internalize the lessons of peace education.

In summary, the goals of peace education of empathy, self-knowledge, developing communication skills and trying to make the world a better place can best be actualized by doing real and valuable social service projects.

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Jennifer Mansur Sertel teaches and is Community Involvement Coordinator at Robert College, Istanbul where she has started a school wide program of social service. She has co-authored *Peace starts Within: The WINPeace Book of Activities to promote Non-Violence*. She has facilitated many training for teachers, students, and NGO leaders in Peace Education and Service Learning. Sertel is a founding member and on the advisory board of BEAUM [The Boğaziçi University Peace Education Application and Research Center]. She has organized and taught in the WINPeace Conflict Resolution and Reconciliation Workshops for Greek, Turkish and Cypriot Youth from 1999 – the present.

WORKSHOPS

Workshop 1: Activities to Promote Empathy and Social Justice

Instructor: Jennifer Mansur Sertel

Title of the Activity	1. The Blind Men and The Elephant
Duration:	20-30 min
Tools and Equipment:	Computer, projector, 2 neckties, or scarves
Annex (1.1):	The copy of parable (The Blind Men and The Elephant)
Purpose:	to explore the nature of individual perspective and reality
Objectives:	As a result of this activity, participants will * glean the wisdom of an ancient parable. * discuss the nature of perspective * discuss whether they can ever know another's reality
Level:	5 th grade and up
Method:	storytelling, listening, group work, writing
Instruction:	Introduction: A parable will be presented and explained Discussion questions will be provided for small group work Personal reflection questions will be provided for whole group discussion
Note to Educator:	Why is reality hard to know the whole truth? Some answers to the question may be: a. When a person is opinionated and won't listen to others, it limits that person b. They would have been able to construct the whole picture of the elephant c. We must discuss our different perspectives to come to the 'real' truth. How can we ever know what is going on in another person's head if we don't communicate?

Title of the Activity	2. Take A Step Forward ¹
Duration	60 min.
Tools and Equipment:	Computer and projector, tape or CD player and soft/relaxing music. An open space (a corridor, large room or outdoors).
Annex (2.1; 2.2):	Take A Step Forward; Role cards
Purpose	To experience what it is like to be someone else in a society.
Objective	As a result of this activity participants will <ul style="list-style-type: none"> * develop empathy with others who are different * raise awareness about the inequality of opportunities in society * foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups
Level	high school and up
Method	Role playing, whole group discussion
Instruction	Introduction: Create a calm atmosphere and conduct the activity. Debriefing and evaluation: Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.
Note to Educator	If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group. You may need to use your co-facilitators to relay the statements. In the imagining phase at the beginning, it is possible that some participants may say that

¹ Manual on Human Rights Education with Young People – Council of Europe and Leaders for inclusive Free of Bias Education: Peace education guide for teachers and youth workers, KAYAD.

	<p>they know little about the life of the person they have to role-play. Tell them, this does not matter especially, and that they should use their imagination and to do it as best they can</p> <p>During the debriefing and evaluation, it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes)? Are they sure the information and the images they have of the characters are reliable? In this way you can introduce how stereotypes and prejudice work.</p>
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Annex Key:

Title of the Activity: Annex 1.1	1. The Blind Men and The Elephant
Annex: 2.1	2. Take A Step Forward
Annex: 2.2	Role cards

ANNEX 1.1

The Blind Men and the Elephant – the oldest, Buddhist version²

A number of disciples went to the Buddha and said, "Sir, there are living here in Savatthi many wandering hermits and scholars who indulge in constant dispute, some saying that the world is infinite and eternal and others that it is finite and not eternal, some saying that the soul dies with the body and others that it lives on forever, and so forth. What, Sir, would you say concerning them?"

The Buddha answered, "Once upon a time there was a certain raja who called to his servant and said, 'Come, good fellow, go and gather together in one place all the men of Savatthi who were born blind... and show them an elephant.' 'Very good, sire,' replied the servant, and he did as he was told. He said to the blind men assembled there, 'Here is an elephant,' and

² Jainism and Buddhism. Udana 68-69: Parable of the Blind Men and the Elephant

to one man he presented the head of the elephant, to another its ears, to another a tusk, to another the trunk, the foot, back, tail, and tuft of the tail, saying to each one that that was the elephant.

"When the blind men had felt the elephant, the raja went to each of them and said to each, 'Well, blind man, have you seen the elephant? Tell me, what sort of thing is an elephant?'

"Thereupon the men who were presented with the head answered, 'Sire, an elephant is like a pot.' And the men who had observed the ear replied, 'An elephant is like a winnowing basket.' Those who had been presented with a tusk said it was a ploughshare. Those who knew only the trunk said it was a plough; others said the body was a grainery; the foot, a pillar; the back, a mortar; the tail, a pestle, the tuft of the tail, a brush.

"Then they began to quarrel, shouting, 'Yes it is!' 'No, it is not!' 'An elephant is not that!' 'Yes, it's like that!' and so on, till they came to blows over the matter.

"Brethren, the raja was delighted with the scene.

"Just so are these preachers and scholars holding various views blind and unseeing.... In their ignorance they are by nature quarrelsome, wrangling, and disputatious, each maintaining reality is thus and thus."

Then the Exalted One rendered this meaning by uttering this verse of uplift,

*O how they cling and wrangle, some who claim
For preacher and monk the honored name!
For, quarreling, each to his view they cling.
Such folk see only one side of a thing.*

Annex 2.2

Role cards

- You are an unemployed single mother.
- You are the president of a party-political youth organization (whose “mother” party is now in power).
- You are the daughter of the local bank manager. You study economics at university.
- You are the son of a Chinese immigrant who runs a successful fast food business.
- You are the daughter of the American ambassador to the country where you are now living.
- You are an Arab Muslim girl living with your parents who are devoutly religious people.
- You are a soldier in the army, doing compulsory military service.
- You are the owner of a successful import-export company.
- You are a disabled young man who can only move in a wheelchair.
- You are a retired worker from a factory that makes shoes.
- You are a 17-year-old Roma (Gypsy) girl who never finished primary school.
- You are the girlfriend of a young artist who is addicted to heroin.
- You are an HIV positive, middle-aged prostitute.
- You are a 22-year-old lesbian.
- You are an unemployed schoolteacher in a country whose new official language you are not fluent in.
- You are a fashion model of African origin.
- You are a 24-year-old refugee from Afghanistan.
- You are a homeless young man, 27 years old.
- You are an illegal immigrant from Mali.
- You are the 19-year-old son of a farmer in a remote village in the mountains.

Workshop 2: Creative Encounters for Practical Peace Building in Schools

Instructor: Maggie Pinar

Title of the Activity:	1. The Right Place
Duration:	45 min.
Tools and Equipment:	A4 paper, black and coloured markers, masking tape, blue tag, post-it notes, flipchart paper, coloured poster paper, scissors, OHP/computer or smart board
Annex:1.1	Form for evaluating Emotional and Aesthetic Qualities of a Classroom
Purpose:	To develop spatial / environmental literacy To understand the impact of different aspects of space on children's emotional, social, spiritual and aesthetic well-being when evolving a peaceful school ecology Building a learning setting for peace
Objective:	Develop conscious perception and ownership of the learning space engaging the emotional brain <ul style="list-style-type: none"> • recognise nonviolent spaces, objects, images, actions, • manage disabling features, • design peaceful spaces
Level:	All ages, 5 +
Method:	Explore personal needs and aspirations in space, Question spatial modes and functions that impact our feelings, sense of balance, identity, Imaginative and expressive interaction (easily adaptable even with very young learners).
Instruction:	Introduction: Blind walks in space – Participants walk around with eyes closed without touching one another; then walk through heavy air, then on springs, then slowly rest. Imagine an ideal space: A place where you feel safe or felt safe and happy as a child. A space where imagining is possible. Think of a space you remember with warmth as a child. Draw and describe it. (In small groups 3-5 persons):- Share sketches and

	<p>discuss</p> <ul style="list-style-type: none"> - Reflect: What makes a space a happy place to be? Seek the common qualities of safe and happy spaces, brainstorm elements of a place that might give a sense of balance and well-being. - Build the model of that space. Work as group. Display and present. Ask the why question. Consider the elements your group chose in the context of a learning setting you are familiar with. Explore collaboratively the strengths and weaknesses of the settings you chose in relation to that group of elements.
Note to Educator:	<p>Key questions: Who designs the spaces that our children survive in? Which types of space do we recognise and readily give importance to in schools?</p> <p>Modify the language and task when working with children: ‘safe space, happy space, a space to dream in’, “objects, shapes, colours, things to touch, feel good” Listen during the construction process and give support only where requested. Use key questions to guide the reflective dialogue.</p> <p>Share Multilingual Approaches to Building Peace Culture Questionnaire with participants. To fill voluntarily and return by end of day.</p>
Title of the Activity:	2. Are You Listening? - a Creative Dialogue
Duration:	15 min.
Tools and Equipment:	As above
Annex:	N/A
Purpose:	<p>To support relational and communicative literacy</p> <p>To develop emotional intelligence to serve positive school climate</p>
Objective:	<p>Build attitudes and skills related to peace building in children and adults:</p> <p>connect with ourselves and others</p>

	respect for diversity, recognise risks managing feelings
Level:	All ages 5+ (using age-appropriate language)
Method:	Random grouping <ul style="list-style-type: none"> o Group dialogue, exploring relationships, build groups o reflecting on inner space o Collaborative exploration of approaches to conflict
Instruction:	<p>Role play</p> <p>2 volunteer participants as partners (or multiple pairs)</p> <p>a. describes a recent experience of personal importance, b. is poor listener, change roles after one minute</p> <p>Reflection: How did it feel to be not listened to?</p> <p>Partners repeat role play with new personal story, but as good listeners</p> <p>Reflection: How did you feel being listened to?</p> <p>How do I cope if I am not being heard?</p> <p>How do we manage our own anger, face prejudice?</p>
Note to Educator:	<p>Key questions: (For adults) Follow up reflective questions with: What is a listening space? How could such a space work? How does shared space work in your school</p> <p>Discuss with group how such a situation could lead to group dialogue in which different dimensions of a conflict are shared so that everyone is heard.</p>
Title of the Activity:	3. Co-designing Spaces
Duration:	45 min.
Tools and Equipment:	As above
Annex: 3.1	Weather report
Purpose:	<p>relational and communicative literacy</p> <p>building a genuine environment of enquiry and open dialogue</p>

Objective:	collaborative, sustainable interaction, enhance wellbeing of children and educators, a sense of belonging, increased focus, build motivation to participate
Level:	All ages 5+ (using age-appropriate language)
Method:	Collaborative participatory decision-making Identify evolving problems, propose solutions through a process of dialogue, discussion, review and action
Instruction:	<p>Introduction: Check the emotional atmosphere of the group using the weather as metaphor (3.1).</p> <p>Setting the scene for dialogue: Each participant chooses a thinking space, gathers materials to sketch, listens to brief and settles in.</p> <p>Think of an aspect of space in a school setting that sticks in your mind. Reflect on what elements make a specific space memorable in any way. Reflect how this space came to your attention.</p> <p>Sketch a space or structure in a learning setting with features you wish to share. e.g. playground, classroom, corridor, cupboard, teachers room, gym..... Select three key features that you would like that space or structure to have. Think about how this could work in your school?</p> <p>Dialogue experience: Form groups and seek real space to co-design.</p> <p>Share individual plans with group. Justify key features of your plan to group.</p> <p>In group brainstorm aspects that you would stress if you were designing a learning space. Seek consensus in group about the five most essential aspects of space to create a peaceful learning setting.</p> <p>Group shares, combines, negotiates priority features and collaboratively plans a group learning space or structure that expresses feelings related to peaceful space.</p> <p>Feedback to larger group;</p> <p>In combined groups try to create a jointly designed space incorporating features from all small group work, use designing kits, recycled materials, people, objects,</p>

	<p>the real environment found materials etc.</p> <p>Reflection: What emerged out of your dreams of possibility? How did shared meaning emerge through dialogue? What was the greatest challenge to the group? How can reflective support be built into everyday practice?</p>
Note to Educator:	<p>Reflection: Key questions: What is uppermost in your mind at this moment? What needs to be shared about this issue? What does not? Write down what thoughts are alive for you now on post-its to create pool of ideas. Discuss thoughts and concerns emerging from the group, Reflect on what was not expressed and why. Educator arranges post-its/ideas thematically in mindmap format, participates, displays, and gives feedback to group. Listens for group responses, provides materials for continuous dialogue (e.g. Post it notes next to mindmap) keeps the dialogue flowing over time. Re-visits issue for follow up.</p>
Title of the Activity:	4. What Makes Me Angry?
Duration:	15 min.
Tools and Equipment:	As above
Annex: 4.1	My Red Spots
Purpose:	communicative literacy encouraging non discriminatory attitudes and behaviours in the learning setting
Objective:	Identify feelings and needs in connection with conflict address difficult issues such as anger and aggression build awareness of key conflict issues such as stereotyping and prejudice
Level:	All ages 5+ (using age-appropriate language)
Method:	Non Violent Communication
Instruction:	<p>Introduction: Think of something you have done in recent days that has somehow contributed to making life more wonderful for somebody.</p> <p>How do you feel when you are aware of how that act contributed to making life more wonderful for</p>

	<p>somebody? Share with another.</p> <ul style="list-style-type: none"> - Recall a situation current in your life where someone is behaving in a way that is not making life wonderful for you. Reflect on it. <p>Identify and write down how you feel about what happened/ is happening.</p> <p>Put into words how you feel when the other person behaves as they do.</p> <p>Use the phrase: "When that person does what they do I feel....."</p> <p>What needs of yours are not met when ... does...?</p> <p>What concrete action do you wish to request from that person?</p> <ul style="list-style-type: none"> - Share as much of your problem situation as you feel comfortable with another in the group. Explore feelings and needs together related to both your situations. Reflect back to the first act (making life more wonderful for another) . - Try to reflect without prejudice on the less than wonderful situation and focus on what needs to change to make life more wonderful for you? Share with partner. - Brainstorm with partner the situations that make you angry at school/at home/ work. Together explore the feelings and needs involved in these situations or behaviours of others. <p>Is there prejudice with anger? Together seek any prejudice in the expressions of behaviours that make you angry.</p> <ul style="list-style-type: none"> - Whole group: Brainstorm & create on chart a master list of behaviours that trigger anger (on one side of chart), and feelings and needs connected to those behaviours (on other side of the chart). Identify where there may be prejudice. <p>Reflect as group on those connections. What can change to support more positive tension in conflict?</p>
Note to Educator:	<p>NVC aims to create the connections needed so that we give to each other out of compassion, not fear or hope.</p> <p>Key question: How do we maintain those connections?</p>

	What happens when they are not there?
Title of the Activity:	5: What If Someone New Appears?
Duration:	15 min.
Tools and Equipment:	(As above)
Annex: 5.1	4 signs in Sanskrit (or other little known language) with words related to the classroom
Annex: 5.2	Multilingual Approaches to Building Peace Culture Questionnaire
Purpose:	multicultural literacy encourage multiple perspectives in peace education, (multiculturalism, multilingualism, , multiple identities), to inspire empathy
Objective:	Experience language not as a barrier but an opportunity to transcend the familiar. Create contact zone of interculturality, navigating shifting boundaries Recognise voice of the dissonant child
Level:	Ages 5 + (using age-appropriate language)
Method:	Risk experience of diversity Role play
Instruction:	Intro: Different handshakes: Cultural aspects of a simple greeting Role play: Select a volunteer participant for new game. Participant leaves room. Setting the scene: New child arrives in school speaking a different language Put up signs inscribed with words: 'book', 'door', 'school' around class. The Game: Instruct the group: 'What if someone turns up who can't speak our language (the language of the classroom)? What might happen?' Instruct (separately) volunteer participant: 'You are in an unfamiliar environment where people speak a language you do not know'. Volunteer is invited in. Facilitator guides volunteer around the class, points to the signs and says the words expecting understanding

	<p>and action from the volunteer. Invites other group members to echo words. Stop game after few minutes.</p> <p>Reflection: (to the volunteer) How did it feel not to understand the language of the class? (to the rest of the group) How does it feel to enter somewhere you are a stranger? (to all) How do we feel in a place when we are not heard, cannot speak, cannot share our thoughts? What's at risk for whom? Discuss.</p> <p>How can a safe space be created in a place of risk? Brainstorm.</p>
Note to Educator:	<p>Reflection question: Did you encounter/observe 'cultural silencing' during this experience?</p> <p>Discuss the lasting effects of negative experiences, especially in the learning set on the feelings and behaviours of those who are unknown to the group, and are not familiar with that setting. Explore (as a group) ways to be truly aware of diversity and to develop behaviours that will prevent such experiences from occurring.</p> <p>(Adults): Share quotation: "Only when we seek to learn from the wisdom of others can we feel respect" Confucius</p>
Title of the Activity:	6. From 'Me' to 'Us' and Beyond
Duration:	45 min.
Tools and Equipment:	As above, add pastel crayons, drawing paper, music (any, classical, jazz)
Annex:	N/A
Purpose:	<p>aesthetic/imaginative literacy</p> <p>Build and maintain positive tension, balance and beauty in setting</p> <p>Create a shared expressive continuum contributing to a peaceful ecology</p>
Objective:	<p>To reconnect with the imaginative aesthetic</p> <p>facilitate coping with complexity, instability and uncertainty</p> <p>to bring joy</p> <p>enhance ability to build aesthetic dimensions into one's environment</p>

	to seek, create and share flexible, sustainable approaches to problems
Level:	Ages 5 + (using age-appropriate language)
Method:	visual, tactile, sensory expression: movement -portrait - collage art encounter building understanding within and between groups
Instruction:	<p>Group walks around at different paces to music</p> <p>In pairs – draw ‘blind’ a portrait of the other looking at subject not sketch – share.</p> <p>Each participant writes down a sentence describing a conflict alive in them on reverse of portrait (without sharing).</p> <p>In groups of 4, share group roles, materials, A4 paper, coloured poster paper (1 pc. poster per group)</p> <p>The task: (to music) participants (separately) draw lines of any kind on an A4 sheet of paper reflecting what is alive within themselves at that moment. (Stop music after few minutes.) Instruct participants to pass their drawings to the next person (right) in the group. (To music) participants add colours in any form to the drawing they now have in front of them. (Stop music) drawings change hands again (to right). (To music) Participants now add forms, shapes, symbols as they wish to the new drawing. (Stop music) Participants rip into four the drawing they last worked on. Now each participant takes fragments of each of the four different drawings and (to music) together the group arranges the pieces as collage on coloured poster paper, adding more lines, colours and forms to the surface of the collage to form connections between the fragments. Encourage the participants to add their portraits to the collage. The work continues until the group is happy with the composition. (Music stops). Groups share their collaborative collage. Discuss the process.</p> <p>Reflection: What did you feel during this experience? Do you feel any different about the problem you wrote about before the activity?</p> <p>What would you change if doing this activity in another</p>

	(eg. Classroom) setting?
Note to Educator:	<p>Observe and facilitate the process. Notice what happens to the portraits during the activity. Which qualities do we value most in others? What is our role as a teacher? Teachers, as listeners and guides, manage creative tension, navigate uncertainties and shape enabling settings. How do we cope with this tension?</p> <p>The educator's role is to support the creative process, facilitate children's (and adults') access to their imaginings and the process of transforming them into concrete form through meaningful, non-prejudicial dialogue. Consider: How do we, as educators, employ such tools for change? What are our priorities?</p>
Title of the Activity:	7: Reflective literacy
Duration:	5 min.
Tools and Equipment:	-
Annex:	-
Purpose:	Build awareness of reflective literacy:
Objective:	Promote the use of reflection to build skills for a peaceful future
Level:	Ages 5 + (using age-appropriate language)
Method:	Group dialogue purposeful shared observation
Instruction:	<p>Form a discussion circle</p> <p>Discuss the three steps of reflection in relationship to each activity above:</p> <p>What? What did we just do together? Describe what it is and what was your role?</p> <p>So What? What was the aim? What did we achieve?</p> <p>Now What? Where does this lead us? What are the next steps that can follow on from this experience? What would we like to change? What should be our roles in the change?</p>
Note to	Do this after each activity, at key points in the process.

Educator:	<p>Celebrate what the group has achieved.</p> <p>Create goals for follow-up, new issues to focus on, conflicts to be addressed, Identify roles that need to change,</p> <p>Attitudes and behaviours that will contribute to change.</p> <p>Becoming a change agent for peace culture requires constructive self-assessment first, and then purposeful shared observation, dialogue and co-building, among other strategies.</p> <p>Reflection is not about criticism or even about correcting mistakes. it is about building skills for the future.</p>
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Annex Key:

Title of the Activity: Annex 1.1	1.The Right Place Form for Evaluating Emotional and Aesthetic Qualities of a Classroom:
Annex: 3.1	3. Co-designing Spaces Weather report
Annex: 4.1	4. What Makes Me Angry? My Red Spots
Annex: 5.1	5: What If Someone New Appears? Signs in Sanskrit (or other little known language) words related to the classroom
Annex: 5.2	Multilingual Approaches to Building Peace Culture Questionnaire

Annex 1.1

Form for Evaluating Emotional and Aesthetic Qualities of a Classroom¹

Invites you to “come on in” Describe the feeling you get -on an emotional level- to the atmosphere of the classroom. Would you want to live in this classroom?

Sensory/tactile Describe the opportunities that are available for children to use their senses and hands/body/feet/mouths in learning.

Balance of seclusion and intrusion Describe the opportunities that children have to “be alone” safely (perception of being alone) balanced by the quality of intrusion (a necessary part of school) from other children, teachers, other staff, family members, and outsiders (community members). This could also mean the quietness of a classroom versus noise from inside or outside the facility.

Use of colour and light in the classroom Describe how colour and light are used in the classroom because these qualities can affect children’s and teachers’ moods. For example, bright colours and comfortably lit places can put people in a positive emotional state which enables them to be more receptive to having a positive emotional experience.

Balance of softness and hardness Describe what amenities in the room create opportunities for children and teachers to encounter soft and hard experiences both of which are necessary in order to support developmentally appropriate learning.

Proportion of large muscle, high movement activities to small muscle, sedentary activities Describe the ratio of active opportunities to quiet opportunities, which is important because young children need movement of muscles in order to learn. (There should be equal opportunity for both types of muscle development.)

Display of materials Describe if there is evidence that teachers have reflected on aesthetic elements when they display equipment in the

¹ Bosporus University Peace Education and Research Centre Peace Education Programme, Copyright 2017

classroom. This might be demonstrated through careful arrangements, use of lovely material or beautiful pieces of equipment, and special displays in a particular part of the classroom?

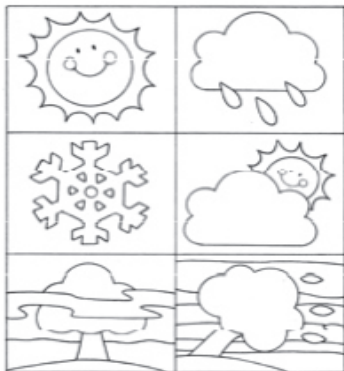
Are learning centres arranged in typical fashion or is there evidence of careful placement of materials, use of natural materials rather than plastic, and attention to detail?

Overview of aesthetic atmosphere Describe how the atmosphere of the surroundings supports the opportunity for feelings and thinking to come together (merging of cognitive and affective perception).

Annex 3.1

Weather Report

Weather Report



How are you feeling right now?

Annex 4.1

My Red Spots

What behaviours press your red spots

Red

How does this make you feel?

How does
this effect
What you
do?

Annex 5.1

Signs in Sanskrit (or other little known language) words related to the classroom

What if someone new...?



Annex 5.2

Multilingual Approaches to Building Peace Culture Questionnaire²

This questionnaire aims to gather information about existing practices in schools with regard to multilingualism, to invite schools to identify strengths and opportunities supporting multiculturalism. Participants are invited to respond to the questions below, share their own views on their school's stance and practices in languages and particularly to consider the potential roles for multi-lingualism as an integral feature of education in their schools. Please consider each question carefully, and succinct

² Bosporus University Peace Education and Research Centre Peace Education Programme copyright 2017

comments are welcome. Responses will be shared for the purpose of collaboration within this working group only.

Questions:

1. How multicultural is your school?
2. Is your school bilingual? Multilingual?
3. What is the primary language of instruction?
4. Which languages are spoken in the school community?
5. Does the school document and track student / family language profiles? How?
6. What kind of language programmes are in place?
7. How would you describe the school's approach to bilingualism?
8. Which bilingual model/s are applied in your school? (e.g. immersion, two way, transitional bilingualism, other...?) and how long have these models been in place?
9. Which methods are employed by your school to promote bilingualism?
10. What do you consider your most effective language approaches?
11. What does bilingual education mean for the classroom setting?
12. Does your school openly state commitment to inter-culturalism / multiculturalism?
13. How does the school promote multiculturalism in practice?
14. How would you rate related practices in your school to date?
15. How would you describe parents' attitudes towards language/s? Their contributions to languaging practice?
16. Do you think that bilingualism/multilingualism has a role to play in promoting international mindedness in a school.
17. What are the main educational programmes implemented by your school? (PY, MYP, DP etc.)
18. Are multilingual approaches sustainable at all educational levels? If so, how?
19. What changes or developments (if any) would you like to see in your school's approaches to languages / cultures?
20. What might be some connections between bilingual/multilingual education and establishing a culture of peace?
21. What approaches to building peace culture are applied within your programmes (conflict resolution, transformative action, peaceful communication, peer mediation etc.)

Workshop 3: Relating Experiential Learning and Peace Theory

Instructor: Magnus Haavelsrud

Title of the Activity:	A Proposal for Dialogue One
Duration:	about 120 minutes
Tools and Equipment:	Flip board, blackboard and copy of conference paper, power point
Annex:	N/A
Purpose:	The purpose is to explore experiences of relevance to four concepts in a theory of peace: equity, empathy, trauma and conflicts
Objective:	<ol style="list-style-type: none">1. to practice dialogical ways of learning about each others experiential knowledge2. to discuss the relation between experiential knowledge and the contextual conditions in which interactions take place
Level:	Teacher education
Method:	Presentation, small group work, whole group work,
Instruction:	<p>Groups of 5 – 9 participants. One asked to be facilitator.</p> <ol style="list-style-type: none">1. Each participant selects a word he/she finds relevant to the topic of a culture of peace. Write the word on a small piece of paper and keep it to himself/herself until it is his/her turn.2. First participant hand over his/her word to participant sitting to the left.3. When the person looks at the word he/she tells the group what the word is and then – without any delay – recalls in free association and experience had

	<p>that may cast light on and illustrate the meaning of the word.</p> <ol style="list-style-type: none"> 4. The facilitator keeps track of the experiences told in the group and relates the experiences told to negative and positive peace concepts. 5. Participants are asked to modify or improve on the summary given according to how they feel their 'story' is related to the other stories and how all the stories are seen in light of negative and positive peace concepts. Participants are free to add or change their stories and suggest how the facilitators' summary of how the stories relate to each other and to negative and positive peace should be changed.
<p>Note to Educator:</p>	<p>For the Activity instructor keeps the following sequence;</p> <ul style="list-style-type: none"> * Short introduction by the instructor, * Dialogue about each concept in groups of 5 or 10 (depending upon the size of room), * Reporting results in plenary for continued dialogue, * The instructor's reaction and comments towards the end. <p>Instructor acknowledges that:</p> <p>Learners having lived their lives in a specific context have experiential knowledge from site and it is an important knowledge from the site. it is important choice to include this experiential knowledge in the search for answers</p> <p>Such subjective experiences may motivate learners to compare, discuss, agree and disagree on how to diagnose positive and negative peace energies in the context.</p>