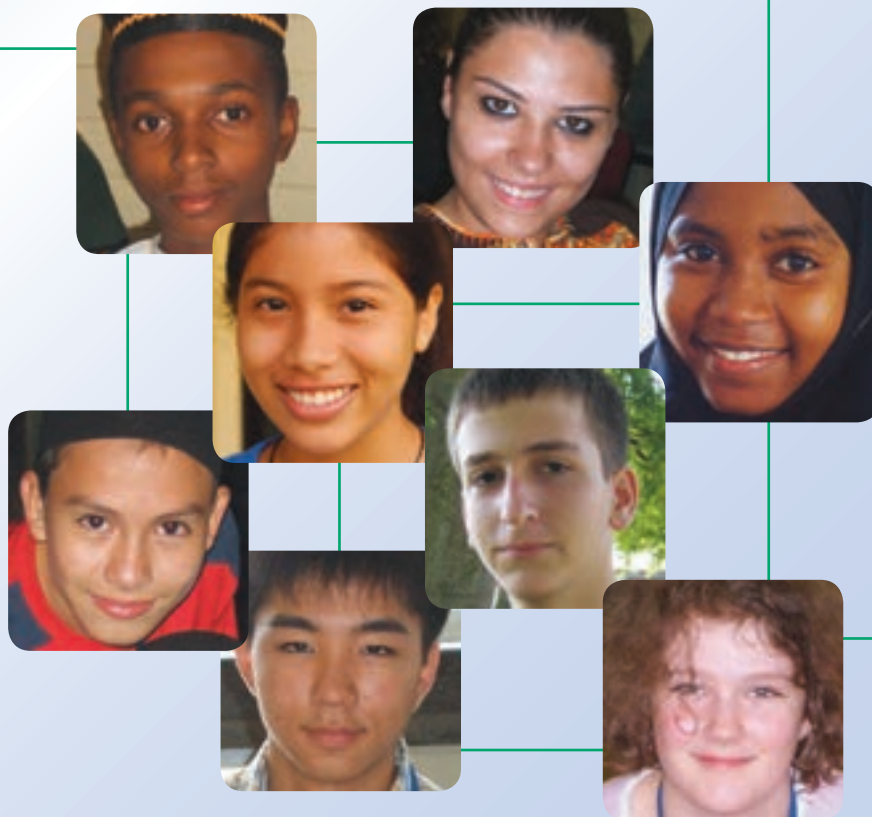


Learning to Live Together

An Intercultural and Interfaith Programme for Ethics Education



[-> Contents](#)

Learning to Live Together

An Intercultural and Interfaith Programme for Ethics Education

Interfaith Council on Ethics Education for Children
Global Network of Religions for Children
Arigatou Foundation

In cooperation with and endorsed by UNESCO and UNICEF

The Interfaith Council Secretariat welcomes requests for permission to reproduce and translate this book in part or in full. Applications and enquiries should be addressed to Arigatou International, 1, rue de Varembe, 1202 Geneva, Switzerland, which will be glad to provide the latest information on any changes made to the text.

Design, layout and illustrations by  services-concept.ch
and the Interfaith Council Secretariat (Geneva).

Printed in Geneva, Switzerland by ATAR Roto Presse SA.

This book may also be consulted and downloaded on the following website:
<http://www.ethicseducationforchildren.org>

Contents

Learning to Live Together

Children and Ethics Education	1
How <i>Learning to Live Together</i> was developed	1
Where <i>Learning to Live Together</i> can be used	2
Children as a collective ethical obligation	3
Children – a gift and a responsibility	4
Children learn what they live	5
Ethics education and human rights	6
Ethics and Ethics Education	7
Ethics, values and morals	8
Ethics is about relationships	8
Are there enduring values?	9
Ethical principles and core values for ethics education	10
The capacity to choose: The greatest gift and most challenging responsibility	10
Safeguarding and upholding human dignity	11
Respect and mutual understanding	11
Empathy and the ability to ‘put yourself in another’s shoes’	12
Individual and collective responsibility	13
Reconciliation and the approach to building bridges	13
Ethics education	14
A Common Humanity	15
Concrete expressions of our common humanity	15
The Religiously Plural World	16
Religious resources for ethical living	16
Four dimensions of responsibility	16
The religious and the secular	17
Learning in relation to one another	17
Praying together or coming together to pray	18
Spirituality	19
Section 1 User’s Guide	21

Scope and Purpose	21
The Learning Modules	21
Four values	22
The modules	23
Nurturing young people to develop their innate spirituality	24
Educators and facilitators – the heart of the learning process	24
Learning Process and Guidelines	25
Methodologies	27
Suggested methodologies	28
Suggested techniques	29

Creating the Proper Environment	32
Being a role model.....	32
Getting started on the Learning Modules	33
With whom should <i>Learning to Live Together</i> be used?	35
Where can <i>Learning to Live Together</i> be used?	35
Who can use <i>Learning to Live Together</i>?	36
Booklet for Participants	37
What can I do if...	38
I do not have a religiously diverse group.....	38
I want to tackle social issues instead of religious issues.....	38
I have tensions in the group because of religious differences.....	39
Participants have been exposed to violent situations.....	40
The topics of the workshop cause participants emotional distress.....	41

Section 2 Learning Modules **43**

Module 1 Understanding Self and Others	44
Appreciating diversity.....	45
Acknowledge myself in relation to others.....	45
A common humanity.....	46
Can we just get along?.....	46
Putting myself in another's shoes.....	47
Responding to the needs of mutual understanding.....	47
Module 2 Transforming the World Together	48
What happens when we fail to respect one another?.....	49
Understanding the conflicts, violence and injustices around me.....	49
Peace begins with me.....	50
Non-violent alternatives.....	50
Reconciliation walk.....	51
Building bridges of trust.....	51
Working together to transform the world.....	52

Section 3 Monitoring Progress **53**

Learning Log	53
Methods of assessing Participants' Learning	54
Peer-Peer model.....	55
Group Sharing model.....	56
Me and the World model.....	57
Mentoring model.....	58
Checking Chart model.....	59
Quick 'Temperature Taking' Evaluation Models	60
Impact Assessment	61

Section 4 Activities	63
Table of Activities.....	63
Section 5 Resources	123
Stories.....	123
Case Studies.....	138
Moral Dilemmas.....	143
Movies and Videos.....	149
Songs.....	156
Poems.....	159
Prayers for Peace.....	167
Role Playing.....	175
Peace News Cards.....	177
Convention on the Rights of the Child.....	179
Universal Declaration of Human Rights.....	182
How to fold a Paper Crane.....	183
Section 6 We Did It Like This	187
Section 7 References	219
Resources	219
Stories.....	219
Poems.....	219
Prayers for peace.....	220
Case studies.....	220
Moral dilemmas.....	220
Support material for the activities.....	220
References for the activities.....	221
Glossary	222
Acronyms	224
List of Interfaith Council Members	225
List of Interfaith Council Committee Members	226
GNRC Coordinators	227
Annexes	228
Evaluation form.....	228
Matrices for impact assessment.....	230

Acknowledgements

Learning to Live Together has benefited from the support of many institutions and friends. We acknowledge with thanks the many organisations, experts, authors, peer reviewers, advisers, consultants, volunteers, interns and the Interfaith Council Secretariat, whose commitment and dedication have made this book possible.

The Interfaith Council on Ethics Education for Children

Honorary Advisor: HRH Prince El Hassan bin Talal.

Council members: A. T. Ariyaratne, Adolfo Perez Esquivel, Kul Gautam, Hans Küng, Bibifatemeh Mousavi Nezhad, Alice Shalvi, Didi Athavale Talwalkar, Anastasios Yannoulatos, Nour Ammari and Emanuel Mathias.

Committee members: Hasan Abu Nimah, Swami Agnivesh, Charanjit AjitSingh, Farida Ali, Ibrahim Al-Sheddi, Kezevino Aram, Wesley Ariarajah, Alicia Cabezudo, Meg Gardinier, Andres Guerrero, Magnus Haavelsrud, Heidi Hadsell, Vinod Hallan, Stuart Hart, Azza Karam, Method Kilaini, Marlene Silbert, Hans Ucko, Deborah Weissman and Sunil Wijesiriwardhana.

GNRC

Coordinators: Mustafa Ali, Vinya Ariyaratne, Razia Ismail, Marta Palma, Mercedes Roman, Qais Sadiq, and Dorit Shippin, and their co-workers in the regions.

GNRC members in the regions.

Secretary General Atsushi Iwasaki and colleagues in the GNRC Secretariat in Tokyo.

Children and young people

All the children, young people, and youth facilitators, who have been involved in the development of the resource material through the various test and training workshops in many parts of the world.

United Nations and international organisations

United Nations Children's Fund (UNICEF), in particular Tanya Turkovich, along with colleagues in addition to those mentioned above.

United Nations Educational, Scientific and Cultural Organisation (UNESCO), in particular Hélène Gosselin and Linda King.

Invited resource persons

Gana Dash, Mahal da Costa Soto and David Arond.

Invited readers

Soho Machida, Adib Saab, Halim Nujaim, May Sadiq, Amada Benavides, Jenny Nemko, Heather Jarvis and Leilah Omar.

Publication development

Arnaud Dubouchet and colleagues at Services Concept, design, layout and illustrations.

Henri Schweickhardt and colleagues at ATAR Roto Presse SA, printing.

Photos

Photos on cover and on pages 189-191, 195, 204-207, 209 by Mustafa Ali

Photos on pages 210, 212 by Rolando Calle

Photos on pages 198-200 by Satish Kanna

Photos on cover and on pages 216-218 by Peter Williams

Photos on cover and on pages 192-197, 200-203, 207-216, 218 by Maria Lucia Uribe

Arigatou Foundation

Secretary General Shozo Fujita and colleagues at the Tokyo headquarters.

Peter Billings, editor and rapporteur.

Interfaith Council Secretariat

Secretary General Agneta Ucko and colleagues, Maria Lucia Uribe Torres and Djénane Tosbath de los Cobos, along with other consultants and interns.

Foreword

Learning to Live Together is the first outcome of the worldwide ethics education initiative launched by the Arigatou Foundation and its Global Network of Religions for Children (GNRC).

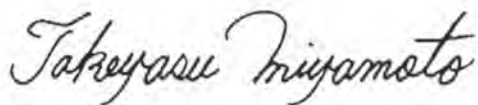
The Interfaith Council on Ethics Education for Children, established by the Arigatou Foundation, serves as an international resource centre and nexus for dialogue, partnership and action to promote ethics education for children and interfaith learning.

Since its establishment, the Interfaith Council on Ethics Education for Children has focused its work on the development of this resource material for launch at the GNRC Third Forum in Hiroshima in May 2008. The promotion of ethics education is being done in cooperation with all sharing the vision of the ethics education initiative – religious communities, United Nations agencies, non-governmental organisations (NGOs), and a broad range of others – in an effort to realize the right of the child to full and healthy physical, mental, spiritual, moral and social development, as well as the right of the child to education, as set out in the Convention on the Rights of the Child.

The participatory process of developing the resource material has brought together the experience of educators and scholars from different religious, spiritual and secular traditions, international organisations, NGOs, educational institutions and children. We are especially grateful for the time and energy invested by our colleagues at UNICEF and UNESCO in developing and delivering this resource material.

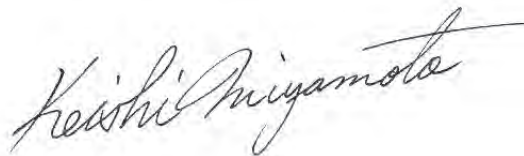
Learning to Live Together approaches the issue of ethics education from the perspectives of intercultural and interfaith learning, human rights and quality education, where ethics and values are nurtured and where children are given the space to develop their innate potential for spirituality. It is our hope that this new resource will give us the tools needed to further foster ethics and values in children and help build a better world.

All of us share the responsibility to implement it.



Takeyasu Miyamoto

President of the Arigatou Foundation
Inaugurator of the GNRC



Keishi Miyamoto

Representative of the Arigatou Foundation

The Arigatou Foundation is an international faith-based NGO with a mission to create a better environment for all the children of the world.

The Global Network of Religions for Children (GNRC) is one of the Foundation's major initiatives for inter-religious cooperation.

The Interfaith Council on Ethics Education for Children serves as an international resource centre and as a nexus for dialog, partnership and action on ethics education for children.

Learning to Live Together is an intercultural and interfaith programme for ethics education, designed to contribute to the realisation of the right of the child to full and healthy physical, mental, spiritual, moral and social development, and to education as set out in the United Nations Convention on the Rights of the Child (CRC), in article 26.1 of the Universal Declaration of Human Rights (UDHR), in the World Declaration on Education for All and in the Millennium Development Goals. It is a resource for educators and youth leaders.

Objectives

The objectives of ***Learning to Live Together*** are:

1. To strengthen the capacity of children and young people to make well-grounded ethical decisions based on values that promote respect for other cultures and beliefs.
2. To empower children and young people to engage in dialogue – to listen and to talk – as a means of developing greater sensitivity to differences and an understanding of others.
3. To nurture children's and young people's ability to respond to the needs of their societies with an attitude of reconciliation and respect for diversity and to contribute, in this manner, to a culture of peace.
4. To allow children and young people to appreciate and nurture their spirituality.
5. To affirm human dignity as expressed in the Universal Declaration of Human Rights, the CRC and in the teachings of all religious traditions.
6. To affirm the possibility of living together, respecting one another in a world of different religious, ethnic and cultural traditions.
7. To provide tools for educators to work with intercultural and interfaith learning in different regions and in diverse settings.
8. To develop and promote successful practices for living together with people of different cultures, ethnicities, beliefs and religions.

Children and Ethics Education

In May 2000, the Arigatou Foundation inaugurated the **Global Network of Religions for Children (GNRC)** to promote cooperation among people of different religions engaged in activities for fulfilling the rights of children and contributing to their well-being.

The GNRC is cooperating closely with religious people as well as with international agencies, governments, NGOs, scholars, business leaders, and men, women and children from all walks of life. Through outreach and collaboration, the GNRC fosters a global movement to create a better environment for children in the 21st century.

The international community has warmly welcomed interfaith initiatives devoted specifically to children, and the Arigatou Foundation works closely with the United Nations in its work for the rights of the child. On the occasion of the UN Special Session on Children in May 2002, Rev. Takeyasu Miyamoto, Leader of Myochikai and President of Arigatou Foundation, and inaugurator of the GNRC, made a statement on behalf of the GNRC to the plenary session of the UN General Assembly. In his address, Rev. Miyamoto proposed the establishment of the **Interfaith Council on Ethics Education for Children**. The Council would consist of people of faith, educators and others working, together with the United Nations, to make the development of spirituality in children – their ethical values and esteem for people of different religions and civilisations – an essential part of the “quality education” pledged in the Special Session Outcome Document, “*A World Fit for Children*”.

To explore the idea of such a council, the GNRC held regular meetings, to which it invited experts in ethics and in education, representatives from UNICEF and UNESCO, and other concerned leaders and academics. At the Second Forum of the GNRC in Geneva, Switzerland, in May 2004, and with the endorsement of Rev. Miyamoto, the Interfaith Council on Ethics Education for Children was formally established.

1

How Learning to Live Together was developed

The Interfaith Council on Ethics Education for Children promotes ethics education through intercultural and interfaith learning to help communities and societies live peacefully together, with respect of the other and dignity for all human beings. It is in this spirit that *Learning to Live Together* was developed.

Anxious to promote genuine cooperation between people of different religions, the Interfaith Council on Ethics Education for Children engaged a group of scholars, pedagogues and educators from different religious and secular traditions to come together to develop this resource. The group was inspired by an understanding of diversity as enriching, allowing us to learn more about others but also about ourselves.

Learning to Live Together is guided by an overall pledge to safeguard human dignity. Its aims are to strengthen children’s commitment to justice, respect for human rights, and to build harmonious relationships between individuals and within societies. *Learning to Live Together* provides youth leaders and educators worldwide with the tools for an intercultural and interfaith programme, by which children and young people are able to develop a stronger sense of ethics. It is designed to help the young understand and respect people from other cultures and religions and to nurture their sense of a global community. The resource has been developed in close cooperation with UNICEF and UNESCO.

The title *Learning to Live Together* is chosen with reference to one of the four pillars of *Learning: The Treasure Within*, the report to UNESCO of the International Commission on Education for the Twenty-first Century, which was introduced by Jacques Delors.¹

Where *Learning to Live Together* can be used

Learning to Live Together has been developed for use in different religious and secular contexts as a resource for everyone concerned with promoting ethics and values. The objective has been to develop a resource that is relevant on a global level and yet flexible enough to be interpreted within different cultural and social contexts.

The resource has been tested in many different regions and cultural contexts to assure that it is relevant in regional and local contexts (see ‘We did it like this’, p.187). Test workshops have been held in 10 different countries, where the GNRC was able to bring together various religious and secular organisations working with children. During the test workshops, this resource manual was used to the benefit of more than 300 children and youth, representing African Traditional Religions, Bahá’í Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, members of Brahma Kumaris and a number of people of secular thinking. Test workshops as well as input and comments from experts in the area of education, ethics, spirituality, intercultural and interfaith learning and child rights have contributed important experiences and opportunities for learning for the development of this resource.

Learning to Live Together is already having an impact. In a GNRC programme in Israel, the resource material was used during a six-day journey made by a group of Jewish, Christian, and Muslim youth to the historical sites of Israel and Palestine, all of which have symbolic relevance to the conflict in their region. At each stop, youth participants discussed their values and their differing perceptions of their shared history. They summed up the experience with these words:

“We engaged in a deep learning experience together – getting to know more about one another’s history, culture and beliefs while strengthening our own identities and forming stronger and more grounded understandings. We dealt with difficult and challenging issues without fracturing the relationships within the group and without resorting to hurtful arguments and breakdowns. It may have been just a small step in breaking down the deeply entrenched walls of isolation between the different national and religious groups in our country, but it was an important and successful one. In the current climate of despair, small steps such as these are both rare and precious, and we should all feel proud and privileged to have taken part.”

Kalpana, 15, from New Delhi, India, who attended a week-long ethics education workshop in India where the resource material was used, had this to say:

“I knew about respecting others when I came here, but now I have begun to learn what it means in reality and what it requires in attitude and action if we as young Hindus, Muslims and Christians want to do things together to improve our communities”.

Mohammed, 16, from Kenya, used what he had learned at an ethics education pilot workshop to form a Peace Club in northern Kenya. He has brought together youth in his village to plan non-violent responses to the various challenges faced by the village, mobilising an active youth movement to make changes for peace.

¹ <http://www.unesco.org/delors/ltolive.htm>

An ethics education workshop was held for teachers, parents, and children at the volatile border region shared by Colombia and Ecuador. Using case studies, role plays and discussion, the participants mapped out conflict issues, explored non-violent alternatives, and made personal commitments to build peace. One of the Colombian facilitators commented on the impact of the workshop:

“The effects of the violent conflict in Colombia are unfortunately ingrained in the behaviour and attitudes of some of the children directly affected by the situation. It can make them resentful and intolerant of others. I was glad to see displaced children from Colombia living in Ecuador share their experiences, share their fears, and themselves propose ways to be more respectful towards others, to accept differences and to respond in a non-violent way even when their rights are violated. They discovered that they can be part of the solution rather than part of the problem”.

Learning to Live Together is an adaptable resource that can be used with children from many different cultural, religious and social contexts to nurture common values and a mutual respect for different backgrounds and traditions. The resource provides space for enhancing children’s innate potential for spirituality and hope for a better world, as a contribution to changing the situation for children worldwide. The Users Guide, section 1, provides all necessary information for its use.

UNESCO and UNICEF have been closely involved in developing *Learning to Live Together* and have endorsed the material as an important contribution to a quality education, which takes a multicultural and multi-religious society into consideration.² UNESCO’s Guidelines for Intercultural Education underpin the philosophy and the approach of the resource:

*“Religious education can be described as learning about one’s own religion or spiritual practices, or learning about other religions or beliefs. Interfaith education, in contrast, aims to actively shape the relations between people from different religions”.*³

3

Children as a collective ethical obligation

*“At any given time around the world, there are approximately two billion children living among us. Two billion young bodies and minds that house enormous human potential and who we collectively deem worthy of our care.”*⁴

We live in the midst of the beauty and wonders of creation, the miracle of life, and the enormous potential of human beings to enrich life – to make it a blessing for all. Yet, we also live in a world in which violence and war, poverty and injustice are endemic.

The growth and development of children includes physical, mental, social, cultural, spiritual, religious and environmental dimensions. Sadly, poverty, lack of access to basic facilities and education, disease and malnutrition still afflict many of our children.

The Convention on the Rights of the Child (CRC) identifies the rights of the child to speak and be listened to (article 12) on issues that concern them and affirms that:

“The child should be fully prepared to live an individual life in society, and be brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity”.

² www.unesco.org/education

³ UNESCO *Guidelines for Intercultural Education*, p.14.

⁴ Kul Gautam, Towards a World Fit for Children, *WCC Journal on Health and Healing*, Issue No 179, January 2005, p. 5.

It also states that:

*“Due account should be taken of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child”.*⁵

Every child is a promise, a sacred gift, a living sign of the future. The challenge before us is therefore how to empower children and enhance their innate ability for hopeful and positive living.

In meeting this challenge, the Interfaith Ethics Education initiative is guided by its specific vision:

*“We envision a world in which all children are empowered to develop their spirituality – embracing ethical values, learning to live in solidarity with people of different religions and civilisations, and building faith in that which people refer to as God, Ultimate Reality or Divine Presence”.*⁶

The Interfaith Ethics Education initiative also stands for the belief that:

*“Ethics education will enhance children’s innate ability to make positive contributions to the well-being of their peers, families, and communities, and that this in turn, will help the entire human family to thrive in an environment of greater justice, peace, compassion, hope and dignity”.*⁷

The care of every child is not only an ideal, it is also a collective ethical obligation.

4

Children – a gift and a responsibility

In one sense our children do ‘belong’ to us. We bring them into the world; they are in our care. Yet we do not own them. They are individuals in their own right, ready to blossom into what they will become. As Khalil Gibran expressed in *The Prophet*:

And a woman who held a babe against her bosom said, “Speak to us of Children.”

And he said:

*Your children are not your children.
They are the sons and daughters of Life’s longing for itself.
They come through you but not from you,
And though they are with you, yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow,
which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you,
For life goes not backward nor tarries with yesterday...⁸*

⁵ Preamble of the *Convention on the Rights of the Child*

⁶ The vision document of the Interfaith Council on Ethics Education for Children

⁷ Ibid.

⁸ Khalil Gibran, *The Prophet*, Chapter entitled: Children, Arrow Books Ltd, New York, 1991.

Every parent, every adult, is faced with a dilemma. On the one hand, we are given the gift of children; they are in our care, and we have the responsibility and the opportunity to guide them as they grow into adulthood. At the same time, we do not want to impose our viewpoints on our children, which might limit their freedom to engage with life as they find it, learn from it, and to form their own values. We owe it to them, and the world, that we raise and educate children with a sense of accountability, discernment and humility.

Children learn what they live

A child's learning process begins from the moment he or she is born; the environment they live in, the experiences they have, and the examples of behaviour that we provide all contribute to their understanding of themselves and of the world. The much-quoted verse, *Children Learn What they Live*, encapsulates this reality:

*If children live with criticism
They learn to condemn;
If children live with hostility
They learn to fight;
If children live with ridicule
They learn to be shy;
If children live with shame
They learn to feel guilty;*

[But,]

*If children live with tolerance
They learn to be patient;
If they live with encouragement
They learn confidence;
If children live with praise
They learn to appreciate;
If children live with fairness
They learn justice;
If children live with security
They learn to have faith;
If children live with approval
They learn to like themselves;
If children live with acceptance and friendship
They learn to find love in the world.⁹*

At the heart of all learning is experience, the greatest teacher – this truth cannot be overemphasised. Children are not born into an ideal world – and their learning process involves observing, experiencing, assessing, integrating and responding to many forces over which they, and their parents, have little control. Complex realities, conflicting values, opposing claims to truth and confusing alternatives compete for their loyalty. Within such a reality, there is an intense need for ways to nurture and empower children with values that will help them make the right choices.

9 Dorothy Law Nolte, *Children Learn What They Live*, Workman Publishing Company, New York, 1998.

Ethics education and human rights

The vision and mission of the Interfaith Council resonate in particular with those articles in the Universal Declaration of Human Rights that address: the right to freedom of thought and belief, opinion and expression; to education and rest and leisure; to an adequate standard of living and medical care; and to participation in the community's cultural life. The Interfaith Council subscribes wholly to the Convention on the Rights of the Child. *Learning to Live Together* responds specifically to article 29, which states that the education of the child shall be directed to:

- a) *The development of the child's personality, talents and mental and physical abilities to their fullest potential.*
- b) *The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations.*
- c) *The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own.*
- d) *The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.*
- e) *The development of respect for the natural environment.*

6

The Convention on the Rights of the Child provides an instrument for a responsible approach to children. The CRC, signed by all nations and ratified by all but two nations, indicates three areas of children's rights. All children have the right to:

- > Life, health, education and development.
- > Safety and protection.
- > Participation.

The CRC has four general principles for the overall safeguarding of the rights of the child:

- > The right to survival and development.
- > The right to no discrimination.
- > The right to be heard.
- > The best interests of the child.

Learning to Live Together has been developed as a contribution to the realisation of the right of the child to education and to full and healthy physical, mental, spiritual, moral and social development, as set out in the Convention on the Rights of the Child.

Ethics and Ethics Education

For as long as people have been living together in communities, a moral regulation of behaviour has been necessary for the community's well-being – this is called ethics. It is important that users of *Learning to Live Together* have some agreement on what ethics, values and moral education are and mean.

If we ask the question, “What does ethics mean to you?” there could get several different answers:

“Ethics has to do with what my feelings tell me is right or wrong.”

“Ethics has to do with my religious beliefs.”

“Being ethical is doing what the law requires.”

“Ethics are the standards of behaviour that our society accepts.”

Many people tend to equate ethics with their feelings. But being ethical is not merely a matter of following one's feelings, for feelings are no foundation for determining what is ethical.

Nor can one completely identify ethics with religion. Most religions advocate high ethical standards. Yet if ethics were confined to religion, they would apply only to religious people. Ethics applies to the behaviour of the believer as it does to that of the non-believer.

Being ethical is also more than simply following the law. The law often incorporates ethical standards to which most citizens abide. But laws, like feelings, can deviate from what is ethical. History knows of societies with laws that legitimised slavery. In several societies, the secondary role of women is enshrined in law. There are probably still women who remember the days when the law prohibited them from voting.

Being ethical is also not the same as doing ‘what society accepts’. Standards of behaviour in society can deviate from what is ethical.

Moreover, if acting ethically constituted doing ‘whatever society accepts’, one would first have to determine where this standard lies. On contentious issues, those that confound us the most, nothing short of a survey would suffice. Even then, the lack of consensus in society would prevent a clear articulation of ethical behaviour.

What, then, is ethics? First, ethics refers to carefully considered standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics refers to those standards that impose reasonable obligations to refrain from rape, stealing, murder, assault, slander and fraud. Ethical standards also encourage virtues, such as honesty, compassion, and loyalty, and the fulfilment of basic human needs. The sociologist Johan Galtung asked people in about 50 countries what they could not do without, and deduced from this survey basic human needs such as well-being, identity and freedom.¹⁰

Secondly, ethics refers to the study and development of ethical standards. Because feelings, laws and social norms can deviate from what is ethical, it becomes necessary to examine one's standards to ensure that they are reasonable. Ethics also means, the continuous effort of studying our moral beliefs and moral conduct, and striving to ensure that we, and the nations

¹⁰ Johan Galtung, *Human Needs, Humanitarian Intervention, Human Security and the War in Iraq*, keynote address, Sophia University, Tokyo, 2004. http://www.transnational.org/forum/meet/2004/Galtung_HumanNeeds.html

and institutions we help to shape, live up to standards that are reasonable and well grounded, whether in religious and cultural belief systems or international instruments.¹¹

Ethics, values and morals

It quickly becomes difficult to differentiate between the concepts of 'ethics', 'values' and 'morals'.

The following definitions appear in the Compact Oxford English Dictionary:¹²

Ethics: The philosophical study of the moral values of human conduct and the rules and principles that ought to govern it.

Values: The moral principles or accepted standards of a person or group.

Moral: Concerned with or relating to human behaviour, especially the distinction between good or bad, or right or wrong.

Ethics are beliefs, ideas, and theories that facilitate the setting of standards. Morals relate more closely to behaviour. Values constitute that which is accepted by the group, community or society. All aspects are important and linked. One can have high standards but fail to live up to them, which would mean strong ethics but weak morals. The values of a particular group may be unacceptable to another.

The French philosophers Paul Ricœur¹³ and Guy Bourgeault,¹⁴ for example, generally reserve the term 'ethics' for fundamental reflection on essential questions of human behaviour (e.g., the end and meaning of life, the basis of obligation and responsibility, the nature of good and evil, the value of the moral conscience) and reserve the term 'morals' for the application, the concrete, the action. Furthermore, 'ethics' tends to imply a questioning and an open mind or spirit, while 'morals' more often refer to defined systems of norms, the translation into rules for orienting action.

Ethics is about relationships

Ethical demands, in whatever way we arrive at them, are about relationships. The Danish theologian K. E. Loegstrup introduces the notion that an ethical demand on human beings is refracted like light through a prism, revealing all the different ways in which we find ourselves in relationship with one another.¹⁵

How one chooses to relate to oneself, to others, and to earth, which sustains all life, is the primary manifestation of ethics and values. The source of ethical norms and behaviour could be ascribed to a divine presence, or a revelation that had been given by a Divine or a spiritual teacher endowed with great wisdom, or to human rights principles.

There may be many sources for ethical behaviour, and the primary question is how valuable ethics are in helping us discern and respond to the connectedness of all life, how useful they are in fostering humane values, and in building and fostering a sense of community.

11 Adapted from Hans Ucko, 'Ethics, law and commitment', Current Dialogue, Issue 46, December 2005, <http://wcc-coe.org/wcc/what/interreligious/cd46-09.html>

12 Compact Oxford English Dictionary, Oxford University Press, 2005.

13 Paul Ricœur, *Soi-même comme un autre*, Paris, Seuil, 1990.

14 Guy Bourgeault, *l'éthique et le droit face aux nouvelles technologies médicales*, Les Presses de l'Université de Montréal, Montréal, 1990.

15 K.E. Loegstrup, *Ethical Demand*, University of Notre Dame Press, Notre Dame and London, 1997

All religious communities consider ethics not as a cordoned-off area of life, but as applying to all of life: the individual, within the family, at work and in society. Islamic ethics, for example, comprises all the commonly known moral virtues. It concerns itself with the whole scope of a person's individual and collective life – his or her domestic relations, civil conduct, and activities in political, economic, legal, educational and social fields. It covers each person's life from home to society, from the dining table to the battlefield and peace conferences – literally from the cradle to the grave.

In keeping with this emphasis on both the individual and the community, most of the traditional religions in Africa have a saying: "A person is a person only in relation to other persons."

Given this connectedness, we look for ethical values that help children develop a sense of community, not only with those in their immediate surroundings, but also across ethnic, national, racial, cultural and religious barriers. We seek and nurture values that foster a sense of mutual responsibility for one another in an interdependent world.

Are there enduring values?

Many communities express ethical values in concrete terms that determine attitudes and patterns of behaviour, such as, love and compassion, justice and fairness, honesty and generosity, non-violence and self-control. These communities may emphasis on overarching ethical principles – such as 'Loving one's neighbour as oneself', or 'Not doing to others what one would not want others to do to oneself' – in the belief that living by these principles bears ethical fruits. An intentional stress on developing specific skills and capabilities in children could naturally foster ethical behaviour.

UNESCO has identified some universal values of personal development that enable the child to relate creatively to her or his world: helping the child develop self-esteem; enabling their capacity to make choices and to take responsibility for choices made; their ability to make fair decisions; the readiness to respect others and their views; the willingness to make commitments and stand by them. These are examples of the many qualities identified as values that need to be nurtured in a child to help him or her think and act ethically.¹⁶

Relationships often form and build a person's identity. Daughters and sons have different types of relationships with the mother or the father, being a pupil in a school shapes another part of the identity, as does the family and the cultural environment. Traditions – familial, local and national – shape one's identity, beliefs and values. Events – personal, national, regional, global – contribute likewise to the process of identity development.

Religious, spiritual and cultural identity is shaped in the same way. Exposure to a variety of religious and cultural beliefs and customs, to the uniqueness of each religion and culture, does not undermine one's faithfulness to one's own religious, spiritual or cultural tradition. If the religiously and culturally plural reality is conveyed in an open, warm, loving, harmonious setting, where the figures of authority arouse respect and affection rather than fear, there is no threat to one's own tradition. The entire educational environment has to be embodied with a concept of mutual acquaintance, acceptance and equal legitimacy, where no one belief or practice is privileged or presented as superior. Amid the diversity, what is common to all – our humanity, needs to be stressed. The image is not that of a melting pot, where everything

¹⁶ UNESCO lists these and several other 'humane values' in *Eliminating Corporal Punishment: The Way forward to constructive Child Discipline*, Stuart N. Hart (Ed), Paris, UNESCO, 2005. The values were drawn up by a panel of five international experts in the hope that they would reflect ethical/moral values that transcend cultural boundaries.

is mixed together, but of a mosaic where each cultural identity has its own significance and recognition, affirming the richness in diversity.

To have a sense of one's own identity demands autonomy: independence, freedom of thought, speech and action, and freedom from fear of censure or punishment should one's beliefs clash with those of the majority or with those of the governing authorities. Self-respect and self-esteem are essential, not only in order to merit respect from others, but also as a basis for respecting others.

It is common to think of ethics as a matter of personal values that are exercised in our day-to-day life. But the world we live in is forcing us to think and act also in global terms. The poverty and deprivation of millions, the exploitation of the earth's resources, the ecological crises, rampant violence and warfare, and the culture of greed and accumulation place new pressures on us to exercise ethical values in our global living. We – and our children – need ethical sensitivities to help us relate across cultures and civilisations, across national and ethnic barriers, and across religious identities and commitments. Many are beginning to look for directions to cope with the present and prepare for the future.

Ethical principles and core values for ethics education

There have been attempts to arrive at common ethical values that all religious communities can affirm and live by. One such attempt was a document issued at the Centennial of the Parliament of World's Religions in Chicago 1993, under the leadership of Hans Küng. Titled *Towards a Global Ethic*, the document is now widely known and has been accepted around the world, providing inspiration for a possible agreement between peoples from different perspectives on common values that should guide the human community as a whole.¹⁷

Since 1993, there have been further attempts to draw up ethical criteria for a number of walks of life that can be affirmed by the global community. The enormous diversity of religions, cultures and ways of life represented in the world makes common agreements and their implementation a difficult task. Yet, there appears to be a common consensus that we, as a human community, must strive towards a common ground on ethical principles, for the sake of future generations.

A central dimension of building a better future is helping children develop ethical values. The values developed globally, however, must also have relevance locally, as communities in different places and cultures are of course best placed to determine what they consider the core values to be fostered in their children. We may, however, be surprised by how much independently arrived-at ethical codes have in common.

The capacity to choose:

The greatest gift and most challenging responsibility

The capacity to choose between alternatives is one of the greatest gifts of human life. We do not, of course, always get what we choose, but we have the capacity and the right to discriminate, reject, and to choose. In one of the interpretations from the Jewish tradition, in the story of the creation of humankind, Adam and Eve, the first man and woman, were placed in the Garden of Eden, in which there were two trees – the Tree of Life and the Tree of Knowledge of Good and Evil. They were made aware of the consequences of eating the

¹⁷ Declaration Towards a Global Ethic. The Council of a Parliament of the World's Religions, at http://www.parliamentofreligions.org/_includes/FCKcontent/File/TowardsAGlobalEthic.pdf

fruits of these trees. They ate from the fruit of the Tree of Knowledge of Good and Evil. Was it a mistake or was it a deliberate choice?

Harold Kushner suggests that this choice is what makes us human:

“Our first ancestors chose to be human rather than live forever. They chose a sense of morality, a ‘knowledge of good and evil’, rather than immortality. They spurned the Tree of Life, which would have given them eternal life, in favour of the Tree of Knowledge of Good and Evil, which gave them a conscience. As compensation, God gave humans, who now share with Him the ability to know good from evil, the gift of His own divine power to create new life. We cheat death, not by living forever, but by bearing, raising, and educating children to keep our souls, our values and even our names”.¹⁸

The human capacity to choose between alternatives is recognised and affirmed in all religions. The capacity to choose is at the same time a most challenging and difficult responsibility. It requires an ability to discriminate, discern and make decisions while facing the dilemma of not being able to see and appreciate the full impact of these very same decisions, which affect not just ourselves, but also others and the world around us. Ethical principles and values play a major role in helping us make these choices.

Safeguarding and upholding human dignity

The concept of human dignity captures what ethics education seeks to promote in nurturing values and ethical principles. A person’s humanity is denied when his or her dignity is trampled upon. Human dignity can be threatened from many sides.

Lack of the basic necessities for survival is an affront to one’s dignity. A Sikh saying holds that “a poor person’s mouth is God’s treasure chest.” Behind this statement lies one of the fundamental values that are basic to all religious traditions, namely, human dignity. The Sikh saying sees poverty, hunger and deprivation as an affront to God. Each Sikh act of worship ends with the *langar*, a community meal, which is open to all, irrespective of caste, social status, religious affiliation or nationality. In fact, Gurdwaras, the Sikh places of worship, have an open kitchen all day to serve not only believers but anyone seeking a meal.

Islam has made meeting the needs of the poor one of the five pillars of the faith, and calls upon every believer to set aside a percentage of their earnings to help those in need. Loving God and loving one’s neighbour as oneself are central commandments in Judaism and in Christianity. Further, the Jewish tradition speaks of human beings as created in the image and likeness of God; the Vedantic school of Hinduism sees Brahman, the Ultimate Reality, and Atman, the Reality in human beings as one, not two. Buddha’s teachings also question caste discrimination and promote the equality of women and men.

Religious traditions have not always been true to these teachings, and sometimes they have themselves developed structures and practices that hurt the dignity of persons both within and outside their own community. But all religious traditions see the denial of the dignity of human beings as an aberration. Dignity is part of what it means to be human.

Respect and mutual understanding

The individual’s right to dignity and respect is central to human rights documents such as the Declaration of Human Rights and the Convention on the Rights of the Child. The

¹⁸ Harold S. Kushner, *The Lord is My Shepherd*, New York, USA, First Anchor Books Edition, 2004, p. 23-24

universal rights to survival, development, protection and participation have been agreed on by the majority of nation states for all, no matter their age, gender, race or religion. An international committee monitors the fulfilment of the rights of those less than 18 years of age, who are so dependent on the actions and decisions of adults, and issues its observations and criticism to each nation in a full document. The rights in these and other United Nations human-rights documents are inalienable and universal, and should be taught to all, regardless of culture or creed. These rights are what the world has agreed constitute the fundamental principles for humanity and are not open to dilution, ownership or modification by any body or organisation.

Most religious and secular traditions are convinced of the truth of their own beliefs, and some may feel the urge to share it with others. But today, most traditions recognise mutual respect as an indispensable value that should inform all of our relationships. The concept of mutual respect is significant in that it affirms differences and does not confuse 'difference' with 'wrong', or allows differences that are natural and legitimate to devolve into divisions. Mutual respect grows with greater mutual understanding and appreciation of differences and similarities. It helps to build relationships despite our differences, and helps in the process of mutual correction, enrichment and self-criticism.

Respecting the dignity of all persons can, without reservation, be the foundational value and ethical principle in ethics education for children. The safeguarding and upholding of human dignity implies a set of values that assist children and young people to respect and appreciate others as well as themselves as human beings, applying attitudes and a mindset that help build wholesome relationships with others.

12

Dignity is important in the context of persistent plurality because, historically, some religious traditions have taken the 'either-or' attitude in relation to others, reflecting such attitudes as if we are right, they are wrong; if we have the truth, others do not have it; if our way leads to the fulfilment of human destiny, others mislead.

Empathy and the ability to 'put yourself in another's shoes'

At the heart of all caring relationships lies empathy – the capacity to enter the experience of another and to understand and feel their joys and sorrows, elation and anguish.

Empathy combines two important capacities in human beings: to analyse and to sympathise, to use both our heads and our hearts. Analysing is collecting facts about a problem, observing the conditions, identifying root causes, and proposing solutions. Sympathising is feeling for another person, feeling the pain of someone who is suffering or feeling the anger of a person in rage.

An old Sioux Indian prayer says: "Oh Great Spirit, grant me the wisdom to walk in another's moccasins before I criticize or pass judgement." When we empathise, we put aside our expectation that the other should be like us; we accept the fact that the other has brought something unique to the relationship. At the same time, it is also empathy that helps one see and recognise injustices perpetrated on others, and to gain the determination to address those injustices.

Religious traditions call upon people to empathise with the poor, the marginalised and the oppressed. The Jewish tradition qualifies it by saying: "... because you have been slaves in Egypt." The Christian tradition calls the disciples to "remember those in prison as if you were

their fellow prisoners and those who are mistreated as if you yourselves were suffering.” In the Islamic tradition, the month of Ramadan is called the Month of Patience, Empathy and Self-Purification. The Buddhist understanding of empathy is loving kindness, which goes far beyond sympathy – a mere form of pity – and points instead to the absolute and immediate identification with others that we call empathy. Human rights are built upon absolute equality; rights are universal and some have specific responsibility to fulfil the rights of others, as in the Convention on the Rights of the Child. Caring about the fulfilment of others’ rights is fundamental, both in religious and secular traditions.

The call to empathise with the experience of others is perhaps one of the greatest values that we can pass on to our children.

Individual and collective responsibility

We are increasingly discovering the significance of the word ‘responsibility’ in dealing with the many problems of the world. Many people are quick to claim their ‘rights’ but fail to see the responsibilities that come with these privileges. We are responsible for the way we bring up our children; when we neglect this responsibility, they may go astray. Governments are responsible for maintaining social cohesion and peace; when this is ignored, we may be faced with social chaos. It is the responsibility and obligation of the society to ensure the just distribution of resources and that basic needs are met; when this is neglected, it may lead to conflict and violence. Everyone has a responsibility to care for the earth; the neglect of this responsibility has brought us to near ecological disaster.

The list can be extended to cover almost all personal, social and global relationships. All relationships depend on mutual responsibility and on each person carrying out his or her responsibility to society. A collective responsibility to care for each other may ensure that we live in a more just and peaceful world.

Responsibility is not an option; it is a fundamental ethical value, and it needs to be enshrined in the hearts and minds of children from the time they begin to form relationships with others and with the world around them.

Reconciliation and the approach to building bridges

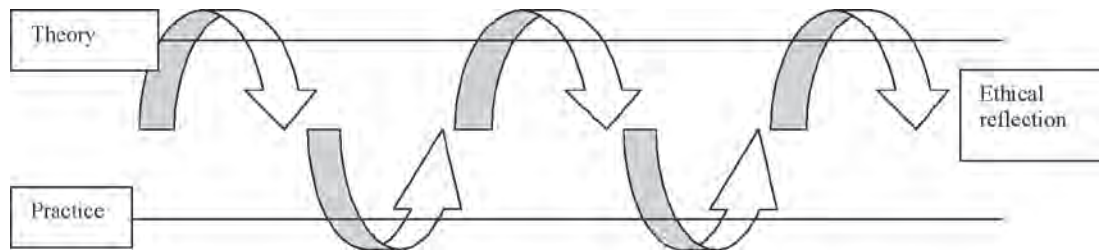
Many see reconciliation as one of the steps in peace making and in repairing relationships at personal and communal levels. Today, there is an increasing recognition that reconciliation is not only a practical action, but also an approach to life. In other words, reconciliation is not only a remedy; it is an orientation with which to manage the inevitable problems, sharp divergences and conflicts of community life. Reconciliation has come to the forefront as an ethical value because of the human tendency to resolve differences and disagreements through the use of violence. Violence seems to be thought of as an easy and quick option in dealing with conflicts, but it does not offer a sustainable resolution. Rather, it only exacerbates enmities and grievances. The spirit of reconciliation needs to be underlined as an indispensable ethical value in our day.

Learning to Live Together concentrates on four ethical values that must form part of ethics education for children in a global and religiously and culturally plural society. The four values, respect, empathy, reconciliation and responsibility, do not make up an exhaustive list, and they are not exclusive of other values. Ethics education for children is not an attempt to

implant a list of values in children, but to nurture the spirituality needed for life in a plural world. We must, also note that ethical values and spirituality are not two separate guides to behaviour, but are related, each enriching the other. A spiritual person is also one who is ethically upright; and an ethically upright person exhibits a spirituality that others seek to imitate.

Ethics education

The Interfaith Council promotes an attitude and approach to others that relates to the self.



This image illustrates a learning process that evolves like a spiral. It is through learning, with space for free critical thinking, that each child and young person will be able to build and practise a *positive relationship* with herself or himself, the other, the environment and with that which people refer to as God, Ultimate Reality or Divine Presence. This building of positive relationships will enrich their innate spirituality, opening up avenues for growth, mutual understanding and respect for people of different religions and civilisations. This will in turn enable children and young people to be partners in building with others a world based on values and practices that safeguard human dignity and promote solidarity, individual and collective responsibility, and reconciliation. The learning involves children and youth in teaching and practicing an approach to life based on ethics and values, allowing space for free critical thinking, while nurturing spirituality.

The Interfaith Council promotes a new and dynamic way of thinking on ethics in a global and plural society. This is something all religions and societies can do independently; what is unique about this initiative is that it is done inter-religiously. The Interfaith Council does not promote a new religion, but acknowledges and affirms diversity. It is not a new 'teaching' but a new way of emphasising the building of positive relationships. Its approach:

- > Is inter-cultural.
- > Is inter-religious.
- > Affirms diversity.
- > Affirms dialogue and communication within oneself and with others in an ongoing process of individual and collective learning.

Throughout the learning process, space is created for exchange, interaction and understanding. By promoting critical thinking, understanding and an open mind towards the other, this process makes it possible for children, youth and adults to discover their own tradition, their own values, and the values and tradition of the other. The interaction with others thus creates possibilities for mutual enrichment in a continued 'giving and receiving' that forms part of the common humanity.

A Common Humanity

In almost all societies, people belong to a multiplicity of religious traditions, and the society normally draws inspiration for its ethical actions from the religious commitments most prevalent in that society. In fact, moral or ethical ideals and explanations are often closely related to religious beliefs. If we ask why someone is engaged in humanitarian work, they may say “I love God; therefore I also love my neighbour.” In the Jewish and Christian traditions, loving one’s neighbour, meeting their basic needs, is seen as the true test of one’s faithfulness to God. In the Islamic tradition, meeting the needs of those in need is inherent to one’s religious duty. The Buddhist approach to one’s environment is inspired by compassion for all beings. Similarly a Hindu, Sikh or a person of a Traditional Religion may draw inspiration for the way they relate to the world from the teachings of his or her tradition. Today, many also draw inspiration for ethical action from spiritual resources that do not carry any religious label.

What unites these explanations for action is their moral or ethical content. The underlying values tell us what we should and should not be doing in relation to others and to nature. They also help us form ideas and visions of what the world could or should be like, so that our imagination is not limited to the world as it is. These values therefore help us to work together to make the world a better place.

Concrete expressions of our common humanity

The conviction that we can indeed affirm our common humanity and work towards common ideals in relationship to one another has already been demonstrated in a number of areas.

The Universal Declaration of Human Rights was adopted in 1948. The rights that it advances are interpreted broadly. The idea of basic needs, for example, is not restricted to food, water, clothing and shelter, but has been expanded to include our physical, mental, cultural and spiritual needs; the right to an identity; and the capacity and freedom to choose. Another, more recent, document is the Earth Charter, which concerns the protection of nature and guides our behaviour towards the environment.

The unique needs of children have historically received less attention but are now increasingly being recognised. The ‘UN Convention on the Rights of the Child’ (CRC) – a bill of rights for those under 18 years of age – was only passed in 1989, but it has since been ratified by a large collection of countries with very different religious and cultural beliefs, making it the most widely ratified human rights treaty in the world. The commitment to build a better world for children is placing child rights at the cutting edge of the global struggle for human rights to be enshrined as moral and legal obligations. In the years since the CRC was adopted, more governments have come to recognise the importance of children’s survival, development, protection and participation.

In other words, we already have demonstrations that members of the human community can come together, despite their differences, to work towards common ethical and moral goals that would regulate, facilitate and inspire their life together.

The Religiously Plural World

Religious resources for ethical living

Through the centuries, religious traditions have taught and instilled ethical values in their followers. Some hold that it is in religious life that children learn the value of life. This understanding implies that religions, both by themselves and as cultural expressions, are the carriers of moral and ethical values, taught through texts, parables, proverbs, examples and practices. It further means that, without the primary ties to family and community, the development of moral human beings, socialised into the norms of human behaviour, is unlikely.

Social scientist Michael Walzer said:

*“Societies are necessarily particular because they have members and memories, members with memories not only of their own but also of their common life. Humanity, by contrast, has members but not memory, and so it has no history and no culture, no customary practices, no familiar life-ways, no festivals, no shared understanding of social goods. It is human to have such things, but there is no singular way of having them”.*¹⁹

Excessive particularity can lead to exclusivity and chauvinism. We should not underestimate the intense danger posed to world peace and stability by the extremism of many people who claim to be acting towards ethical causes or in the name of their religion. We see examples all over the world of children who are driven to see others as enemies, who are encouraged to engage in acts of violence as part of their religious commitment, or are socialised to be insensitive to other peoples' needs and rights. Therefore, learning processes within all religious traditions, especially in relation to children, need to pay attention to four dimensions of responsibility.

Four dimensions of responsibility

First: All religious traditions, while fostering the faith and values of their own community in their children, must ensure that the values and the faith are taught and learned in ways that respect others, and the 'otherness' of others. A child that does not learn to relate to those who believe and act in different ways is ill-equipped to live in a religiously and culturally plural world.

Second: Religious traditions need to make a conscious effort in their teaching practices to uphold those religious and cultural values of their tradition that promote openness, honesty and a compassionate attitude towards other human beings. These values need to be encouraged in children from a very early age.

Third: While recognising that religious traditions are different from one another, we also need to look for commonalities and overlapping values that could provide the basis for people to act together on common concerns. We need to teach and practise our faiths in ways that demonstrate our common humanity and interdependence.

Fourth: Today, we also emphasise the concept of inter-religious education, learning not in isolation but in relation to one another. Children need to know and appreciate not only their own faith but also have an informed understanding of what others believe, and the commonalities we share, both as a human community and in relation to particular challenges.

¹⁹ Michael Walzer, *Thick and Thin: Moral Argument at Home and Abroad*, Notre Dame, University of Notre Dame Press, 1994, p. 8.

Life does not discriminate by faith. Irrespective of our faith, we all share common experiences – birth, death, joy and pain. We all share the quest for answers to certain existential questions. In the face of these challenges, religious teachings seek to promote value-centred codes of ethics, and each tradition seeks to transmit these values and ethics through its religious instruction, interpreted into religious life.

During the UN 2002 Special Session on Children, the participating children said:

*“We promise to treat each other with dignity and respect
We promise to be open and sensitive to our differences.*

*We are the children of the world, and despite our different backgrounds,
we share a common reality.*

*We are united by a struggle to make the world a better place for all,
You call us the future, but we are also the present”²⁰.*

Many young people and children today not only consider this pluralistic world a reality, but also draw upon it as a common resource: Their understanding of the world, their interactions, their contributions and common life experiences, their composite identities and their ethical foundations are shaped and based on this newfound diversity. They are united in their struggle to make this place a better world and are willing to look beyond their particular traditions in search of a value-centred code of ethics.

The religious and the secular

There is an intrinsic link between ethics education and religious instruction; yet the two are not the same. Ethics education transcends religious beliefs.

Wilfred Cantwell Smith argues:

“In my view faith is any appreciation of beauty; any striving for truth; any pursuit of justice; any recognition that some things are good, and some are bad. And that it matters; any feeling or practice of love; any love of what theists call ‘God’; all these and more are examples of personal and communal faith.”²¹

Wilfred Cantwell Smith argues that part of being a person of faith is the capacity to make distinctions between what is good, acceptable or bad, and to believe that such distinctions matter. People who live in this way may not carry a religious label, but they have embraced a spirituality that is sensitive to the importance of positive relations to communal life. They are sometimes labelled as ‘secular’ because they do not belong to any particular religious tradition. In reality, they are important partners with which to build a world that is fit for our children.

Learning in relation to one another

Both faith and ethical living can be rooted in a religious tradition, but they also transcend the particularities of any religion. The ethics that the Interfaith Council wishes to promote has an interfaith context and is primarily concerned with relationships with others. Ethics is a matter of attitude rather than a set of dogmas or teachings – it is an approach to one’s neighbour, to nature, and to life itself. It is through such an attitude, and the practice that

²⁰ UNICEF, *A World Fit for Children*, September 2005, p. 12.

²¹ Wilfred Cantwell Smith, *Patterns of Faith Around the World*, Oneworld, Oxford, 1962

flow from it, not through theory, that we understand our own traditions and that of our neighbours.

We can no longer live as if each religion were an island. In today's world, people of different religions, and people of no religion, are bound to encounter one another. Our societies and communities have become culturally and religiously plural and the faith of the other matters. An inter-religious relationship and approach to religious life has thus become an integral part of being a religious person.

Interfaith learning should also be understood in the context of quality education, as it is expressed in goal 6 of the Declaration on Education for All, and within UNESCO's four pillars for education: learning to know, learning to do, learning to live together and learning to be. According to UNESCO, education of high quality refers to the development of tools for life that the learners feel confident and motivated to use. It also refers to the development of behaviour based on positive values – understanding and respect for people of all kinds, for their rights, for the natural world, for the past and the future.

For UNICEF, quality education prepares individuals to lead successful lives and create healthy societies by the development of knowledge, skills, attitudes and values needed to bring about behavioural change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; resolve conflict peacefully; and create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. UNICEF supports life skills based education for violence prevention and peace building, promoting reflective, emotional and social learning in line with the four pillars.

Praying together or coming together to pray

At the World Day of Prayer for Peace held in Assisi in 1986, a clear distinction was made: The participants did not come to pray together, they came together to pray. This raises the question of praying together.

Today, people of different religions encounter each other, get to know one another, and work together. People living in dialogue with neighbours of different religions, and experiencing the spirituality of the other, may wish that this process of growing together be expressed also in prayer and worship. There are those who ask themselves whether worship, prayer and meditation should not in fact be the beginning of an interfaith spiritual pilgrimage; that this common search would, much more than words, promote dialogue and lead to cooperation in plural societies.

The wish for sharing in worship and prayer often comes out of a shared concern for a community, or in response to a crisis or catastrophe. The terrorist attacks on 11 September 2001 and the tsunami in South Asia were occasions when people of different religions came together in spontaneous worship and prayer. The first Gulf War brought Jews, Christians and Muslims in many parts of the world to together in what one could call inter-religious prayer. In some parts of the world, inter-religious prayer can be an expression of national coherence, such as during civic holidays and community celebrations. These are demonstrations of unity reaching across religious differences. Events like these may be haphazard and of a more or less impersonal nature, but other moments of inter-religious prayer are more deliberate: weddings, celebrations, family events.

Involving and including children in inter-religious prayer has to be done with great sensitivity and respect for each religious tradition. Worship and prayer belong to the ritual and spiritual dimension of each tradition, which lies at its very heart. The interfaith learning that the Interfaith Council on Ethics Education for Children promotes is a careful and respectful journey that must be taken together and with full awareness that we are visiting the sacred in each tradition.

Spirituality

Children have significant spiritual capacities. First, children have a special sense of time. A child may stay absolutely still for a long time, bent over a line of ants, absorbed by their journey. From a spiritual point of view, the child has the ability to be absorbed in the moment, which many adults spend hours seeking to relearn. This ability includes both full awareness of the reality at hand and a sense of timelessness.

Another inherent spiritual gift of young children is wonder, not fantasy or dreamy disconnection from reality, but an experience of the whole self. It involves the body and the senses as much as the mind. A child might want to smell the dough again and again when bread is being made, or listen to the raindrops pattering on the roof, or sit silently watching the flame of a lit candle. Wonder leads to joy, preserves excitement and enthusiasm, and feeds energy and hope.

Love is a third characteristic of young children's spiritual ability. Giving and receiving is at the heart of every young child. Haven't we all experienced that special moment when a child approaches us with a favourite toy, trusting that we would not take it but share it and then give it back. But we also know how early a child can learn not to trust.

Committed to the creation of a network of people concerned for children, Rev. Takeyasu Miyamoto established the Interfaith Council on Ethics Education for Children, stating:

"It is my firm belief that spiritual decline and lack of attention to basic ethics is at the root of the increasing violence and injustice we see all around us today. An essential step on the road to peace is to ensure that every child grows up with full access to her innate capacity for spiritual development, and this is why the implementation of interfaith ethics education – both in schools and in many other 'educational' settings – is so vital in accomplishing the goal of building a peaceful world of human dignity, a world fit for children in the truest sense."

The operative phrase speaks about enabling children to access their "innate capacity for spiritual development." This means that spirituality is not something that one thrusts upon or even gives to the child. Rather ethics education aims at empowering the child to open up to the full extent of spirituality for her or his well-being and that of the whole society. It is important to recognise that, while the child has the 'innate capacity' for spirituality, it does have to be nourished and developed. To the children who show us timelessness, wonder, and love, we can offer the words and images that we have come to know as containers for the eternal, the wondrous, and the infinitely loving. It is important that this spirituality is nourished within the child's specific religious or spiritual tradition so that concrete structure and foundation are provided for growth and development. This growth occurs through a process that involves teaching, critical reflection, integration and building and practising positive relationships.

Spirituality and religion are not the same, and are at times at odds with each other. The emphasis placed by some on spirituality may arise from the desire for more openness so that not everything is confined within existing religious boundaries. Yet, there are also false spiritualities that lead people into egocentric preoccupation with themselves, or that detract from the realities of the world in which they live. There are those who think that spirituality has to do with feelings and emotions. But spirituality is a way to channel emotions, feelings, and compassion into engagement. Engagement, in turn, is the dynamic of liberation and empowerment.

Spirituality is a posture, a way of being, of placing oneself in the universe. It is something that draws us beyond what we are, beyond what we normally experience.

First, a spirituality of “moving beyond” is interested in the ultimate, not in the immediate. If, for example, we look at situations when adults are resorting to violence against children, it is almost always because they are caught up in the immediate – they cannot move to the ultimate. In many cases, it is this preoccupation with the immediate that causes the adult to turn to violence. Punishing children shows a concern about the immediate, a wish to quiet a child as an immediate desire without asking what this punishment will mean to this child in the long run. A spirituality of moving beyond – transcendent spirituality – is not satisfied with the immediate, but seeks to embrace the ultimate.

Second, a spirituality of moving beyond is not satisfied with answers. To go beyond is to question. Most people want a quick answer. The more questions people ask, the more movement towards the beyond they get. We are sometimes so sure we have the answer that we fail to ask the question. The spiritual posture cannot be satisfied with answers alone.

Third, a spirituality of moving beyond cannot be limited to boundaries. It is instead focused on possibilities. It is possible for people to live and work together for the good of the community. The call to love your neighbour as yourself is a challenge to go beyond, to try to live what seems as a contradiction. Is it possible to love one’s enemy? In asking whether it is realistic, we open ourselves to the possibility itself.

Spirituality is the call to move beyond where one is – from the immediate to the ultimate, from answers to questions, from boundaries to possibilities. Nurturing the innate potential for spirituality enhances the movement to build a world fit for children.

The following sections of *Learning to Live Together* provide practical guidance for an intercultural and interfaith programme for ethics education.

The process is divided into two Learning Modules that suggest ideas for activities and are supported by the resources from different traditions and regions that are conducive to the learning process.

We hope you will find it a useful resource.

Section 1

User's Guide

Scope and Purpose

Intercultural and interfaith learning for ethics education affirms diversity and promotes dialogue and communication with others, as well as with oneself. It is an ongoing process of individual and collective learning that promotes a constructive way of living together in a global and plural world. It is about upholding, nurturing, and enabling the growth of shared values in children and young people.

The ethical principles and values promoted through *Learning to Live Together* are expressed in the mission of the Interfaith Council on Ethics Education for Children, aiming at fostering respect for people of different religions and civilizations among children by:

- > Promoting value systems that emphasize dignified and harmonious coexistence and solidarity among people of different class, ethnic, religious, cultural and ideological backgrounds.
- > Promoting the practice of positive universal values such as the commitment to human rights which have been outlined and adopted by the international community.
- > Fostering a spirituality that will naturally lead to respect for other religions and pursues mutual understanding and interaction among different faiths, resulting in enrichment of the religious culture rooted in each faith tradition.
- > Cultivating a culture of peace that equips children and young people to be agents of change and peace builders.

21

The Learning Modules

Learning to Live Together has two Learning Modules: ***Understanding Self and Others*** and ***Transforming the World Together***, which you find in Section 2. These two modules are linked and complement each other.

The modules consist of a number of **kiosks** that have been developed to allow the participants to embark on a learning journey, where different paths equip them to respond to ethical challenges and help them discover how they can become agents of change. The modules are accompanied by a number of evaluation methods, found in Section 3, to help you and the participants assess the progress. Section 4 presents a selection of activities, which you can draw on when designing your specific route through the modules. Suggestions of appropriate activities are provided in each module.

The two modules are illustrated in village maps. There is no one route to follow – you can decide on your own path together with your participants. A poster is included to help display each module.

A kiosk is a shaded, protected place where you can stop for motivation, discovery, exposure, reflection and dialogue. Going into the different kiosks will take participants on a journey of self-discovery.

There is no time limit. Instead, the programmes can be adjusted to the particular needs of the group, giving enough space for participants to reflect and find connections within and between each kiosk. The modules can also be adapted to different situations and contexts. The village maps indicate areas, or rest stops, where you can pause to assess the participants' learning process. You can refer to the rest stop signs on the Monitoring Progress Section for more information.

The word 'kiosk' is of Persian origin and refers to an entity that acts as a shadow or provides shade. It is originally, in Islamic architecture, an open circular pavilion consisting of a roof supported by pillars, an open but still protected space. Kiosks were common in Persia, India, Pakistan and in the Ottoman Empire from the 13th century onward.

kiosk (Persian کوشک Kushk; Arabic كشك Koshk; Turkish Köşk; French Kiosque; German Kiosk; Polish Kiosk; Portuguese Quiosque; Romanian Chioșc; and Spanish Quiosco or kiosco)

The learning path you choose should allow participants to make the connections between successive kiosks. This approach will help the participants to nurture the values promoted in each module and relate the exercise to their own lives. The learning path should also allow for a process of discovery that encourages positive attitudes and behaviour that are conducive to living together, respecting different cultures and religions, and together transforming our shared plural world.

Four values

Learning to Live Together promotes four main ethical values:

- > Respect.
- > Empathy.
- > Responsibility.
- > Reconciliation.

These values are integrated into the two modules and applied to different contexts and situations, with the intention of facilitating a process of interfaith learning and peace building.

Through the modules, the participants are encouraged to learn.

- > How to respect and understand the self and others.
- > How to act with an attitude of reconciliation towards oneself and others.
- > How to respond to the needs of the world and safeguard human rights.

Respect for people of different religions, cultures and civilisations is developed and enhanced by putting oneself in another's shoes – to learn what **empathy** means. Respect and empathy lead to greater awareness of, and action based on, individual and collective **responsibility**, which leads to an openness for **reconciliation**. Human dignity is safeguarded and upheld when we are aware of the many experiences and realities, histories and memories, that human beings carry, and when we work for peace, justice, equality, human rights and harmonious coexistence.

The modules

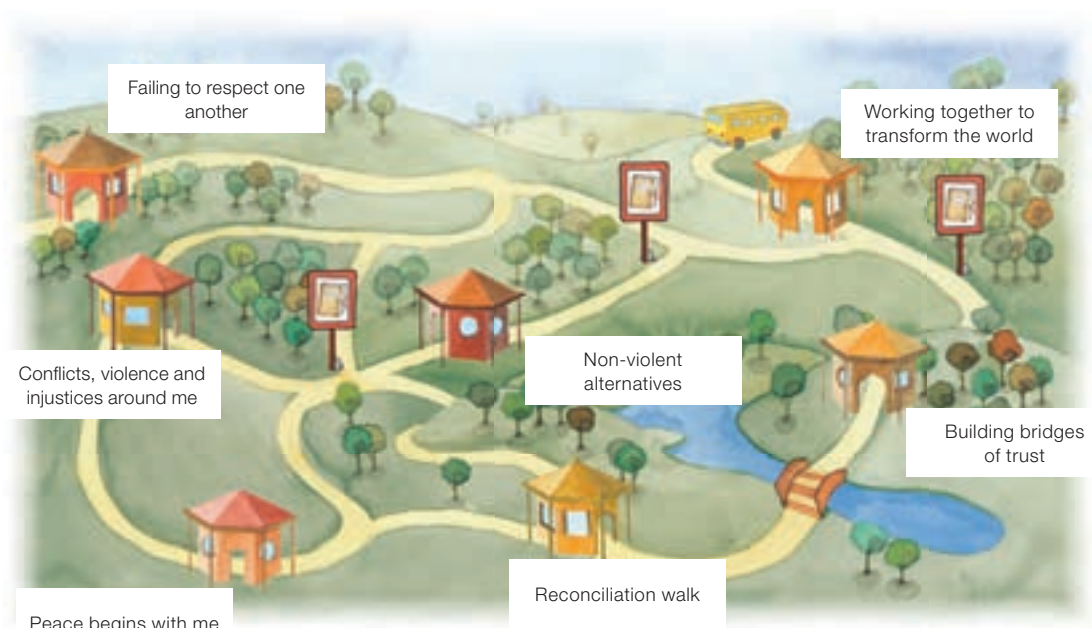
Module 1: Understanding Self and Others

In this module, participants learn about themselves in relation to others. They learn to appreciate differences and similarities, to listen to and appreciate other people's points of view, and to understand and respect those who are different and think differently.



Module 2: Transforming the World Together

In this module participants discover a world in need of social transformation. Activities guide them to open up to reconciliation and to nurture their ability to connect with others. It is designed to equip them to work with people from different cultures and religions to help transform their own societies and the wider world, together and within their own circle of influence.



Nurturing young people to develop their innate spirituality

Learning to Live Together was developed to introduce children and youth to the spiritual dimensions of life. It seeks to contribute towards their right to a full and healthy physical, mental, spiritual, moral and social development, as set out in the Convention on the Rights of the Child. The intention is to enable each participant to develop a healthy self-image and a positive relationship with him other people, the environment, and with that which people refer to as God, Ultimate Reality or Divine Presence, and thereby to deepen quality of life as a member of both the local and global community. With deepened understanding, cultivated moral intelligence and critical thinking, children and young people will be better equipped for the challenge of making the best choices in a world with a great variety of influences and options.

Educators and facilitators – the heart of the learning process

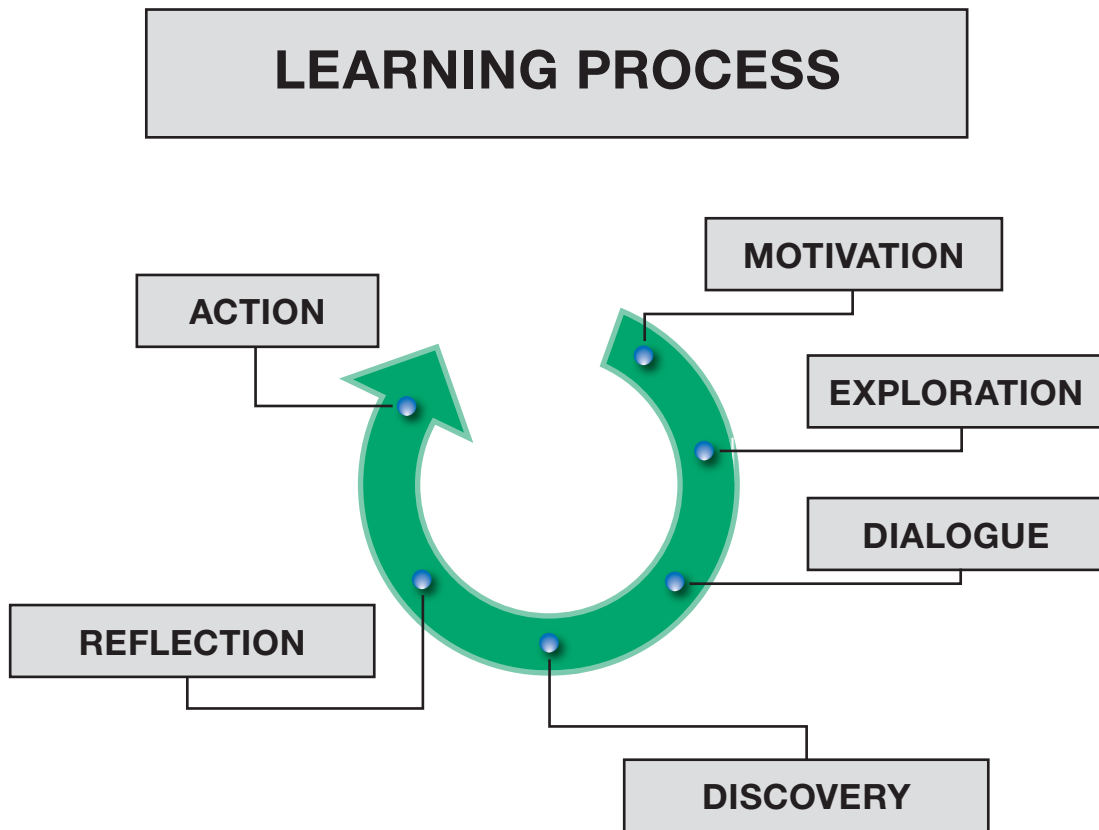
Learning to Live Together requires a democratic and participatory style of facilitation. The idea is not that adults/teachers know about ethics and values and that children/youth do not. The educator/facilitator is not instructing but rather guiding and structuring the learning process by organising learning activities, whose process helps everyone, students and teacher, to develop together and question their knowledge, attitudes and behaviour.

The ‘quality’ of the educator/facilitator makes all the difference in the learning experience. Participants depend on you as a facilitator to guide them safely on their journey. They want to be able to trust you not to make fun of them but to support them in times of difficulty or embarrassment. Facilitators who show themselves to be well organised, fair and honest will build trust with the participants, and help ensure that participants will happily be part of the journey you have laid out for them.

A few important guidelines for a facilitator:

1. Be prepared for every session; run through it in your mind beforehand and think about the discussions and developments that may arise at each stage. Be prepared for problems or difficulties and questions. Ensure you have all the equipment you need and find smooth ways of opening and concluding the selected activities.
2. Timing is essential. Fit your activities to the time available. If time is insufficient, decide where you can shorten the activity or break off appropriately until next time.
3. Always have good ice-breakers prepared to help open sessions, bring everyone together (after time apart), and send them away feeling good about the session.
4. Make it fun – participants will be more open to be involved and interact if they are having fun together.
5. Do not stand for any bad behaviour or attitudes between participants. Make it clear that racism or prejudice of any kind has no place in the room. If this is likely to be an issue from the beginning, it may also need to be the first issue you discuss with the participants.
6. Treat your participants with respect at all times, as respect towards others is learned from good role models.

Learning Process and Guidelines



25

The learning process illustrated here is a guide to help ethics education facilitators ensure that participants get actively involved in the experience. The spiral takes participants through a process of discovery, the outcome of which leads to new reflection and continuous learning. The learning process serves as a model for preparing sessions and making participants more aware of their own interfaith learning experiences.



Motivation

Begin your session by using stories, songs, poems or cartoons that stimulate the participants' curiosity about the topic, challenge their perceptions and motivate them to explore further ethical issues. Make sure to ask the participants about music and media that might be appropriate or relevant to the activities, which can be added to the resources, found in Section 5.



Exploration

Once participants are animated by a topic, they will want to explore relevant information. It is not a moment for presenting lots of facts, but rather a time for participants to explore ideas

and gain new experiences through practical exercises. This is a good time to create an atmosphere where the participants can open up to each other, express thoughts, feelings and what their sense of soul is telling them.



Dialogue

Dialogue is central to any learning process, especially an interfaith learning process. Dialogue gives an opportunity to exchange ideas, share experiences, discover the other, and allows participants an opportunity to challenge their own perceptions. An appropriate space needs to be created where participants feel comfortable to participate fully without being judged.



Discovery

Through the process of dialogue, participants will discover new understandings and ideas. However, discoveries do not come immediately or for all at once. Space is needed for sharing the main outcomes of a group discussion. This allows participants to have an 'aha!' experience, where they put pieces together and come to new realisations.

26



Reflection

This is a moment to find connection with oneself. You can provide some time for individual reflection by using the **Learning Log** (see p. 53), where participants can revise their own learning in relation to practical situations and assess their values and attitudes.



Action

Action does not always form part of a session, but it should always be the result of the learning. Every session should conclude with participants relating their learning to their own reality, which may inspire them to identify an appropriate action. The session needs to empower the participants to be agents of change, to strengthen their ability to respond to situations that require mutual understanding.

Ethics education through intercultural and interfaith learning is not an end, but an educational means. Developed from an intercultural and interfaith perspective, the learning process allows participants to reflect on different cultures, faith traditions, ideas and ways of thinking. It has also been developed to help participants open up to others, nurture their inner selves, and better respond to the needs of their immediate environment.

Methodologies

Learning to Live Together incorporates both traditional and modern methodologies. To help you provide an appropriate balance during your programme, the activities are grouped according to their methodology, on pages 63 and 64. Section 5, Resources, provides sufficient material for all these activities, but you may also wish to create your own.

The overall thrust was established in the writings of Janusz Korczak, a Polish-Jewish children's author and educator who played an important role in providing new insights into child psychology. From his diary and other writings one can highlight the following attitude and approach:

- > Encourage each child to develop a healthy sense of self-esteem. S/he should feel happy with him or herself, but without needing to denigrate the other; this is a prerequisite for being an ethical individual. Each child should be encouraged to develop a sense of pride in her or his family, community, culture and religion, while also valuing other families, communities, cultures and religions.
- > Discuss and reflect on concrete situations using case studies, either true stories of others, or situations drawn from the experiences of the other participants, in which ethical decisions and choices were necessary. The discussion should focus on what choices were made and on the process of deliberation that preceded the choice: What had to be taken into account and why? What would have been the consequences had other choices been made?
- > Use traditional stories, parables, aphorisms, and songs to provide a structure and guide the discussion of ethical behaviour.
- > Facilitators must, at all times, display ethical behaviour towards their students and towards each other. Young people very quickly pick up on tensions and rudeness between adults and may use this as an excuse for their own behaviour.
- > Develop group norms of behaviour and, when needed, hold disciplinary discussions when these norms are violated.¹

These approaches lead to methodologies that provide space for exchange, interaction, encounter, discovery, critical thinking, reflection and action. The methodology of *Learning to Live Together* places the individual in a self-driven learning process, conducted in relation to others. It also helps develop skills, enhance participants' knowledge, and to nurture attitudes that empower them to learn to live and act in a plural society.

It is your role as facilitator to select the most appropriate methodology for the group. Bear in mind that the suggested methodologies can be used in combination, be adapted to the context and the age of the participants and applied to many activities. The methods are designed to promote active participation, involvement and connection with others.

¹ Janusz Korczak (1878 – 1942), a Polish-Jewish paediatrician, children's author and child pedagogue. Refusing offers of help for his own safety, he accompanied children of his orphanage into Auschwitz and is reported to have said, "You do not leave a sick child in the night, and you do not leave children at a time like this." Korczak's approach to child pedagogy was to value the child as an actor in the present; that children have their own rights. He elaborated the ideas of "courts" in orphanages, where everybody – children and adults alike – were rewarded and corrected on an equal basis (see UNESCO Prospects, Quarterly Review of Education, Volume XVII, 1987).

Suggested methodologies

Experience-based Learning

Experience-based learning uses experiences and focused reflection to increase knowledge, develop skills and clarify values.² The experiences may involve earlier events in the life of the participant, current events, or those arising from participation in practical activities implemented by teachers and facilitators. Learners reflect on, evaluate and analyse the experience, either individually or collectively.

Experience-based learning has three characteristics:

- > Involvement of the whole person – intellect, feelings and senses.
- > Relation of learning to personal experiences.
- > Continuous reflection for transformation into deeper understanding.

Experience-based methodologies can be developed through several techniques, including simulations, games, role playing, service learning and field trips.

Cooperative-based Learning

Learners are split into small groups that work independently to achieve a shared objective. The participants strive for mutual support so that all group members gain from each other's efforts. In cooperative learning, there is a positive interdependence among students' efforts to learn; participants perceive that they can reach the goal only if all members contribute to the assigned task. The method enables learning through interaction.

Cooperative learning enhances the ability of children to work with different people. During small-group interactions, they can find many opportunities to reflect upon and reply to the diverse responses that other members of the group bring to the table. Small groups also allow children and youth to add their perspectives to an issue based on their cultural differences. This exchange helps participants to understand other cultures and points of view.

Cooperative-based learning also enhances participants' communication skills and strengthens their self-esteem. Activities that involve cooperative learning promote the success of all participants in the group, thus contributing to each participant's feelings of competence and self-worth. Examples of cooperative-based learning techniques are joint projects, games and role playing.

Problem-based Learning

In this methodology, a problem is used to help develop children's creativity, their critical thinking, their capacity to analyse and reflect upon ethical values. Problem-based methodologies encourage participants to pose and answer questions, making use of their natural curiosity. Children and youth are confronted with problems that do not have absolute answers or easy solutions and that reflect the complexity of real-world situations.

Problem-based learning helps participants take an active, task-oriented, and self-controlled approach to their own learning.

² David Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, Englewood Cliffs, NJ, Prentice Hall, 1984. Association for Experiential Education. <http://www.aee.org>

This methodology can be used with role playing, analysing case studies, dilemmas and social issues, or with techniques that involve experience-based learning.

Discussion-based Learning

Discussions are oral interactions among participants that seek to stimulate the exchange of ideas. They help develop communication and listening skills and promote understanding of different issues and points of view. Discussions can be carried out in various ways, including debates, round tables, and focus groups. They can be based on case studies, real-life stories and dilemmas, or on relevant films, pictures and songs.

Discussions will often benefit from the direction of a facilitator. It is recommended that you use participatory techniques to summarise ideas and find connections between them. Such techniques include mind maps, concept sketches, and meta-plan or card techniques

Introspection-based learning

Reflection can be considered to be part of all methodologies mentioned above. They involve individual and collective reflection at different stages. However, there is another kind of reflection that goes beyond the intellect and helps children to assess their own state of mind and focus their attention to the learning. This kind of reflection refers to introspective methodologies that help nurturing the self and the spiritual dimension in children.

Introspection gives participants the chance to identify and evaluate their inner thoughts, feelings and desires. It is particularly important for intercultural and inter-religious programmes for ethics education because it allows children to reflect upon their values and attitudes. It is also useful when assessing personal change and commitments.

Introspection can take place individually or in groups. Techniques such as meditation, silent moments or any other contemplative practice help participants create a self-reflective experience.

Suggested techniques

- > **Arts:** Art is a very good vehicle for learning. It stimulates creativity and enhances the ability to translate ideas into words, images and sounds. Art complements the intellectual and helps children reflect and then express their thoughts and ideas creatively. Arts can include composing songs, making collages, painting T-shirts, drawing, making a film, taking photos and writing poems or stories. It is also possible to explore a culture or a society through art.
- > **Appreciative inquiry:**³ This is a more elaborated technique that asserts that problems are often the result of our own perspectives. It is based on exploring ways of transforming a situation by recognising the best in people and finding what is vital in human relationships and systems. It involves identifying parallels from the past, analysing what worked best then, and envisioning what is desired in the future. It requires looking at people's capacities and building from their strengths to find ways to transform a specific situation.

3 For more information on this methodology, please refer to <http://appreciativeinquiry.case.edu/>

- > **Debates:** This is a formal method of argumentation between two teams or individuals. More than a mere verbal or performance skill, debate embodies the ideals of reasoned argument, tolerance for divergent points of view, and rigorous self-examination. Debate is a way for those who hold opposing views to discuss controversial issues without descending to insult, emotional appeals or personal bias.⁴
- > **Experience sharing:** This technique enhances children's and young people's capacity to listen, to articulate their thoughts and feelings and to connect with others, bringing them into reflective experiences that will help them address their own prejudices. The use of storytelling, drumming circles, real-life stories, films, songs and news reports help create an environment for personal sharing.
- > **Field Trips:** This technique expands children's learning beyond the walls of the classroom into the community outside. It provides children with new and unfamiliar experiences that cannot be reproduced in the school setting. Field trips provide an opportunity to enhance socialisation and citizenship and to increase knowledge and understanding of a specific subject.
- > **Focus groups:** Discussions are here carried out in groups of 5 to 10 people in order to generate information and opinions about a certain topic. Focus groups are run by a moderator who develops a discussion guideline appropriate to the group and ensures that each person has the chance to speak. The interaction between the participants can stimulate rich discussions and insights, yielding qualitative data on the impact and effectiveness of a programme. They can be used to examine the types of concepts and values that children and adults have about peace, ideas about how to deal with violence, and suggestions for how best to promote peace in schools and communities.
- > **Games:** Through cooperative games, participants work together to accomplish a set task or to reach a goal. Games that enhance the participants' ability to work with others, to build confidence, to discover new ideas and to challenge prejudices are appropriate for ethics education through interfaith learning. However, you need to create an environment for fair and respectful competition and avoid games that portray 'losers' and 'winners'. Games can also be used as warm-up, and to promote participation and team building.
- > **Joint initiatives:** This technique is based on team work; the coming together of a diverse group to respond to a specific situation. It encourages mutual understanding, and helps develop communication and listening skills, as well as creative thinking on how to effect change in society. Joint initiatives can include campaigns to promote children's rights, school exchanges, thematic weeks, making a video, and projects to promote mutual understanding and respect.
- > **Meditation:** Meditation can help children to calm down, improves their concentration and enhance their physical and mental well-being. Meditation techniques include contemplative practices that create greater awareness of thoughts, desires and sensations; walking; or mindfulness meditation. Through meditation, children can learn how to control anger, stress and frustration.
- > **Problem solving:** This is a traditional technique in which participants collaboratively solve problems and reflect on their experiences. It suggests following a series of steps: clarifying the problem, analysing its causes, identifying alternative solutions, assessing each alternative, choosing one, implementing it, and evaluating whether the problem was solved or not. The activities proposed in this material do not necessarily follow a series of steps but pose a problem to be analysed and then solved or transformed.

⁴ For further information on debates go to <http://www.idebate.org/debate/what.php>

- > **Role playing:** It is a way of entering into others' experience and of exploring the participants' problems without being personally exposed. Participants assume the roles of characters and collaboratively create a situation that can be based on their own reality. Participants can determine the actions of their characters following the guidelines set by the facilitator. Role playing can also help break the ice among participants, encourage creativity and create synergies in the group. It is a useful technique through which to enhance understanding of particular situations. Role playing can be prepared based on case studies or short situations.
- > **Round tables:** This is a technique for discussion and exchange of ideas that encourages equality and respect. No one sitting around the table can take a privileged position and all participants are treated as equals. In a round table discussion, the facilitator does not lead; all participants contribute.
- > **Service learning:**⁵ This technique involves community service and reflection on that service. It nurtures the participants' social responsibility and altruistic attitudes towards the community. Service learning can also be used to apply knowledge and skills to specific issues or to learn how to transform specific situations. Examples of service-learning activities include: recycling campaigns or environmental programmes; or teaching computers to children in underprivileged areas.
- > **Simulations:** Participants assume individual roles in a hypothetical social group and situation and experience the complexity of implementing new tasks and acting according to new roles. This technique can help them analyse different courses of action, reflect upon ethical situations and put themselves in others' shoes. Mock trials and imaginary interviews are part of this technique.
- > **Sports:** Sports can promote equality, participation and inclusion, and enhance the social values and goals of individuals, such as hard work, fair play, character development and teamwork. Participation in sports has been shown to create an increased commitment to the community, improved interpersonal relationships and a greater tendency to assume leadership roles.⁶ Because sports also promote social cohesion and mutual understanding and respect, it can also be used to communicate messages of peace and to help find non-violent solutions to problems.
- > **Storytelling.** This uses the ancient art of conveying events in words and sounds, often by improvisation. Stories allow children to enter another world, which is at the same time so well-known and unknown for them. There is communion and community in listening together to a story. Stories are not fairy-tales but expressions on every level of what it actually means to be a human being. Through storytelling, children can develop their listening skills and capacity to put themselves in other's shoes. They can develop their creativity and ability to reflect upon their behaviours by entering into the world described in the story.

The learning process and suggested methodologies are intended to encourage participants to question, to reflect and to increase their capacity to make decisions grounded in ethical values. *Learning to Live Together* aims to promote transformation and to let children and young people see and learn from their own experience.

5 For more information related to service learning, you can refer to *Service Learning: Lessons, Plans and Projects, Human Rights Education Program*, Amnesty International and Human Rights Education Associates, HREA, March 2007.

6 You can explore more how to use sports as a methodology for peace and reconciliation at <http://www.toolkitsportdevelopment.org>

Creating the Proper Environment

The programme requires a proper environment for sharing, expressing opinions, ideas and beliefs, both before and during the exercise.

- > Make sure the chosen venue allows for experiential and practical activities.
- > Make sure the rooms to be used do not display religious items from a particular tradition. The space must be neutral and welcome all beliefs and ways of thinking.
- > Inform the participants at least one week in advance about the workshop and its activities. Give them a booklet, described on page 37, explaining the objectives of the programme, the agenda and other practical information they will need to know. The booklet will help them prepare for the programme and shape their expectations.
- > Spend time at the beginning of your programme to get to know each other. Use ice-breakers to create trust among participants.
- > Ask participants to create their own ground rules. These are common agreements on working procedures, the use of time or ways of communicating that allow the group to interact as a team. The creation of these ground rules can build synergy in the group and a sense of ownership over the programme. Create ground rules by encouraging a brainstorming among participants.
- > Continuously assess the motivation of your group and always have ice-breakers ready to restore and maintain the participants' concentration and energy.
- > Encourage the participation of people who belong to minority groups and develop activities that promote inclusion and constant interaction.
- > Make use of coffee breaks, meal times and the evenings after formal sessions to foster spaces for participants' interaction. These moments will enhance the process of mutual understanding and discovery.
- > Ensure that participants' ideas, opinions and suggestions are taken into consideration, and that they are reflected in the outcomes and activities of the programme. This will allow you to build knowledge together and make participants feel valued and recognised.
- > Conclude your programme with an activity that encourages motivation and serves as an apt finale. Use a poem or an inter-religious prayer for the closing ceremony and prepare a presentation with music and pictures from the workshop.
- > Encourage the creation of a network of contacts and friends among the participants and invite them to continue the dialogue after the programme ends.

32

Being a role model

It is important to be a good role model. How you treat your participants will be a strong indication of how they will treat each other. Therefore, always treat them with respect and transparency. Children and young people look up to the people they are close to and to those whose actions and words are coherent and honest. You are therefore called upon to demonstrate positive values and ways of thinking and to act in a way that is open, embracing and inclusive.

Good role models inspire others to reflect on *who I am* and *who I want to be* and motivate people to find solutions to difficult situations. This is particularly important for children and young people and even more so in ethics education, which seeks to foster a culture of peace. Good role models can thus multiply the effect of *Learning to Live Together*.

Getting started on the Learning Modules

Planning and preparation is vital. Before starting on the Learning Modules, the facilitation team should engage in a general planning process using the points described below:

Internalise the content of the modules

Learning to Live Together is built around core ethical values: respect, empathy, responsibility and reconciliation. These are integrated in two Learning Modules: **Understanding Self and Others** and **Transforming the World**.

Read through the modules and write down two or three sentences on what the highlighted values and concepts mean to you and how you can adapt the programme to your context. This helps define your own understanding and what you want to communicate. Then:

1. Using the 'village' maps, **prepare your learning path**, selecting the kiosks of the module, or modules, that you will work on.
2. **Select the activities** that will be most appropriate to the format of your programme and verify that the methodologies referred to are suitable for the setting and group.
3. Internalise the learning process and reflect on how it will help you **achieve the objectives of the modules** through the activities you have selected.

Setting and participants

Identify the educational setting in which you will be working, both in general terms and more specifically. Is it a summer camp, a workshop, one session, a long-term programme of weekly sessions, or a seminar? The educational setting will determine how you continue with the planning process. Think through the following questions:

- > Who will participate?
- > Is the group homogeneous or heterogeneous? Consider both religious and cultural background.
- > How might the setting and the audience impact on your programme and sessions?

Objectives

Identify the objectives of each session of the programme. The objectives should be 'SMART':

- > **S**pecific.
- > **M**easurable.
- > **A**ttainable.
- > **R**ealistic.
- > **T**imely.

The objectives should be shared with the participants and modified as necessary.

Methodologies

Familiarise yourself with the methodologies on pages 28 and 29. Use a variety of methodologies that will work in your setting and with your participants. Identify possible challenges. The suggested methodologies are all participatory, interactive and promote a self-driven learning process.

Resources

Learning to Live Together provides a bank of resources for the activities that can enhance the participants' critical thinking. The resources include stories, poems, case studies, songs, films, dilemmas, role play cards and prayers for peace.

Look at the resources and ask yourself the following questions:

- > Where else can I find support material?
- > What support material is already available in the group?
- > Which support material should be used with what activity? What methodology will work best, given the setting and the participants?
- > Are different materials available, e.g., music, art, oral tradition, stories?
- > What is the best way to use or introduce the support material?

Outline

For each kiosk, look at the suggested activities and select those most suited to your group and venue.

Design the flow of the learning process you will follow during the sessions, with a clear beginning and a clear end – allowing for great flexibility in between. Refer to the proposed spiral learning process on page 25, which can help you bring the participants into a more participatory and reflective learning process.

Make sure the learning process for your session motivates, leaves space for questions, helps participants discover, and leaves sufficient time for them to relate the exercise to their own life.

Transfer to action

Every session should conclude with the participants relating what they have learned to their own lives and with a discussion of what action might be appropriate in that context. The action needs to be contextual and can only be effective if originating with the participants themselves and owned by the group. Dependent on the context, the action might be taken individually, carried out through school or community-related.

Evaluation

In Section 3, Monitoring Progress, you will find a number of methods for you and the participants to assess their learning. One method is the Learning Log that each participant should keep. Descriptions of five assessment methods that you can use, and of some on-the-spot methods for 'taking the temperature,' are also provided.

Each of the kiosks carries a rest stop sign to remind you to ask the participants to write in their Learning Log and assess their progress. These evaluations are done by the participants, not by the facilitator. The progress evaluation is based on self-assessment and self-reflection; participants should relate their learning to their own contexts. Participants are thus put in charge of their own learning, which is, in itself, empowering.

You, as facilitator, are encouraged to develop an impact evaluation for the participants so as to assess changes in attitudes, knowledge and skills at personal, interpersonal and social levels. This evaluation should take into account the internalisation of values and the linkages made between the learning and each participant's own reality. For a model on impact evaluation, please see page 61.

It is important that the facilitators' team also goes through a self-evaluation process after each session, to assess their own learning and the overall results of the exercise.

Use an evaluation format to assess the immediate impressions of the participants in terms of logistics, content of the programme and learning, (see page 228)

With whom should *Learning to Live Together* be used?

Learning to Live Together has been developed to be used with children and young people over the age of 12 years. You can select the most appropriate methodologies and activities according to the age group. These have been designed to be adaptable to different cultural and social contexts.

The learning process and methodologies help develop personal commitment and joint planning, drawn from the participants' capacities, so children and young people can make a difference in their societies.

Learning to Live Together is designed to be used principally with inter-religious groups, and there should ideally be representatives from at least two religious traditions present. This might not always be possible, in which case it is even more important that you ensure openness to and respect for other religions, traditions and cultures.

Where can *Learning to Live Together* be used?

The resource can be used for different purposes and in different settings:

1. The Learning Modules can be implemented during *workshops, conferences or seminars*. You follow the thematic kiosks of each module and adapt them according to time, audience and setting.
2. The Learning Modules can be adapted for use in a *school syllabus*. Activities can be introduced as part of courses on religion or ethics. You can, for example, select a learning path for each module and run one or more activities from each thematic kiosk over a period of several months. Single thematic kiosks can also be adapted to complement particular school subjects.
3. The modules can be used in *summer camps* for children and youth. The modules can contribute towards a more comprehensive learning experience between people from different faiths and cultures. The kiosks of each module can also serve as themes for the activities of summer camps.

Who can use *Learning to Live Together*?

The primary users of the resource material are all those who work with children and young people in formal, non-formal and informal educational settings.⁷ This includes GNRC members, as well as religious and cultural communities, religious educators, teachers, and training institutions.

Formal settings

Schools can empower children and young people by including *Learning to Live Together* in their curriculum, and by providing new methodologies and activities that enhance students' critical thinking.

Using *Learning to Live Together* in schools can have a positive impact on the wider community. The school has been, and in some parts of the world still is, a community centre, where people come together for activities, planning, meetings and sharing ideas. Schools can therefore be an effective arena for community building and learning, enabling us to respect and understand one another better.

Non-formal settings

Learning spaces outside the formal school system that provide education and skills development to out-of-school children and young people, and others who are marginalized and vulnerable (such as refugees, migrants and orphans), can catalyse new ways of acquiring knowledge, positive attitudes, tolerance and understanding, as well as promote behaviour change.

Faith-based organisations, youth groups, peace clubs and other similar types of educational institutions are important in promoting ethics through interfaith and intercultural learning. Young people often attend these groups voluntarily to raise and discuss social issues in an open environment. These factors make for an ideal place in which to activate young people's ability to respond to the needs of their societies.

Learning to Live Together can easily be adapted to peace or human rights education programmes, particularly those that emphasise intercultural and interfaith learning and the promotion of human dignity. Debates, open discussions, interfaith cafés, round tables and joint initiatives may take place more easily in non-formal settings, providing opportunities to promote critical thinking and interfaith dialogue.

In places where formal inter-religious interaction is difficult to arrange, either because of segregation or due to religious conflicts, non-formal spaces are needed to promote mutual understanding and to provide opportunities for interaction and dialogue.

⁷ Formal education is done in schools and training institutions; non-formal education in community groups, religious communities and other organisations; and informal education covers what remains, e.g., interactions with friends, family and work colleagues. The distinction is largely administrative but serves to cover all aspects of learning throughout life.

Informal settings

The role of the home and the family in promoting respect and understanding between different groups is fundamental. Placing explicit value on religious and cultural diversity is one way of motivating children and youth to seek and strive for a better way of 'living together'. Families are platforms that can encourage the appreciation of differences and the development of one's identity. In this way, parents are potential and powerful allies in empowering children and young people.

Booklet for Participants

Prepare a small booklet for participants that provides information about the content of the programme, what it is required from them, what they will experience and how best they can prepare for the learning journey.

Giving a booklet to participants in advance will facilitate their preparation, stimulate their curiosity and allow them to articulate their expectations.

What should the booklet include?

1. **Introductory message:** Welcome the participants to the programme, state the duration, who is organising it, how many participants, from which countries and religious beliefs, and underline the importance of their participation for the success of the programme.
2. **Objectives:** Outline what is expected to be achieved at the end of the programme. Use SMART objectives.
3. **Agenda:** Give time slots for every session. Make sure there is time for breaks, meals, leisure and outings.
4. **Explanation of the sessions:** Outline what the sessions are about, how they can be prepared for them, and any other logistical information required for each session.
5. **Learning Log:** Explain to the participants that as part of this learning journey, they will be asked to keep a diary' or journal – a Learning Log of their experiences on the way.
6. **Practical information.** If it is a summer camp or a workshop, make sure you inform them about the venue, weather, kind of clothes they need to bring and facilities they will have at the venue, for instance, a public phone, green areas, Internet access. In the case of a school programme, make sure you provide information about possible field visits and the type of outdoor activities you will carry out, if any.

Make sure your booklet is attractive for the participants and that the information you provide is clear and concise.

What can I do if ...

In this section you will find recommendations of what to do when faced with specific challenges to the implementation of the ethics education programme. The hypothetical cases below, and the recommendations, were drawn from our experiences during test workshops and the challenges confronted as *Learning to Live Together* was developed.

Challenging situations are likely. They will require preparation on the facilitators' side and for him/her to intervene in an assertive yet emotionally intelligent manner. We invite you to go through the following cases and to reflect on how these situations might affect your performance as a facilitator.

What can I do if ...

I do not have a religiously diverse group.

I want to create awareness about religious diversity and promote values that are conducive to living together with people from different religions; however, I do not have a religiously diverse group, and there is not much religious diversity in my city.

Learning to Live Together has been developed to be used with participants from different religious backgrounds. However, if you lack a religiously diverse group, you can still use the resource to create awareness about other religions or to work on cultural issues. Consider these useful recommendations:

- > Make sure participants get exposure to other religious beliefs by using experiential activities. You can use the Interfaith Visits activity on page 80 to introduce them to other beliefs and reflect upon their understanding and ideas.
- > Invite guests from other religions to an interfaith café or to discussions where participants can talk to them and learn.
- > Use movies that show the right to express religious beliefs. Discuss with the participants their ideas and reflections after the movie.
- > As part of their self-assessment, ask participants to meet someone who has different religious beliefs to themselves and to learn about those.
- > Use images of other religious customs and explore their function and meaning.
- > Form a group of facilitators from different religious backgrounds.
- > Explore any differences and similarities within the religious group that is represented – is there more than one denomination or ethnicity? Discuss how these divergences shape the participants' religious identity.

I want to tackle social issues instead of religious issues.

I am interested in using *Learning to Live Together*, but I do not want to talk about religious issues; I would like to discuss social problems of greater relevance to my region.

Learning to Live Together has been designed to involve young people in transforming injustices and violent conflicts, with emphasis on conflicts that are fuelled by religious differences. This

approach aims at understanding diversity from many perspectives, but the focus is mainly on religious differences.

This should not prevent you from using the resource as a model to deal with other types of conflicts and differences. Indeed, *Learning to Live Together* could be used to tackle any issue rooted in a lack of respect and understanding among people. We do however recommend that you use this resource with inter-religious groups, even if the main topic is not religious understanding, because this will help create bonds among participants and to promote inter-religious cooperation.

Here are some useful recommendations:

- > Select the social topic to address (e.g., violence among youth groups, displacement issues, migration, resources conflicts and discrimination based on gender).
- > Use the first module, *Understanding Self and Others*, to emphasise cultural diversity or differences in ways of thinking; prejudices and stereotypes of cultural and social groups; and the importance of valuing others, whoever they are.
- > Adapt the second module, *Transforming the World Together*, to the topic you have chosen and emphasise how that issue affects relationships among people and their individual and collective responsibilities to act. Let participants discover that they can be part of the solution rather than the problem.

To see how *Learning to Live Together* was used to address displacement and violent situations, refer to 'Workshop in Ecuador' on page 210, 'Workshop in El Salvador' on page 213 and 'Workshop in Panama' on page 216.

I have tensions in the group because of religious differences.

I want to introduce *Learning to Live Together* to a religiously diverse group; however, some of the religious groups have a very violent past, and there have been confrontations among the participants.

Learning to Live Together helps create awareness about the need for mutual understanding and to open up to others who are different. It aims to build bridges of trust and nurture the participants' attitudes of reconciliation. Therefore, *Learning to Live Together* should be able to tackle the type of challenge described above.

Here are some useful recommendations:

- > Spend more time on the first module, *Understanding Self and Others*, to create a safe environment for interaction among the participants.
- > Emphasise the importance of our common humanity and the richness of diversity. This will allow you to create a sense of connectedness among the participants.
- > Challenge participants' stereotypes and prejudices by using experiential methodologies that allow them to experience how others live and think.
- > Create spaces for dialogue and for sharing. Emphasise the importance of being open to other viewpoints.
- > Use activities where participants have to put themselves in others' shoes and allow them to reflect upon their own and others' feelings.

- > Map out the conflict among the religious groups with the participants, listening to all points of view and exploring the patterns and history of the conflict, the people involved in it, the relationships that have been affected and the future of the conflict. Let them reflect upon the conflict and how it is rooted in our inability to relate to others and our failure to understand and respect each other. If the participants show themselves to be largely ignorant about the history and causes of the conflict, use this to question the prejudices that they nonetheless carry.
- > Use case studies, articles, films and songs about conflict transformation in other regions, and open up for a discussion in which parallels are drawn to the participants' own context.
- > Present cases of people who are working for common understanding among the different religious groups and let participants discuss and reflect upon this work.
- > Let participants reflect on their personal conflicts with those who belong to a different religious group and allow time for the activities at the kiosk *Peace begins with me*, found in the *Transforming the World Together* module.
- > Form a group of facilitators that represent the religious diversity of the group in order to create a balanced atmosphere and counteract bias in the discussions and facilitation.

If you want to get some ideas for using *Learning to Live Together* in contexts of religious violence and conflict, you can read the report of the workshop in Israel, *Massa – Massar (The Journey – The path)* found at <http://www.arigatou.ch/mm/file/massa-massar-report.pdf>

Participants have been exposed to violent situations.

40

My group of participants face violence every day and are part of minority groups that are excluded from society.

Learning to Live Together can be used with groups from different social, economic and cultural background. Children and young people who have been, or are being, affected by violence need opportunities to strengthen their self-esteem and be empowered so that they can better survive the situation and contribute positively to a peaceful conclusion.

Here are some useful recommendations:

- > Emphasise the kiosk *Acknowledge myself in relation to others* in the *Understanding Self and Others* module.
- > Create spaces for participants to strengthen their self-confidence and self-esteem, through activities that encourage them to use their creativity, to participate and to interact without being judged. Make sure minority groups are heard and that they also feel that they are being listened to.
- > Prepare activities that help the participants visualise the causes of injustices in their societies and the need for empowerment to help find a peaceful solution to the situation. Make use of activities that enhance their critical thinking and problem-solving abilities.
- > Help the participants discover non-violent alternatives for dealing with social conflict and injustices and equip them to respond peacefully to their own situation. You can use films that show the struggle for justice led by different religious and social leaders, or invite organisations or people who are working with non-violent resistance movements.⁸

⁸ For more details on resources, games and media on non-violent conflict, see *A Force More Powerful* at <http://www.aforcemorepowerful.org/>

- > Help participants reflect on their personal conflicts or violent situations and allow extra time for activities in the kiosk *Reconciliation walk* in the *Transforming the World Together* module.

For more ideas on how to use *Learning to Live Together* in this type of setting, refer to 'Workshop in Tanzania' on page 207 and 'Workshop in El Salvador' on page 213.

The topics of the workshop cause participants emotional distress.

The topics, sessions or activities of the workshop make participants' sensitive about their own feelings and prevent them from participating fully.

Learning to Live Together is designed to relate to very personal issues: identity, values and culture. The programme will therefore compel participants to reflect on personal prejudices, biases and experiences – to look into their own soul and emotions. It is hoped that this process will lead to the internalisation of positive attitudes.

Here are some useful recommendations:

- > Allow space to listen to the participants' feelings if they want or need to share them with others.
- > Talk privately to the participants experiencing emotional distress and let them know that it is all right to feel emotional about the topic. Ask the participants what is causing them distress and why they are being hurt by it.
- > If the participant expresses a serious life-affecting situation, make sure you talk with her or him after the workshop or activity and assist with finding help or a solution to the problem.
- > If the participant expresses emotional distress during the middle of a session, be empathetic. Ask what is happening, allow the participant to express his or her feelings and ask the other participants to listen and to try to understand the person's emotions.
- > Help the participants calm down by using deep breathing, chanting, singing, or by just letting them lie down.
- > Prepare some activities that allow them to do something creative to express themselves, such as drawing or painting.
- > If participants tell you things in confidence, be sure to respect that confidentiality.

Section 2

The Learning Modules

Module 1: Understanding Self and Others

Module 2: Transforming the World Together

Vision of the Interfaith Council on Ethics Education

We envision a world in which all children are empowered to develop their spirituality, embracing ethical values, learning to live in solidarity with people of different religions and civilisations, and building faith in that which people refer to as God, Ultimate Reality or Divine Presence.

Empowering young people to transform the world

The kiosks in the two Learning Modules will take participants through an interfaith and intercultural journey that empowers them to build bridges of trust so as to transform the world.

Through the activities of the programme, participants will learn the value of nurturing relationships with people who are different from themselves. They will become aware of the importance of nurturing their own self and their relationships with others and of strengthening ethical values in their lives. On this journey, participants will face challenges in understanding the world and the people around them, challenges that will help them grasp their individual and collective responsibilities as global citizens. The participants will reflect on their own experiences, make connections between different values and will become better equipped to transform themselves and their immediate environment. Through the fun and fulfilment of working together, they will find peaceful ways of transforming their world.

The first module, **Understanding Self and Others**, is focused on the individual and his or her identity. It helps participants discover similarities, as well as differences between themselves and people of different faiths and cultures. They will see themselves from others' perspectives and learn to acknowledge others with empathy, to understand and respect their feelings, convictions and ways of living. At the end of the first module, participants will have reflected about their individual responsibility to act in peaceful and compassionate ways. This will help them nurture their spirituality.

The second module, **Transforming the World Together**, considers the importance of being connected with others in bringing about change. It takes the participants on a journey where they can analyse the roots of social conflicts, violent situations and injustices, acquiring skills to find peaceful solutions to these problems. They will discover that by achieving inner peace, they can develop an attitude of reconciliation that can help building bridges of trust with others. At the end of the second module, children and young people will be motivated to work together with others to respond ethically to the need for transformation in their societies.

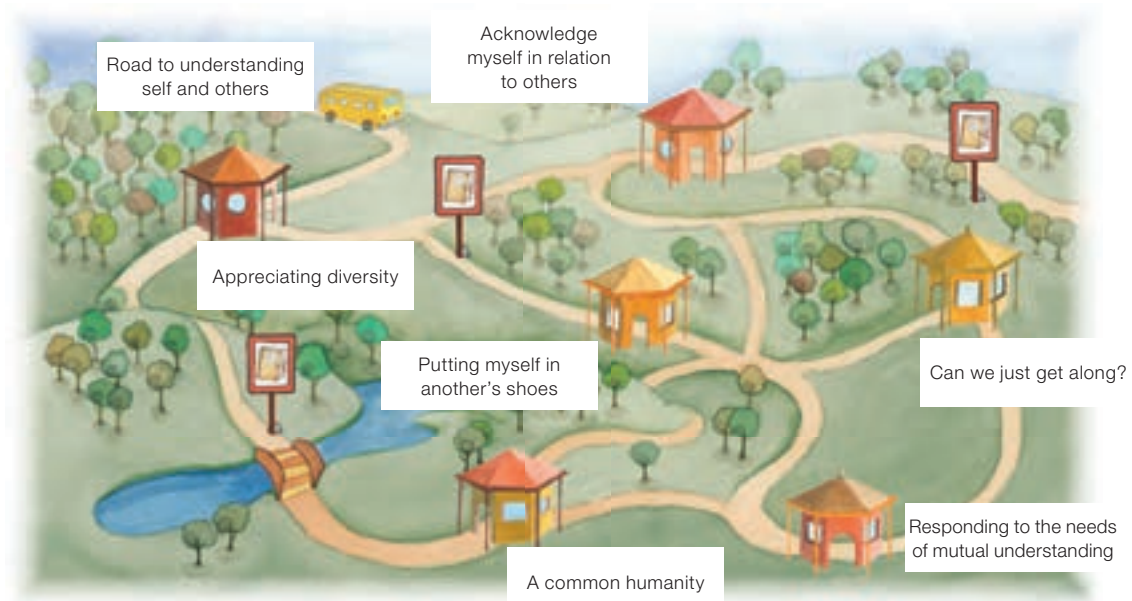
In each module, facilitators should choose which kiosks to focus on and the order in which they are experienced.

Module 1

Understanding Self and Others

KEY WORD: MUTUAL RESPECT

Mutual respect grows with greater mutual understanding and appreciation of differences and similarities.



44

Through the kiosks of Module 1, participants can learn about themselves in relation to others. They will learn to accept differences with others and discover the commonalities we all share. By walking different paths, participants will be able to see how their identity is shaped by their roots, their relationships with family, friends and people around them. This journey will help them appreciate diversity, challenge their prejudices, and acknowledge the need to understand and respect other people.

As facilitator, choose the kiosks you want to visit and plan your group's journey to Understanding Self and Others!

Appreciating diversity

The activities in this kiosk help participants look at the world in which we live. Participants will learn more about others and discover the diversity and richness in other people. This path can allow them to identify that which makes us different and to appreciate this diversity without recourse to prejudice.



Suggested activities

- > Picture sharing, page 70.
- > Map drawing, page 76.
- > Reach for the stars, page 77.
- > Interfaith visits, page 80.
- > Compare it, page 82.
- > Cultural evenings, page 83.
- > Quiz – What do I know about other religions? page 112.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Acknowledge myself in relation to others

The activities in this kiosk help participants take a profound look at themselves and how they relate to others. Participants will acknowledge their own identity and learn how to respect everyone's right to an identity. Participants will discover their interconnectedness with others and how their identity is formed through relationships and experiences with others.



Suggested activities

- > My life tree, page 65.
- > Personal experience sharing, page 67.
- > Reach for the stars, page 77.
- > Compare it, page 82.
- > Cultural evenings, page 83.
- > Bobby's story, page 103.
- > Painting T-shirts, page 109.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

A common humanity

Through the activities in this kiosk, participants will discover that, beyond our differences, we share a common humanity. Participants will seek out their inner selves and listen to others' stories to help them connect with each other. They will discover the need for shared responsibilities as human beings.



Suggested activities

- > Storytelling, page 74.
- > Reach for the stars, page 77.
- > Drumming circles, page 79.
- > Joyful appreciation, page 105.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

46

Can we just get along?

The activities in this kiosk will help the participants learn and value what it means to respect others. Participants will challenge their attitudes, ways of thinking and behaviour and learn to see beyond differences, prejudices and stereotypes.



Suggested activities

- > Stories for the soul, page 73.
- > What I stand for, page 78.
- > The ethical bank, page 87.
- > Focus groups on respect, page 95.
- > Interfaith cafés, page 96.
- > Bobby's story, page 103.
- > Interfaith dialogues, page 122.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Putting myself in another's shoes

Activities in this kiosk lead participants to realise and work with their prejudices so as to understand each other better. This kiosk leads to a self-reflective process of spiritual awakening to the needs and feelings of others. It will strengthen their spirituality and capacity to empathise with other people.



Suggested activities

- > Your silhouette is mine, page 69.
- > Interfaith visits, page 80.
- > Using role playing, page 85.
- > Using case studies, page 86.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Responding to the needs of mutual understanding

In this kiosk, participants act on their commitment to be more respectful and to try to understand others. The kiosk builds on the discoveries made during the journey and marks the beginning of a new journey of working together to transform the world.



Suggested activities

- > Interfaith cafés, page 96.
- > Making a film, page 110.
- > Interfaith learning campaigns, page 117.
- > Schools exchange, page 118.
- > Thematic weeks, page 119.
- > Child rights campaigns, page 120.
- > Interfaith dialogues, page 122.

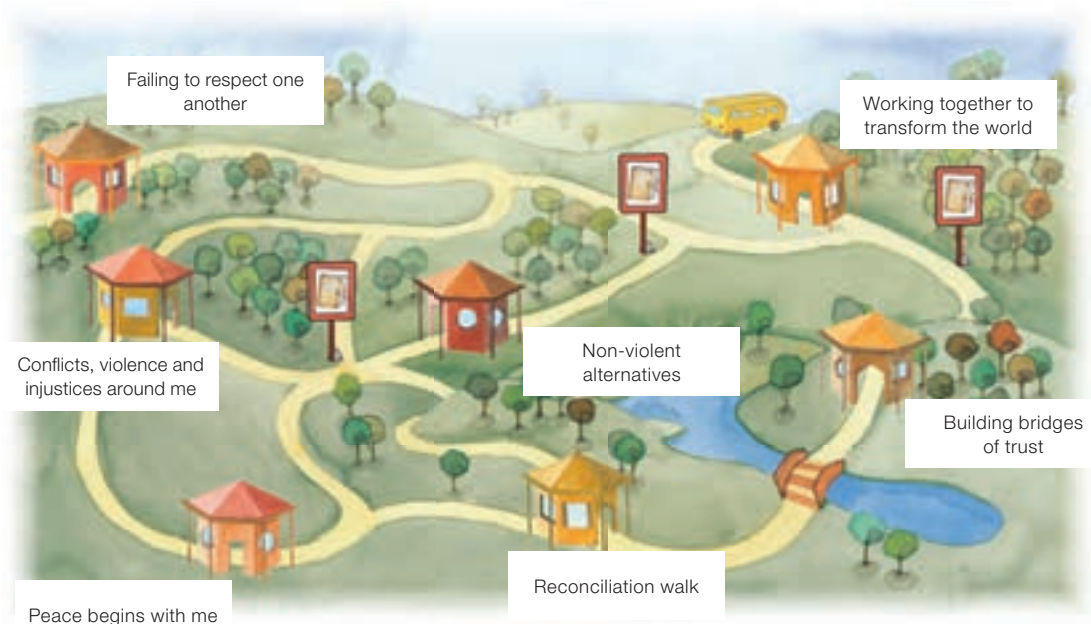
Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Module 2

Transforming the World Together

KEY WORD: RECONCILIATION

Reconciliation is not only a form of healing when things have gone wrong; it is also an orientation in dealing with the inevitable problems, differences and conflicts of communal life.



Following on from **Understanding Self and Others**, this journey motivates the participants to build bridges of trust and work together, so that each can contribute to peace building in his or her surroundings. The participants will discover that injustices and violence arise when we fail to respect one another, and that there is often a need for an attitude of reconciliation when working with others. An attitude of reconciliation encourages and helps participants to restore broken relationships, to find peace within and to fulfil their individual and collective responsibilities.

As facilitator, choose the kiosks you want to visit and plan your group's own journey to transform the world together!

What happens when we fail to respect one another?

This kiosk shows that conflicts are normal within human relationships, but that they can also be resolved peacefully through constructive change. Participants will explore how the failure to understand and respect one another can bring about violence, injustice and the violation of human dignity.



Suggested activities

- > Movie time, page 71.
- > Learning from real-life stories, page 72.
- > Unjust situations, page 75.
- > What the world would be if..., page 104.
- > One thousand paper cranes, page 107.
- > Diminishing islands, page 114.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Understanding the conflicts, violence and injustices around me

This kiosk leads participants to understand the roots and consequences of the conflicts, injustices and violent situations around them. Participants will explore human behaviours and actions and will learn about the human capacity to create, to destroy and to transform.



Suggested activities

- > Movie time, page 71.
- > Using role playing, page 85.
- > Using case studies, page 86.
- > Dilemmas, page 89.
- > Round tables, page 97.
- > Debates, page 98.
- > One thousand paper cranes, page 107.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Peace begins with me

This kiosk helps participants reflect on how their attitudes can often contribute to violence and injustice. At the same time, they will become more aware of their responsibility to transform these attitudes. Participants will look within themselves and reflect upon their relationships with others. They will be able to nurture their inner selves while strengthening their capacity to transform the world.



Suggested activities

- > Drumming circles, page 79.
- > Meditate on myself – a silent journey, page 99.
- > Joyful appreciation, page 105.
- > Mandalas, page 106.
- > One thousand paper cranes, page 107.
- > Painting T-shirts, page 109.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

50

Non-violent alternatives

In this kiosk, participants will be inspired and equipped to respond peacefully to situations that affect their own identity and rights. Participants will discover non-violent alternatives and learn about non-violent resistance movements that have addressed injustices and violent situations. They will reflect on the importance of building peace to transform communities, societies and the world.



Suggested activities

- > Field visits, page 84.
- > The ethical bank, page 87.
- > Six-step problem solving, page 91.
- > Peace news, page 93.
- > Religious and social leaders, page 101.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Reconciliation walk

This kiosk will help the participants value reconciliation as a means of mending broken relationships. They will nurture their own inner selves and learn to listen to others, to forgive, to heal and to restore. The path will allow the participants to see the humanity of the other, to acknowledge the pain caused to and by others and the need to seek and give forgiveness.



Suggested activities

- > Stories for the soul, page 73.
- > Storytelling, page 74.
- > Six-step problem solving, page 91.
- > Religious and social leaders, page 101.
- > Why does it hurt me?, page 102.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Building bridges of trust

At this kiosk, participants will work with others to build bridges of trust and reconcile differences. The exercises will also enhance communication and listening skills. The participants will work together, and with others, to reach common goals while assessing and exploring their capacity to transform their society.



Suggested activities

- > Using role playing, page 85.
- > Six-step problem solving, page 91.
- > Interfaith cafés, page 96.
- > Making a film, page 110.
- > Ball in the air, page 115.
- > Development of projects, page 121.
- > Interfaith dialogues, page 122.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Working together to transform the world

After going through the kiosks of this module participants will be motivated and equipped to start transforming their immediate world. They will be more ready to work with others to change situations around them, bringing peace and change to their societies and, from there, to the world.



Suggested activities

- > Service learning, page 116.
- > Interfaith learning campaigns, page 117.
- > Thematic weeks, page 119.
- > Child rights campaigns, page 120.
- > Development of projects, page 121.

Before you move on, assess what participants have learned by using one or more of the evaluation models. See Section 3, Monitoring progress.

Section 3

Monitoring Progress

Learning to Live Together has clear aims and objectives. It seeks to motivate young people to work together to bring about social transformation. To achieve this aim, it is important to monitor and assess the impact of your programme. Prime among the assessment methods suggested in this section is the Learning Log.

Learning Log

The 'Participants Booklet', described on page 37, lets prospective participants know that they will be expected to keep a Learning Log. To that end, each participant is given or should bring a notebook, which they will use throughout their activities and modules. The Log is private and should be used in every session by each participant to record his/her experiences and feelings. The Learning Log is intended to strengthen the process of self-reflection. It should be completed after the session, when the participants are alone and have time to reflect.



Keeping a personal Learning Log is a central element of *Learning to Live Together* and it should, if possible, be used at the end of every activity. In an intercultural and interfaith learning process, a Learning Log can help participants see beyond their prejudices and deepen their understanding of diversity. This process sometimes requires an 'unlearning' or detachment from what they have previously learned and from what they considered to be right. The Learning Logs must therefore be private and shared only voluntarily.

Giving children the opportunity to interact with their own self, to wonder why and how things happen, and acknowledge what they know, perceive and experience is key to developing self-critical learning. Reflective questions help young people go beyond their own understanding; they challenge their perception of the world and motivates them to rethink their own viewpoints and behaviour.

The following are some examples of reflective questions and statements to be included in the Learning Logs:

- > What did I learn from this experience?
- > Have my ideas changed? If so, why?
- > Did something go wrong? Why? How could I fix it? How could I overcome that situation?
- > One thing I learned today about myself is _____
- > Today I had a problem trying to _____ tomorrow I will solve that problem by_____
- > The best part about _____
- > I used to think _____now I think _____
- > Today I changed the way I _____ because _____

Examples of questions or activities you might suggest for Learning Logs following an activity include:

- > What does respect mean to you? Write down moments when you have shown respect to others in your school, family or community.
- > Also think about moments when you have shown disrespect to others.
- > Write in your Learning Log about moments when you have experienced others disrespecting you.
- > Write down in your Learning Log two commitments you are willing to make to be more respectful to others.
- > Write down in your Learning Log a change you need to make in your life in order to be more empathetic.
- > Write down in your Learning Log one thing you can do now to help solve a situation around you that is harming mutual understanding.

Methods of assessing Participants' Learning

The five evaluation models suggested here are designed to help children and young people to:

- > Look within and reflect on how they have changed during the programme.
- > Look at their relationships with others and how these have been challenged by the interaction with others.
- > Reflect on who they are and who they want to be.
- > Look at themselves and their relation and interaction with the world.



Assess the learning of the participants!

Use the *Peer – Peer Model* as a way to help participants assess their own learning

Peer – Peer Model

Pairs of young people learn from each other by sharing their experiences and what they have learned. This model creates a shared learning experience and challenges individual preconceptions about different cultures and social and religious backgrounds.

Peer pairs can be either self-selected or organised by you. Ideally, the pairing should bring together participants from different faiths and cultures.

Examples of questions or activities to use

You can learn a lot from each other. Take 20 minutes with your peer to get to know each other better.

- > Discuss your families, culture, country, religion, and other topics.
- > Share how you live your life, what your religious beliefs are and how you practise them, and how you think that your life can be enriched.
- > Do you have questions you would like to ask each other?
- > Share how you feel about the programme.

Finally, register your learning and experiences in your Learning Log.



Assess the learning of the participants!

Use the *Group Sharing Model* as a way to help participants assess their own learning

Group Sharing Model

This provides participants with an opportunity to share what they are learning about themselves, each other and the world with the group. They can also share what they have learned about respect, rights and responsibilities. The format should encourage the participants to make connections between their respective experiences.

Ask participants to find a moment during the week to share with the group how they are strengthening their relations with others, and how they are learning to understand and respect others.

56

Examples of questions or activities to use

- > Let's tell each other what we thought was the most valuable part of the last session or of the programme?
- > Why did you appreciate this moment in particular?
- > What importance do you think it had?
- > Think about a situation in your family, school or neighbourhood that is a violation of human rights or of human dignity. Think about the people involved in the situation and imagine you are one of them.
- > Tell us how you would feel. How you would react.
- > What do you think can be done to help solve this situation?

Finally, register your learning and experiences in your Learning Log.



Assess the learning of the participants!

Use the *Me and the World Model* as a way to help participants assess their own learning

'Me and the World' Model

This model helps the participants understand how their learning influences their view of the world and of the need for societal transformation. By visualising real-life problems and by analysing individual contributions to overall solutions, this self-assessment method can help bring about concrete actions.

Participants can picture the need for transformation locally and globally by empathising with those affected while also discussing solutions and possible contributions. This method helps the participants take their 'local' situation into a 'global' context and see themselves as global citizens.

57

Examples of questions or activities to use

- > Prepare a world map (as big as you want) and display it prominently. Participants select two places (cities, countries or regions) that they are unfamiliar with or that they would like to learn about. Stick a pin in each place and ask the participants to write down what they would like to know about the place.
- > For one month, look for more information about the two selected places. Participants should consult newspapers, TV news, and the Internet and ask parents and friends for information. Everything is relevant: politics, current affairs, culture, the diversity of the people, their religious practices. Each week, participants share the information they have gathered and add some of their findings to the map.
- > Once they have learned more about the place, identify what seems to be a critical situation in that particular society, something that needs to be transformed or something that brings grief to its people. Write it down and stick it on the map.
- > Encourage participants to reflect on how the problem identified could be solved. Who can solve it? Can we help solve it?

Finally, register your learning and experiences in your Learning Log.



Assess the learning of the participants!

Use the *Mentoring Model* as a way to help participants assess their own learning

Mentoring Model

Participants discuss their ideas, fears, initiatives and goals in life with their role-models. This is a tool for sharing experiences and encouraging each participant to bring about transformation in his/her immediate environment. It also helps the participant to reflect on the experiences of others and may serve as inspiration to get better control over of his/her own life. This model also allows adult role-models to support the participants' learning by demonstrating ethical practices.

In Greek mythology mentors were trusted friends and advisors. In Homer's *Odyssey*, Odysseus' son, Telemachus, was care for by Mentor, who assisted in developing Telemachus in terms of responsibility for life.

58

Examples of questions or activities to use

- > Identify at least one person who you think could be a role- model for some of the young people in your group or explain to your participants what a role- model is and ask them to make nominations from within their community. The role- models should be people who are respected and admired, but who can also talk and listen to the children and youth.
- > Invite the role- model to visit the group and share some experiences about his/her life, relationships with others, and his/her spiritual life and beliefs.
- > The participants could, in turn, share with this person their experiences, the difficult situations they are facing, their achievements and ethical challenges. Did something happen to them during the last few months that they would like to share with their role model?
- > If trust is build and the invited person is sympathetic to the group, ask them to visit the group on a regular basis.
- > Encourage the participants to find their own personal role- models outside the programme, a person who can offer insight, wisdom and knowledge and with whom the participant feel trusted, nurtured and encouraged to fulfill his/her responsibility to be part of shaping a better and more just world.



Assess the learning of the participants!

Use the *Checking Chart Model* as a way to help participants assess their own learning

Checking Chart Model

This is a set of questions for individual learning assessment. It allows the participants to reflect on their inner selves and, based on the learning, find ways to act responsibly to transform their surroundings.

Examples of questions or activities to use

Draw the Checking Chart in your Learning Log

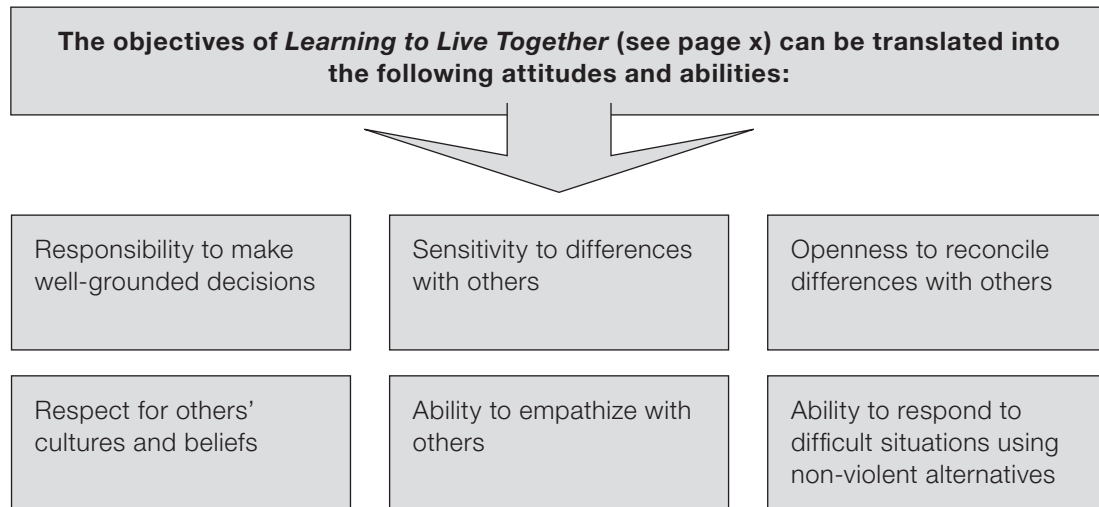
MY CHECKING CHART				
A situation I would like to make better	Why do I want to make it better?	Is there something that stops me from making it better?	Does it involve other people?	Can I work together with others to make this situation better?

Quick 'Temperature Taking' Evaluation Models

The five models above serve as self- or group evaluations for the participants, to be applied along the learning path. As a facilitator, you may wish to find out how things are going using an on-the-spot method. A few useful methods include:

- > **Hands up:** If the participants are asked a question which requires them to raise their hand (to speak or as a show of hands), much can be learned about their enjoyment and level of satisfaction from the way they hold their hands. Are the hands up, half-way up or not up at all? This method can also be used to assess whether information has been fully understood.
- > **Survey:** Provide the participants with a survey and ask them to circle three adjectives that, to them, reflect their satisfaction with a session. Try to include words that your participants could use to express themselves:
 brilliant wonderful fantastic great good OK fun amazing
 hard work difficult thought provoking too long boring dull
- > **A thing I liked and a thing I didn't:** Participants put their hand into a circle and cite one thing they liked and one thing they didn't like about the previous session.

Impact Assessment

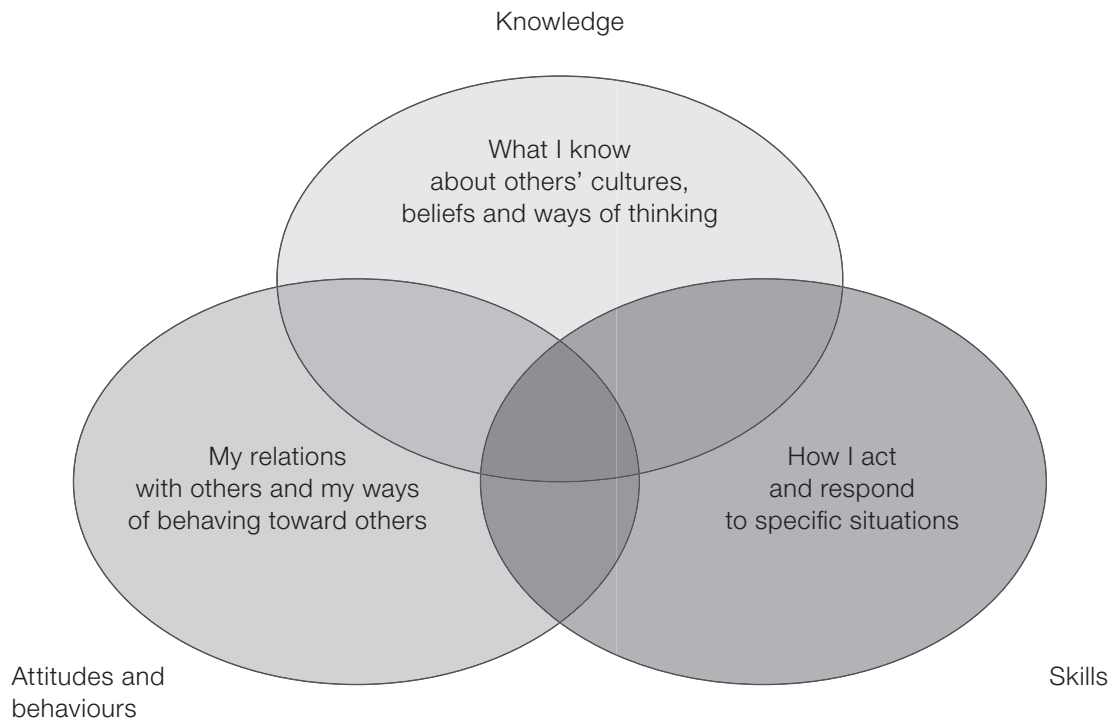


The impact assessment matrices on the Annexes on pages 230 to 232 are based on the objectives of *Learning to Live Together*. They will help you to measure whether the programme had impacted the knowledge, ethical behaviours, attitudes and abilities of the participants, or not.

Attitudes and behaviours changes are difficult to measure due to the qualitative data that needs to be assessed and the subjective components that derive from the evaluation. These matrices will only allow you to understand if participants changed their perceptions and are willing to act in peaceful and respectful ways towards others.

The questions in the matrices are designed under three headers: knowledge, attitudes and skills. Knowledge about oneself, others and about the reality of the world affects the attitudes and behaviours children have towards themselves and other people. This consequently leads to ways of acting that can be inclusive, compassionate and caring or discriminatory and selfish. The way children behave and act is largely influenced by the nurturing of values and the spaces that are provided for them to interact with others.

Some of the questions are related to stereotypes, prejudices and discrimination against others. Stereotypes involve generalisations about the characteristics of members of the groups. Prejudices are attitudes towards the members of a group based solely on their membership in that group (can be positive or negative), and discrimination is the positive or negative actions towards the objects of prejudice. This kind of questions will allow you to assess children's attitudes towards themselves and others, and the correlation with their actions.



Instructions for using the matrices

The matrices on the Annexes on page 230 to 232 are designed to be used before and after the *Learning to Live Together* programme.

Give each participant a copy of the matrices (A, B, C) in the beginning of the programme and explain that the purpose of the exercise is to get to know oneself better. Underline that they do not have to put their names on the sheets, if they don't want. Ask them to keep the sheet in their folder or Learning Log for the time being.

Hand out a second identical set of matrices at the end of the programme and let the participants fill them in. Tell them that the purpose of completing these sheets is to assess if there have been changes in their perceptions, ideas and viewpoints after the programme

Ask the participants to clip together the two set of sheets after they have finished filling them in. Give them some time to write in their learning log what changed in their answers from the first sheet and the second.

Ask the participants to hand in their two set of sheets clipped together to you when they have finished.

Compare the answers from the first set with the answers of the second for each participant (clip the answer sheets together) and assess the impact of the programme on participants by looking at changes in:

1. Perceptions of themselves and others.
2. Knowledge they have of other cultures and beliefs.
3. Knowledge they have of their social reality.
4. Their opinions about the statements in the matrix.
5. The way they would act in particular situations.

Section 4

Activities

Table of Activities

MODULE 1 Understanding Self and Others

Kiosk	Activity	Methodology	Page
Appreciating diversity	Picture sharing	Experience-based learning	70
	Map drawing	Discussion-based learning	76
	Reach for the stars	Discussion-based learning	77
	Interfaith visits	Experience-based learning	80
	Compare it	Discussion-based learning	82
	Cultural evenings	Experience-based learning	83
	Quiz – what do I know about other religions?	Cooperative-based learning	112
Acknowledge myself in relation to others	My life tree	Introspection-based learning	65
	Personal experience sharing	Experience-based learning	67
	Reach for the stars	Experience-based learning	77
	Compare it	Experience-based learning	82
	Cultural evenings	Experience-based learning	83
	Bobby's story	Introspection-based learning	103
	Painting T-shirts	Introspection-based learning	109
A common humanity	Storytelling	Experience-based learning	77
	Reach for the stars	Experience – and introspection-based learning	79
	Drumming circles	Introspection-based learning	74
	Joyful appreciation	Introspection-based learning	105
Can we just get along?	Stories for the soul	Discussion-based learning	73
	What I stand for	Discussion-based learning	78
	The ethical bank	Problem-based learning	87
	Focus groups on respect	Discussion-based learning	95
	Interfaith cafés	Discussion-based learning	96
	Bobby's story	Introspection-based learning	103
	Interfaith dialogues	Discussion-based learning	122
Putting myself in another's shoes	Your silhouette is mine	Introspection-based learning	69
	Interfaith visits	Experience-based learning	80
	Using role playing	Experience – and problem-based learning	85
	Using case studies	Experience and problem-based learning	86
Responding to the needs of mutual understanding	Interfaith cafés	Discussion-based learning	96
	Making a film	Experience-based learning	110
	Interfaith learning campaigns	Experience-based learning	117
	Schools exchange	Experience-based learning	118
	Thematic weeks	Experience-based learning	119
	Child rights campaigns	Experience-based learning	120
	Interfaith dialogues	Discussion-based learning	122

MODULE 2 Transforming the World Together

Kiosk	Activity	Methodology	Page
What happens when we fail to respect one another?	Movie time	Discussion-based learning	71
	Learning from real-life stories	Discussion-based learning	72
	Unjust situations	Experience-based learning	75
	What the world would be if ...	Introspection-based learning	104
	One thousand paper cranes	Introspection-based learning	107
	Diminishing islands	Experience-based learning	114
Understanding the conflicts, violence and injustices around me	Movie time	Discussion-based learning	71
	Using role playing	Experience – and problem-based learning	85
	Using case studies	Experience – and problem-based learning	86
	Dilemmas	Discussion-based learning	89
	Round tables	Discussion – and problem-based learning	97
	Debates	Discussion-based learning	98
	One thousand paper cranes	Introspection-based learning	107
Peace begins with me	Drumming circles	Introspection-based learning	79
	Meditation on myself – a silent journey	Introspection-based learning	99
	Joyful appreciation	Introspection-based learning	105
	Mandalas	Introspection-based learning	106
	One thousand paper cranes	Introspection-based learning	107
	Painting T-shirts	Introspection-based learning	109
Non-violent alternatives	Field visits	Experience-based learning	84
	The ethical bank	Problem-based learning	87
	Six-step problem solving	Problem-based learning	91
	Peace news	Experience – and problem-based learning	93
	Religious and social leaders	Introspection – and discussion-based learning	101
Reconciliation walk	Stories for the soul	Discussion-based learning	73
	Storytelling	Introspection-based learning	74
	Six-step problem solving	Problem-based learning	91
	Religious and social leaders	Introspection – and discussion-based learning	101
	Why does it hurt me?	Discussion-based learning	102
Building bridges of trust	Using role playing	Problem-based learning	85
	Six-step problem solving	Problem-based learning	91
	Interfaith Cafés	Discussion-based learning	96
	Making a film	Experience-based learning	110
	Ball in the air	Cooperative-based learning	115
	Development of projects	Cooperative-based learning	121
	Interfaith dialogues	Discussion-based learning	122
Working together to transform the world	Service learning	Experience-based learning	116
	Interfaith learning campaigns	Experience-based learning	117
	Thematic weeks	Experience-based learning	119
	Child rights campaigns	Experience-based learning	120
	Development of projects	Cooperative-based learning	121

My life tree

Objective: To encourage participants to reflect on their own lives and identities and to acknowledge the unique identities of others.

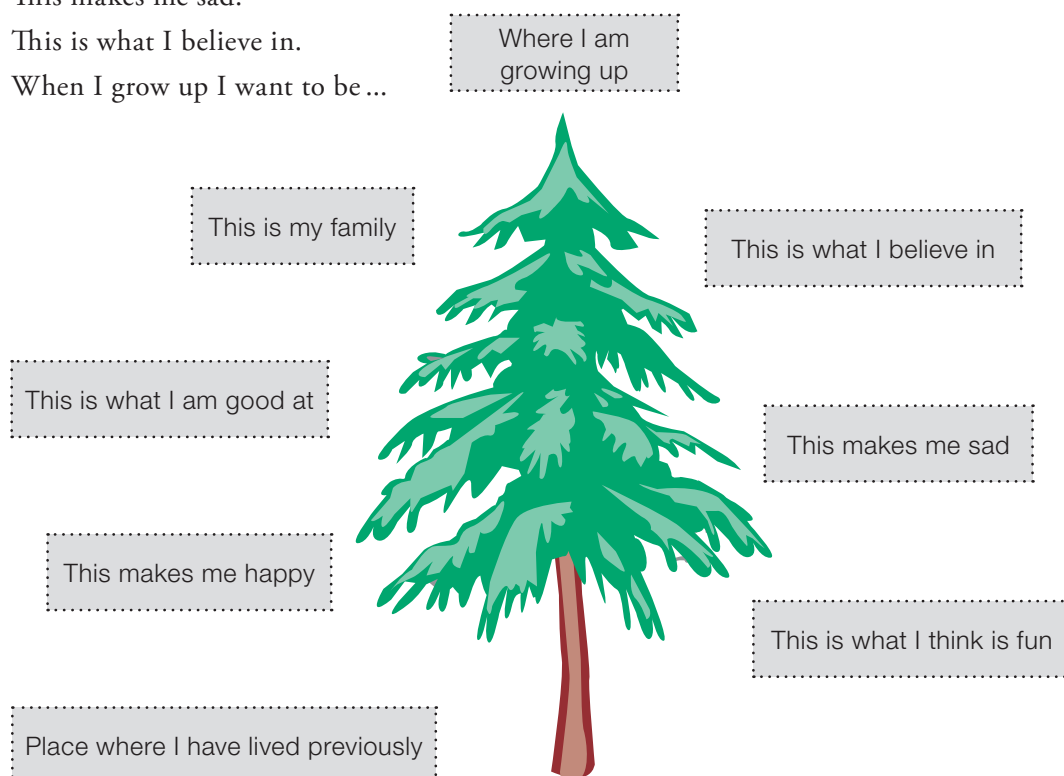
Outcomes: Participants are more aware of themselves and their own identity. By sharing life trees, they also become aware of the lives and identities of others, however similar or different they may originally have appeared to be.

Materials: Blank sheets of paper for drawing on, coloured pens or markers

Activity

Give each participant a blank sheet of paper and some coloured pens and ask them to draw a tree, to represent him or herself. When they have finished, ask them to think of information about themselves that they would like to write around the tree. Make a list of the participant's suggestions on a board or large piece of paper so she or he can refer to it. These are some of the things they might suggest:

- > Where I live.
- > Places where I have lived previously.
- > Family members.
- > Friends.
- > School, including name and grade level.
- > What I am good at.
- > This is what I like to do.
- > This makes me happy.
- > This makes me sad.
- > This is what I believe in.
- > When I grow up I want to be ...



Before the participants begin writing, talk with them about the tree. What is the purpose of its roots? Where is the growing taking place? What information should they put at the roots, ends of the branches and the top of the tree? Some participants might need some help in thinking about themselves and their future.

The activity requires time for introspection and for informal sharing with others. When all participants have finished adding information to their trees, ask for volunteers to tell the rest of the group about their life tree. After a few presentations, suggest that participants move around the group and try to find:

- > At least one other person who grew up in the same place – and someone who comes from a different place.
- > Someone who is made sad by the same thing – and someone who is made sad by something completely different.
- > Someone who is good at the same things – and someone who is good at something different.

These are only suggestions; feel free to come up with new themes.

Finish the session with a discussion about similarities and differences and the manner in which they form part of our identity. What conclusions do the participants draw? Reflect on the uniqueness of everyone and of respecting each other's differences.

Ask participants to write about the activity in their Learning Log

66

My notes

Personal experience sharing

Objective: To allow participants to learn from others' spirituality and to reflect on their own beliefs.

Outcomes: Participants have explored and shared their spiritual experiences with each other, and reflected together.

Materials: Paper and pens or markers for participants. Prepare some questions – see below for examples – on how the participants relate to other people, what they do when they feel sad or happy, when they want to reflect or be alone.

Sample questions:

What makes you smile, what makes you feel alive, what touches you?

What puts you in a bad mood, makes you angry and difficult to communicate with?

Can you describe some of the things that happen to you when you feel good?

Can you describe what goes wrong when you feel down?

Do you think there is any relation between how you feel inside and how you communicate with others?

Can your relations with others help you feel better inside?

Activity

1. Settle your group in a place that is tranquil and where they can each sit and think without distractions; it could be a garden, a park or a room with calm music.
2. Tell the participants that this activity asks them to think about their inner selves, their feelings and beliefs, past events and their relations with others. Tell them you have prepared some questions to guide them in their thinking and provide each participant with a copy, or display the questions for everyone to see. Reassure the participants that this is in no way a test but an exercise to help them reflect. Also, reassure them that there is no obligation to share their thoughts if they do not want to, and that what they write on their paper is for their own eyes only.
3. Provide a copy of the prompt questions or display them prominently. Ask the participants to find a quiet and comfortable spot where they can alone fill in their responses to the questions, either on the question sheet itself or on a new piece of paper.
4. Allow at least 30 minutes for self-reflection and then bring participants together in a circle, so they can comfortably talk with each other. Open discussion by asking them generally how they felt responding to the questions. Invite volunteers to tell the group about their responses to each of the questions. Keep the atmosphere safe and harmonious – no one should have to share if they do not want to.
5. Eventually, you can focus on the last question and share their rituals, their moments of reflection, and their feelings and beliefs. Talk about how they can enhance their relationships with others, independent of their beliefs or faiths.

To close, you could read participants the poem, 'Salt for the Soul', which you can find in the Resources/Poems section on page 160.

Ask participants to write about the activity in their Learning Log

My notes

Your silhouette is mine

Objective: To help the participants understand and appreciate other people's perspectives through the use of silhouettes.

Outcomes: Participants have learnt about 'others' by understanding her/his feelings. Participants have reflected on how 'others' act or why 'others' think in a specific way.

Materials: Large body-sized sheets of paper (use several sheets of paper from a flip chart, the back of a roll of wallpaper or equivalent), coloured pens or markers, soft music.

Activity

Divide the participants into pairs – explain that they are to work as partners in this activity. Give each participant a sheet of the body-sized paper. Ask them to lay the paper on the floor and to take turns drawing their partner's silhouette on their paper.

When they have completed the silhouettes, ask each participant to write on their own silhouette the following information:

On the head:	a thought
On the breast (heart):	a feeling
On the stomach:	a need
On the hands:	a desire to do something
On the legs:	an activity you like or enjoy

When they have each completed this task, ask the participants to share the information with their partner and to describe each thought, feeling, need, desire or activity they like, without explaining why.

Once they have shared what is written on their silhouettes, tell the participants to lie down in each others' silhouettes, close their eyes and imagine that they are the other person. You can play soft music and initiate the reflection by asking the participants to 'leave their mind and enter into the mind of your partner', to try to think the other's thoughts, to feel the other's need, to desire what the other desires, and to imagine doing the activities that their partner enjoys.

At the end, leave five minutes for personal reflection on what it means to put ourselves in other's shoes. You could finish the activity by asking participants to hug each other as a way of showing mutual understanding

Ask participants to write about the activity in their Learning Log

Picture sharing

Objective: To motivate participants to learn more about the reality of the world by asking them to describe it.

Outcomes: Participants have reflected on their understanding of the world and what happens when people fail to understand each other.

Materials: Several old newspapers and magazines, scissors and glue, about two metres or more of paper or cloth (the reverse of a roll of wallpaper or a couple of large sheets joined together), coloured pens or markers, non-toxic coloured sprays.

Activity

Put the long piece of paper or cloth on the wall. With a black marker, draw bricks and other details on the paper so that it looks like a street wall.

Give participants newspapers and magazines and ask them to make a collage about the world as they see it. They can put up words, images, draw their own pictures, do graffiti – whatever they think expresses the reality of the world. Give them 45-60 minutes to complete the task and leave them to work alone, together, in pairs etc.

When they have finished the collage, gather round it and look at it for a few minutes.

Then ask the participants reflective questions such as:

- > Is this the world you want to live in?
- > Is this the world you want to give to your children?
- > Who has made the world like this?
- > What are the causes of the events shown on the wall?
- > Can we take or reproduce the good actions shown on the wall in places where there is violence and injustice?
- > Are we responsible for what happens in the world?

Let the discussion go into a personal sharing of experiences, where participants tell more about the reality they face in their own societies.

Tell them that this is only a part of their journey and that they should think about whether there are any actions they could take to help improve the situation.

You can finish the activity by lighting a candle and leading a prayer for peace in the world, if appropriate, or by singing a song for peace.

Ask participants to write about the activity in their Learning Log

Movie time

Objective: To raise participants' awareness of conflicts, injustices and violent situations around the world, and how the actions of even a few can make an enormous difference.

Outcomes: Participants have learnt about new people, new places and history. The bravery and commitment of those whose actions feature in the films will lead the participants to question the reasons for poverty, violence and conflict, and the enduring need for people to transform these situations into something better.

Materials: A good video or DVD copy of the film, a comfortable venue in which to view it. If you have a group visit to see a film at a cinema, try to arrange your time so that you have a place and an opportunity to discuss the film before the group disperses.

Activity

Films are a medium that can help participants enter another world or life and see how things have been, or still are, for others. Depending on the skill of the film-maker, the participants may also come to consider different points of view, motivation for actions, and the complexity of the situations we face.

Some appropriate films are listed in the Resources section on page 149, but many others can be added to this list.

Prepare for the 'visit to the movies' by giving the participants a very brief outline of the film's plot and of the period in which it takes place. Ask them why they think watching this film is important for their work on ethics.

After the film, ask the participants broad questions that challenge their understanding of the film and of the depicted events and characters. Ask them about the characters' motivation: how some are responding to commands and how others use their conscience and initiative to take individual action on behalf of others. You could ask if the film bears any relationship to the participants' own social reality or what they know of current world affairs. Broaden the discussion by considering the causes of conflicts and injustices in the world. You could also ask what position the participants think they would take if faced with a similar situation as in the film.

Finally, ask participants to view the events of the film through the perspective of rights, of respect and of responsibility. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Are people taking responsibility for themselves and others? Are they protecting other people's rights?

Ask participants to write about the activity in their Learning Log

Learning from real-life stories

Objective: To help participants explore situations of injustice, conflict and disrespect through real-life stories.

Outcomes: Participants have realised that everyone has a responsibility to respect the right to human dignity, which is universal and inalienable.

Materials: Gather a selection of material on current human-rights violations from newspapers, magazines or from one of the case studies (Resources/Case studies, page 139). You may choose to use only one or two stories, or several. Try to pick stories of similar length, you may want everyone to discuss the same theme or present stories with a number of different themes. The activity requires a flip chart and markers for the facilitator.

Activity

1. Divide the participants into small groups of three to five people and give each group a copy of a story.
2. Tell each group to read their story, discuss what the cause of the situation shown in the story is, what ethical principles or human rights are violated, and what the consequences are.
3. If you have time, ask the groups to prepare a role play to represent the situation they have read about. The role play should not necessarily be a straight re-enactment of their story but an interpretation thereof. If you decide to skip this step, go directly to point 5, the discussion.
4. Once the groups have finished discussing and preparing their role plays, gather all the groups together to perform and then discuss the presentations.
5. Use the questions below for a discussion about the story. While going through the questions, summarise the participants' answers and reflections on a flip chart so that the participants can visualise their own learning. You can also use card techniques or mind maps to present the conclusions of the groups and so that they may also learn from each other.
 - > Who are the main protagonists, and what was their relationship?
 - > What was the main event or situation in the story? What caused it?
 - > Whose rights are being abused? Whose rights are met? Are people respecting each other? Are people taking responsibility for themselves and for others? Are they protecting other people's rights?
 - > How could the current situation be solved ethically?
 - > What did the story teach and how does it relate to our own lives?

Encourage participants to volunteer personal experiences to add to the discussion.

Conclude the activity by reflecting how our actions and attitudes can affect other people, either positively or negatively.

Ask participants to write about the activity in their Learning Log

Stories for the soul

Objective: To help participants explore attitudes and values needed to transform difficult situations.

Outcomes: Participants have reflected about the attitudes and values needed to bringing respect, understanding and peace to their societies.

Materials: Select appropriate stories about respect, helping others, reconciliation, forgiveness, etc., from Resources/Stories, page 123. You may elect to use only one or two stories, or several. Try to pick stories of similar length but with different themes. A flip chart and markers are needed for the facilitator.

Activity

1. Divide the participants into small groups of three to five people and give each group a copy of a story.
2. Tell each group to read their story, discuss its message and its moral teaching.
3. Then either prepare a role play to represent the story – without necessarily re-enacting it, or go to point 5.
4. Gather all the groups for the role plays to be performed. Conclude with a discussion.
5. Use the questions noted below to encourage a discussion about the story. While going through the questions, summarise the participants' answers and reflections on a flip chart so that the participants can visualise their own learning. You can also use card techniques or mind maps to present the conclusions of the groups and so that they may also learn from each other.
 - > What did the story teach and what can it mean for our lives?
 - > What values are highlighted in the story?
 - > Can we relate this story to a real life situation? Give some examples.

Encourage participants to volunteer personal experiences to add to the discussion.

Conclude the activity by reflecting on how teachings from stories or scriptures can be relevant to our lives. Encourage the participants to think about how our actions and attitudes can affect other people, either positively or negatively.

Ask participants to write about the activity in their Learning Log

Storytelling

Objective: To develop listening skills and connect to each other by together entering into the world of stories.

Outcomes: Participants have developed a sense of opening up to imagination and have developed their capacity to listen. They have appreciated the cultural heritage transmitted through stories.

Materials: Select appropriate stories from Resources/Stories, page 123. You may also choose folk stories from your culture or from religious traditions. Create a relaxing and warm atmosphere.

The following guidelines have been adapted from *Handbook for Story Tellers*.¹

Activity

Create a proper environment for telling stories. It can be around a campfire, in a park close to nature or in a quiet space. You can make use of candles, incense, instruments like guitars or drums, or calm music to initiate the storytelling.

Sometimes a brief introduction or background information is necessary to understand the story. Always give the source of your story: another storyteller; a book, etc.

You may have a set phrase to introduce or close the story. For example to introduce the story, the scene is set for telling by a West Indian custom:

Narrator: Cric

Audience response: Crac (We want to hear your story).

Endings might be: Snic, snac, snout; my story is told out. This ends the story.

The story can also begin with magic words: "Once upon a time". In Arabic, storytelling often begins by saying: *Ken ye me ken*, which could be translated as "it was and it was not", and everybody knows that it's time for a story. Or when some people in Iran tell a story, they begin by saying, *Yeki bud, yeki nabud*, or "there was one, there was no one".

Maintain eye contact with your audience. Be aware if the children are restless. If the story is not going well, you may have mismatched story and group. If this happens, consider trying to wrap the story up and finish quickly. You may also find a good stopping place and suggest that the children might like to find how it ended by reading the book.

If children are unfamiliar with certain words or ask what a word means, try to incorporate a brief definition within the story. If the entire group gets restless, do not get angry with them. Avoid that the storytelling time disintegrates into an unpleasant experience for all. Analyse the problem. Your story may be inappropriate to the audience or the story may be too long. Outside factors may be interfering with the children's ability to concentrate.

A storytelling apron can be fun with younger children. A carpenter's apron with pockets will do. In each pocket is placed an object which represents a story, as a stone for *Stone Soup*. A child selects a pocket and a story is told. A few simple props may also be used. Do not allow props to detract from the story, however.

Ask participants to write about the activity in their Learning Log

¹ Inez Ramsey, Professor Emeritus James Madison University <http://falcon.jmu.edu/~ramseyil/storyhandbook.htm>

Unjust situations

Objective: To motivate participants to learn more and reflect about injustices in the world.

Outcomes: Participants question the causes of injustices in the world and what they may be able to do to help.

Materials: Images of a wide variety of unjust situations around the world (disrespectful practices, people suffering, images of poverty, images of conflicts), taken from magazines, newspapers, posters, etc. A PowerPoint presentation could also be used. NGO websites often have many relevant pictures that can be downloaded.

Activity

Put a selection of images on the walls or on the floor and ask the participants to go around the room looking at the images. Then come back and sit in a circle so that the pictures can still be seen.

Ask participants discuss what they felt looking at the images.

- > Ask which image caught their attention the most and why.
- > Ask some of them to talk about what they think is happening in an image of their choice:
 - > What might have happened?
 - > Who did it?
 - > Why did it happen?
 - > Why does the person have this expression on their face?
 - > What might they be thinking and feeling?
 - > What might happen to them now?

Participants may have a lot questions and queries about some of the situations shown in the pictures and it is important that they do not leave the session feeling helpless and powerless, even depressed.

Draw the session to its close by asking participants questions which can help them to understand others:

- > Why do people hurt each other?
- > Why do people not respect the life, beliefs and ideas of others?
- > What brings hatred, injustice and violence to the world?
- > What role do religions and secular organisations play in violent or unjust scenarios?
- > How do religions contribute to peace?
- > What can the participants do, here in their own town/village, to help others and try to make the world better?

There may be a wide range of suggestions to this last question, from helping asylum seekers or those who are 'outside' the main body of the population, to praying for the world, to raising awareness, or writing a letter to their parliament/prime minister, etc. It is important to encourage them to think in terms of actions they can take.

Ask participants to write about the activity in their Learning Log

Map drawing

Objective: To get participants interested in the world and its richness by exposing them to cultures and religions practised in different parts of the world.

Outcomes: Participants have a better understanding about other religions and cultures and the importance of learning about diversity.

Materials: A large world map, a globe, or failing that, a sketch of the world. Post-its, small labels, drawing pins or thumb tacks may all be necessary to attach comments and notes to the map.

Activity

Divide the participants in groups of three or four and ask each group to locate on the map eight countries representing at least four different religions.

Allow the participants 15 minutes to discuss in their groups and five additional minutes to put their answers up on the map.

Let everyone look at the map and participants to share their knowledge.

Challenge their answers by questioning about minorities who follow a different religion in the countries they selected.

You can conclude the session by asking participants some or all of these general questions:

- > What religions are there in the world? Make a list and see how many are named.
- > Proportionately, how many people practise each of the religions you have listed?
- > What is the predominant religion in your country? In your city? In your school? Are other religions practised there as well? What experience do you have of those who practise other religions?
- > Do those who practice a different religion in your country, city, school, face difficulties because of their faith? Is there prejudice or discrimination? If so, why do you think that is? Is there anything we can do to lessen the intolerance and lack of mutual respect?
- > What about those who do not practise any religion? Is there prejudice or discrimination against them? Discuss.
- > Participants may make concrete suggestions – an inter-faith visit, a cultural evening or a field visit – that could be followed up on.

If the answers to many of the questions are not known, make a note of the main questions that come up so that everyone, including participants, can conduct research, in libraries or on the Internet, and inform the group of their findings during the next session.

It will be useful if you can show a video or a DVD about different religions, or make a presentation showing the names of different religions, their respective founders, main beliefs and customs (for example, clothing, rites and scriptures).

Ask participants to write about the activity in their Learning Log

Reach for the stars

Objective: To allow participants to discover who the others are and how similar or different they can be to themselves.

Outcomes: Participants have got to know how others who are different can also be very similar. Participants have acknowledged themselves and others by seeing their inner and outer sides.

Materials: Paper and pens, lots of rolls or lengths of coloured thread, adhesive tape, several pairs of scissors

Activity

1. Each participant draws a star with five points – provide a template or diagram to copy so that all stars are similar. Ask the participants what information about themselves is fundamental to their identity and select five questions from the list. Ask them to write, in each point of the star, the answer to the questions. For example: their religion, their favourite music, the place that means most to them, the person who is most important to them, their favourite activity. You could choose other options in response to the make-up of the group.
2. When they finish writing their star, sit in a circle and let each person explain their choices. Ask the participants to attach their star to the wall. Give each participant a roll of coloured thread, which they can use to link the points of their star to those of others that also expressed a similar liking.
3. Each person has to try to find at least one similarity with either the person giving the previous presentation or with any of the people to have preceded him/her. You or a co-facilitator could go first so that each participant can find at least one similarity.
4. Once all the links have been made, ask the participants to go find out more about the creators of the stars that they are now linked to. In short conversations, they now have to discover a few more similarities with these people, but also some differences. For instance, we both like Indian food; I like playing football but s/he doesn't; s/he likes cooking and I don't; we are from the same part of the city, etc.
5. Look at how many points of the stars remain unlinked – are these interests or passions unique to specific people? Reflect on how wonderful it is that there is so much diversity and richness in the world. Just as stars can look all the same, we know that they are all different, and how exciting this is.
6. Ask the participants to talk about one of the people they met, explaining what they had in common and what they felt differently about.
7. Finally, have a wider discussion about what it is that makes each of us unique. Emphasise that all people have things in common, but also differ in important respects. Conclude the activity with a reflection on the importance of seeing others from inside rather than just the outside.

Ask participants to write about the activity in their Learning Log

What I stand for

Objective: To get participants to stand up for what they believe in. To allow participants reflect on their own beliefs and discover those of others.

Outcomes: Participants have discovered how their beliefs and opinions differ from those of others.

Materials: Appropriate materials are needed to make a line down the centre of the room or playground, e.g.s chalk, adhesive tape, a roll of cloth. Two large signs marked 'I agree' and 'I disagree'.

Activity

Draw a line down the centre of the room and put the two signs on either side. Ask the participants to line up along the centreline facing you. Instruct them to respond to a series of statements by moving towards the appropriate sign.

Read out a few statements – here are some examples:

- > All children should be able to go to school.
- > Only the cleverest have the right to education after 14 years.
- > Killing someone for any reason is wrong.
- > People have the right to fight for what they believe in.
- > Everyone has the right to live in peace.
- > No one should have to live under occupation by another country.
- > Everyone has a right to respect.
- > I only give respect to those who respect me.
- > Pollution is the responsibility of governments.
- > It is pointless always to throw litter in the bin when others do not.
- > Everyone has a right to practise their religion.
- > Religions are a major cause of conflict in the world.

These questions are phrased so that participants may find themselves with contradictory positions, which should encourage reflection. When you have worked through your statements, get the participants to sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they found themselves confronting and how this made them feel.

If participants experienced difficulties in responding to the questions, ask them why they think this was so. A major point to come out of the discussion is that the world is not simple and that it is not always easy to decide what to believe and when to take a stand.

Ask the participants about how they felt when others were standing on the other side of the line. How did they feel about them and their beliefs?

Conclude the exercise by emphasising how people's beliefs and opinions differ and how those beliefs and opinions should be respected, even though we may not share them.

Ask participants to write about the activity in their Learning Log

Drumming circles

Objective: To create space and opportunity for connections between participants to be formed through a shared experience in a different environment.

Outcomes: Participants have connected with each other in a different, more intimate way, and have learnt more about each others' lives.

Materials: A range of drums, firewood, matches and combustible material. You can find instructions of how to light a campfire at <http://www.luontoon.fi/page.asp?Section=8497>

Activity

Prepare a campfire and set up some drums. Bring the participants together around the campfire and hand out the drums. If there are already participants who know how to play the drums, you can let them show the way. Try to set up drumming activities where everyone, or as many people as possible, can join in together. The aim is to let the participants experience the thrill of creating a beat together. After everyone has had a good time and is relaxed, create a space for talking.

Encourage participants to speak of whatever comes to their mind. Make this a space to learn from each other and to discover the inner side of each.

Give meaning to the music, to the fire, to the night and to each individual participating in the activity. Reflect upon those elements that make this time unique. Expand upon that theme by considering all the extraordinary people who are part of a common humanity and are living in a shared universe.

Drumming circles can serve as an intimate space and as a time for reflection, both personal and shared, on how people can work together for peace. Participants bond together and learn more about themselves and each other, forming synergies that can be very positive for joint work.

If possible, make your drumming circle a special event every month.

Drumming circles can be used together with the following activities:

- > Storytelling.
- > Singing and dancing.
- > Meditating and reflecting.

Ask participants to write about the activity in their Learning Log

Interfaith visits

Objective: To experience other sources of spirituality and learn about other faiths through study tours to different religious places, such as: temples, mosques, synagogues, churches and gurdwaras.

Outcomes: Participants have broadened their awareness of other religions' beliefs, rituals and spiritual expressions.

Materials: Provide information sheets for the participants covering the religions they will study. They should also take notes about the places they visit.

Activity

Participants make a number of visits to different places of worship. The visits could be grouped together into a trip of a few days, a week or an even longer period. No matter the religious identity of the participants, or whether they are non-believers, everyone can benefit from the new, possibly unique experience of putting themselves in others' shoes.

Religious places can be visited either when they are open to the general public or at a time when worship is taking place. In either case, it is best to organise your visit in liaison with the 'keeper' of the religious place. It is important to meet the person who will organise the visit so that you can explain the interfaith programme and the purpose of the visit. Inform your host that, given the interfaith spirit of the visit, the programme should provide descriptive rather than strongly promotional or comparative information. The visit might for example include:

- > A talk by a member of the religious place about the religion's core belief.
- > An explanation of the different rituals at the worship place and their importance.
- > An opportunity for your group to ask questions.
- > An opportunity to talk to young people who worship in the religious place.
- > An opportunity, if possible, to experience a worship ceremony.
- > If appropriate, ask one of your hosts to say a prayer in the tradition of her or his religion.

Before the visit, convey the purpose of the visit to the participants: to learn about other faiths. Also emphasise the need to respect the dress-codes applicable in the locations to be visited and to behave appropriately.

Allow time for a discussion with the participants after each visit and moving on. Encourage them to both talk both about what they have learnt and how this compares with their own religion or with other religions they have learnt about. Reflect on what they experienced while in the religious place and how they felt.

Participants Learning Logs should record for example:

- > Place of worship, including name and location.
- > Who they met and what they learnt.
- > Their main impressions of the building and the way of worship.
- > The main beliefs of people of that religion.
- > Similarities and differences with what one believes – whether one follows a religious practice or not.

Guidance for preparing interfaith visits

1. Get information about the worship places you would like the participants to visit. Take into consideration the religious beliefs of the participants, so you include them in your tour. Discuss your choice of places with the participants.
2. Make a list of worship places and plan the most practical way to visit all of them during the time you have assigned for the activity. Remember to keep enough time for visiting each place and plan in time for moving from one place to another.
3. Contact the person responsible at each worship place you would like to visit. Explain the purpose of your visit and the importance of experiencing and learning about others' beliefs. Assure that the information given to the participants at each place is informative and is given in an atmosphere of respect of other faiths.
4. Underline the interfaith nature of the group, regardless of whether the group includes young people from different faiths or is a homogenous group in a learning process of respect of other beliefs.
5. Agree on a day and time for the visit with the person who is going to receive the participants. Arrange with the person about the kind of visit, if it will be during a worship moment, how the participants should be dressed, and if they are going to provide any kind of refreshments. Ask if it is possible to arrange for the participation of other children or young people members of the worship place.
6. Prepare, if possible, a brochure for the participants about the religions you will learn about during the visits.
7. Inform the participants about the way they should be dressed.
8. Conduct a preparatory meeting with the participants before the visits. Ask them to prepare questions and observe the place and everything both outside and inside. At the preparatory meeting have a discussion about religions and ask some of the participants to explain to the others about their own religion. Tell the participants about the importance of being respectful and open minded.
9. During the visit, let participants explore the place and arrange a time for questions before you leave.
10. After the visit ask participants to write down their experiences and feelings and have a sharing time for debriefing. Emphasize the importance of learning about others' beliefs as well as our own.

Cultural evenings

Objective: To create opportunities for participants to share their different cultures and customs.

Outcomes: Participants have experienced other cultures and thereby have discovered more about themselves in relation to others.

Materials: A suitable place for presentations about different cultures, where visual displays, presentations, music and dancing, refreshments and other items can be set up.

Activity

Cultural evenings are good opportunities to share and experience the tradition of another country or religion. The evening can include traditional food, costumes, music and dancing, as well as displays conveying the geographical, cultural, religious and economic facts of the country. You can either plan several evenings and study one tradition per event, or have just one evening where all cultural groups are represented. Think of whether you can include a special cultural event, like musicians or dancers typical of the country or religion being presented.

This is an opportunity to let your young participants take charge in organising the event, since it is about their cultures and lives. They should decide on and organise all aspects of the programme. Ensure good attendance by sending invitations to family and friends and local dignitaries well in advance.

If the participants encounter difficulties in acquiring the needed material for the evening, suggest that they contact embassies and restaurants, which may sponsor the evening. Embassies can provide information, maps and brochures while restaurants might provide traditional food, if the intention behind the evening is explained.

If you are celebrating a number of different cultures in one evening, suggest the idea of a 'bazaar' where each country is represented by a stand. Guests can then walk from stand to stand and view the artefacts and objects on display, while enjoying refreshments and listening to music of different cultures.

Ask participants to write about the activity in their Learning Log

Field visits

Objective: To create opportunities for participants to visit places they may not have been to before, and to meet people they would not otherwise have met. What they see and experience may have a profound effect on their perspective on the world.

Outcomes: Participants have experienced a community that is different from their own. They have reflected on how this community works to improve the lives of the inhabitants. They have also identified the need for change in this community, on the type of assistance that would be required, from where this assistance may come and on how they themselves can be agents of change.

Materials: Organise a visit to a community that is different and unfamiliar to most of the participants in the group. Perhaps the location is socio-economically different, inhabited by a different ethnic group, or far away, in a different country even. The visit may require a few hours, a day, an evening or an over-night stay.

It is important that the visit is well organised, preferably in partnership with an organisation from the area. Whether it is a social event, a 'performance', or a gathering of young people to take part in activities, focus not only on the present life of the community but also on its previous experiences and the changes its people have made to improve their lives.

Activity

84

Prepare the participants for the visit by involving them in its organisation. Discuss with them where to go, whom they should meet, and what they should do there.

If the programme is interactive, ensure participants are prepared. Perhaps the participants can perform a play, play music or sing songs, or have games ready to play with the children they will visit, if this is the case. It will be far easier for the participants to engage with the community if they are doing something together. If other young people can be a host group so they spend time together, possibly doing activities together, then both parties may learn new things about each other.

If your visit involves people who have brought changes and transformations to the community, organise a panel discussion or a round table to allow for questions and answers.

As a facilitator, be alert to stereotyped attitudes among participants towards the community to be visited and try to ensure that the programme addresses these in a positive way.

The programme should be fully planned with the co-facilitator and if possible a preparatory visit should have been made so you are aware of the purpose and programme of the visit.

Following the field visit, hold a discussion with the participants that allows them to reflect on their feelings and reactions and on how these have changed as a result of the visit.

Ask participants to write about the activity in their Learning Log

Using role playing

Objective: To learn the causes of conflicts and the possible ways of resolving violent situations. The activity helps participants put themselves in others' shoes and reflect upon their situation.

Outcomes: Participants have experienced why people act as they do in specific situations and explore the causes of bias, prejudice and conflict. Participants have analysed how unethical practices can affect society negatively and discussed possible ways to transform or decrease the level of violence in a conflict

Materials: Let the participants come up with their own situations or use the role playing cards provided in the Resources/Role playing, page 175. You could also prepare your own based on a current-affairs issue. Use either one role playing card for all participants or a number of scenarios based on the same theme.

Activity

Divide the participants in groups and ask each group to think of a conflict or violent situation they might have experienced or that could have happened in their school or neighbourhood or among their families and friends. Encourage the participants' creativity by giving examples of possible conflicts such as: discrimination in schools, violent situations in their neighbourhood, problems between family members or problems of community cohesion.

Ask the participants to enact the conflict so as to represent the moment where it escalates to a violent response. Give them time to read through their lines and practise their dramas before presenting them in front of the other groups.

Tell the participants that they also have to find a solution or a way to reduce the level of violence in the situations presented by the other groups.

When each situation is enacted and the escalation of the conflict takes place, stop the drama by saying "Freeze"! At this moment ask the participants from the other groups to quickly think of a way of transforming the situation or decrease the level of violence. If someone has an idea, tell them to take the place of one the actors they think could help decreasing the level of violence in the drama or to introduce a new actor. Repeat the role play with the possible solution and encourage more ideas from the other participants. Repeat it two or three times.

Have a brief discussion after each possible solution by asking the participants:

- > Was this a good solution?
- > Are all those involved satisfied that justice has been and will be served?
- > Is this possible in a real situation?
- > Is a unilateral solution possible or is a compromise necessary (the nub of the drama)?
- > What could happen if ... (play the devil's advocate to encourage them to think critically).

When all role plays have been presented, reflect on how unethical practices destroy societies and break relations among people. Discuss the meaning of empathy and its importance: how does empathy relate to respect and how does understanding others help form better relations?

Ask participants to write in their Learning Log about the practices and behaviour they can follow to bring more justice and respect to their society.

Using case studies

Objective: To allow participants to put themselves in others' shoes and reflect upon their situation.

Outcomes: Participants have experienced why people act as they do in specific situations. Participants have analysed how unethical practises can have negative effects on society. Participants have reflected about the causes of violent conflicts and injustices.

Materials: Use the case studies in the Resources/Case studies on page 138 or prepare your own based on a current-affairs issue. Use either one case study for all participants or a number of cases all based on the same theme.

Note: The case studies are focused on situations that affect minorities or induce unethical practices among young people. Case studies need to reflect this theme.

Activity

Divide the participants in groups of four to six and give each group a case study and a few questions to help their discussion:

- > What is happening in the case study?
- > Who are the victims?
- > What can be done to help them?

Give groups time to read the case study and to discuss its implications.

Hold a plenary discussion. Talk about the case study. How could the negative consequences of the case study have been avoided?

- > If I were in this situation how would I feel?
- > How would I respond?
- > What did people lack?

When the discussion is complete, reflect on how unethical practices destroy societies and break relations among people.

Introduce the meaning of empathy and discuss its importance: How does empathy relate to respect and how does understanding others help form better relations?

Ask participants to write in their Learning Log about the practices and behaviour they can follow to bring more justice and respect to their society.

The ethical bank

Objective: To help participants find solutions to prejudice, intolerance and injustice, using 'banking' as a metaphor.

Outputs: Participants have looked for ways of promoting respect in their societies and have discovered how mutual understanding helps to build social capital.

Materials: A box, to represent the bank. The bank could alternatively be represented by a 'balance board' – a large sheet of paper on which transactions are shown. Provide paper of one colour to represent 'withdrawals' and paper of another colour to represent 'cheques'.

Terminology

Withdrawals – these are the identified 'problems'.

Cheque – solutions to the 'problems', which can be deposited at the bank.

Balance board – a public board on which the 'withdrawals' are listed on the left side and cheques are deposited on the right side, until the board 'balances'.

Activity

The ethical bank refers to a fictitious bank that starts off in debt (overdrawn) because of certain problems, such as a lack of understanding and respect in a particular context (a school, a club, in families, with friends, in the town/city or in government). The participants' task is to try to bring the bank into credit by depositing solutions and actions to solve the problems.

This activity could take place over several weeks, with the group agreeing beforehand on a time by which it is hoped the bank will be in credit.

First Phase: Collecting withdrawals

In one or more sessions, participants identify the 'problems' that are putting the bank into debt. The participants identify problems by working in groups and discussing problems in different settings: family, neighbourhood, school, city or country.

Remind participants of the human rights charters, and the respect and responsibility that go along with rights. Asking the participants whose rights are being abused and whether people are taking responsibility for themselves and others, and whether they are respecting other people's rights. Can this analysis help identify the roots of the problems as well as their possible solution?

Groups come together to share the 'withdrawals' they have identified, which are then written down on the relevant coloured paper. The withdrawals are then put 'in the bank': they are listed on the balance board under different 'accounts', such as 'family', 'neighbourhood', 'school', 'city' and 'country'.

Dilemmas

Objective: To learn the importance of making decisions based on ethical principles.

Outcomes: Participants have developed their ability to make ethical decisions by themselves

An **ethical dilemma** is a situation that will often involve an apparent conflict between moral imperatives, in which the pursuit of one appears to transgress the other.

Materials: Copies of one or several Moral dilemmas – see Resources/Moral dilemmas on page 143 or write your own (see below); Decision-making Guidelines (see page 90).

Write your own moral dilemma

1. Present a situation where participants have to decide what is right and what is wrong.
2. Propose a dilemma where the best solution seems to be one that benefits the participants themselves but that has adverse effects on others.
3. Describe a situation that involves opportunities to bypass rules.
4. Make sure the dilemma involves a situation where the participants have to make their own decisions.

Activity

Participants get into groups of three to five people and are given a moral dilemma.

Give them 30 minutes to discuss the dilemma and to arrive at a consensus solution. Then let them share their decisions with the other groups.

Introduce the participants to the Ethical Decision-making Guidelines (next page). Participants first discuss these guidelines and then use them to review their decisions.

Discuss whether the introduction of the guidelines has changed the groups' decisions or not. Has the knowledge of human rights affected their decisions? Do they wish to revise the Ethical Decision-making Guidelines?

Lead a moment of reflection on the fact that an issue can raise many and conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its merits.

Six-step problem solving

Objective: To introduce participants to a structured way of resolving interpersonal conflicts.

Outcomes: Participants have learnt a non-violent alternative to problem solving. They discover that they can work towards solutions by changing themselves and that a reconciling attitude can often help.

Activity

Two volunteers are chosen to role play a conflict, such as an argument over a book or a piece of equipment at school; teasing about appearance or clothing; being bullied for money; having something returned in a worse condition than it was lent; or being coerced into an unwanted act.

The volunteers perform the role-play to the rest of the group. It is important that the argument is bitter and that they do not reach a solution.

Then introduce the participants to the six-step problem solving process:

1. Identify needs:

“What is it that you need (or want)?”

Each person in the conflict should answer this question without blaming or accusing the other person.

2. Define the problem:

“How do you see the problem?”

The group can help formulate a response that includes both persons' needs but does not apportion blame. The persons in the conflict must agree with the definition of the problem.

3. Brainstorm lots of possible solutions

“Who can think of a way to solve this problem?”

Anyone in the group may offer a response. These should all be written down, without comment, judgement or evaluation. The aim of this step is to come up with as many solutions as possible.

4. Evaluate the solutions:

“Would you be happy with this solution?”

Each party in the conflict goes through the list of possible solutions, explaining which ones would or would not be acceptable.

Peace news

Objective: To allow participants to find solutions to where there is a lack of respect and understanding.

Outcomes: Participants have explored positive solutions to situations involving a lack of respect and apply this method to conflicts in their own lives.

Materials: Peace news cards. See Resources/Peace news cards, page 177.

Activity

Ask participants to split into groups of four or five. Give each group a Peace news card. Tell them that they have to come up with a solution and report on it as if it was a headline story in a TV news bulletin.

Each group has thirty minutes to find a solution and prepare their news bulletin. Ask them to enact the situation or interview the people involved and report the solution.

Have a discussion following each news bulletin. Some of the questions can be:

- > Are there other possible solutions to the given situation?
- > What if the situation were aggravated by ...?
- > Is the proposed solution not violating the rights of others?
- > What would you do if you were in this situation?
- > How can people reconcile?
- > Is reconciliation important to bring peace to the world?

Get the participants to exercise their minds and think freely about the solutions by encouraging innovative ideas and controversy. Encourage them to think about peaceful solutions that do not hurt other people.

Ask participants to view the events through a rights, respect and responsibility perspective. Whose rights are being abused? Whose rights are being met? Are people respecting each other? Does the solution see people taking responsibility for themselves and for others? Are they protecting the rights of other people?

Conclude the session using the 12 Skills for Conflict Transformation table on the next page, to reflect with the participants on possible ways to transform conflicts. For example, explain to the participants how mediation could help bringing understanding among the parties involved in a conflict. Ask them if they have ever been mediators in a conflict or if they have experienced a situation where others have to mediate. Discuss with them how by, for example, expressing their rights they can get into win-win situations or how by being soft with people and hard with the problem, peaceful negotiations can be achieved.

Ask participants to write about the activity in their Learning Log

12 Skills for Conflict Transformation

WIN-WIN	CREATIVE ANSWERS	UNDERSTANDING
Going back to the needs <ul style="list-style-type: none"> > Explore opportunities of mutual benefit 	Conflict as an opportunity <ul style="list-style-type: none"> > Importance of change > Development of opportunities 	How is it seen from the other side? <ul style="list-style-type: none"> > Listen to motives, needs and interests
Assertiveness <ul style="list-style-type: none"> > Get to know my rights > Express my rights correctly 	Creative Power <ul style="list-style-type: none"> > We do it better together > Differences between power over and power with 	Dealing with emotions <ul style="list-style-type: none"> > No indulgences > Do not refuse > Create enriching relations
Willing to solve problems <ul style="list-style-type: none"> > What glasses I am wearing > Understanding my own motivations 	Map out the conflict <ul style="list-style-type: none"> > What are the needs? > What are the interests? > Understanding the context 	Develop options <ul style="list-style-type: none"> > New alternatives for better solutions > Develop many ideas
Negotiation skills <ul style="list-style-type: none"> > Hard with problems, soft with people > Prepare agreements 	Wide perspective and tolerance <ul style="list-style-type: none"> > Solutions that show all points of view > Creative balance > Wide agreements 	Mediation <ul style="list-style-type: none"> > Promote a safe learning environment > Find and use a neutral agent

My notes

Focus groups on respect

Objective: To initiate discussion on the concept of ‘respect’, what it means, and how a lack of respect can affect society.

Outcomes: Participants have discovered how recognising everyone’s right to be respected can improve relationships – from the most intimate to the global.

Materials: Copies of the Declaration of Human Rights and the Convention on the Rights of the Child (see Resources)

Activity

Tell the participants that they are to form focus groups to talk about respect.

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

The brief for a discussion on respect might be as follows:

Focus Group moderator brief for discussion on respect

We want to find out how the people in the Focus Group feel about respect. Use these questions to steer the discussion. You do not have to use them in this order.

- > Who gives you respect?
- > Who does not always show you respect?
- > How can you tell if people are showing respect to you?
- > How much respect do you show other people? Who always gets your respect?
- > When and why do you not show respect to others?
- > What are the arguments for always respecting everyone?
- > What are the arguments for only respecting selected people?

If necessary you could get your groups to focus on one of the following topics:

- | | |
|---------------------|--|
| Respect in school | – Are there specific cases that demonstrate a lack of respect? |
| Respect in the city | – Are there groups who suffer from a lack of respect, such as immigrants and minorities? |
| Respect in families | – How much respect is shown between family members? Who gets the most respect? Who gets the least? |
| Religious respect | – Do we respect other people’s beliefs? If not, why not? |

Finish the activity by sharing the conclusions of each focus group. You may want to use a mind-map to visualize how participants understand what respect is and its application.

Ask participants to write about the activity in their Learning Log

Interfaith cafés

Objective: To enable participants to discuss topical issues and develop mutual understanding and learning.

Outcomes: Participants take ownership of organising an activity where people come together to discuss and reflect on topics of interest and suggest possible solutions to social problems.

Materials: Places, such as schools, neighbourhoods, places of worship, participants' houses where people come together, possibly on a regular basis, to discuss current affairs and religious issues from different perspectives.

Activity

Introduce the idea of an Interfaith Café to your participants as a place where people, hopefully of many different faiths, come together to discuss a topical issue, and, as in a café, enjoy light refreshments.

Tell your participants that arranging one or more Interfaith Cafés can be part of their commitment to promote mutual understanding. A small group of volunteers could form a 'committee' to ensure that these informal meetings are places where participants feel comfortable discussing and learning from each other, and that they also involve people whom they may not otherwise meet.

To arrange an Interfaith Café the 'committee' should:

- > Select the topic.
- > Decide on the method of presenting information, e.g., a short documentary, a PowerPoint presentation, an external speaker or a display of pictures or news clips.
- > Arrange a programme to last a couple of hours. The programme should anticipate the moment people begin to arrive, the refreshments, the possible need for an icebreaker or two to break down barriers, the presentation of a topic and the need for a questions and answers session and/or a general discussion in which the whole audience is invited to participate.
- > Decide what refreshments will be served, where they will come from or who will provide them, and at what points in the session they are to be made available.
- > Someone (not necessarily an adult) should informally 'chair' the 'Café': introduce the presentation/speaker, etc, manage the discussion, take questions and facilitate the exchange of views from the 'audience'.
- > The chairperson could keep the discussion going by posing questions to the participants or speaker, possibly about what needs to be done about the situation and how it can be changed.
- > The chairperson should ensure that everyone's contribution is treated with respect.
- > The chairperson would close the session with a moment of silence for peace. If there are to be more Interfaith Cafés, give attendees the date and venue before they leave. People could also be invited to suggest topics for discussion.
- > The committee should promote their Interfaith Cafés with posters, etc., especially in places of worship, and even in the local media. They could also try to involve their parents so as to ensure a greater variety in age.

Ask participants to write about the activity in their Learning Log

Round Tables

Objective: To discuss and learn more about important religious issues and conflicts by sitting in a forum where all are equal.

Outcomes: Participants have gained information about different religious conflicts, how they have affected the world and the need to respect people from different cultures, faiths and traditions.

Materials: A round table, or something approximating it, where everyone can sit in a circle and see each other. Information about the conflict or topic under discussion. A flip chart and markers.

Activity

1. Brief your participants on the round Table method for discussing issues. A round table has no 'head', no 'sides' and no 'foot', and therefore no one person sitting at it can take a privileged position and all are treated as equals. The idea stems from the British Arthurian legend about the Knights of the Round Table in Camelot.
2. With your participants, select a religious issue or conflict which they will discuss at the round table. Set a date for the discussion so the participants will have time to prepare. Tell them that the round table is intended to enable analysis from all angles (economic, political, social and religious). Ask them to focus in particular on the human capacity to create, destroy but also to transform.
3. Supply the participants with some information about the topic in advance but encourage them to do their own research and to bring something new to the table.
4. At the round table, ask one of the participants to be moderator. Ensure that everyone contributes, by involving those who bring information or pose questions and by drawing in those who do not voluntarily speak.
5. You might want to use flip charts for drawing diagrams and presenting information concerning the conflict. A volunteer could do this job.
6. As facilitator, get involved as a participant among equals but do not provide knowledge; this is the participants' responsibility. Do not correct their opinions or interpretations but do clarify if there are conceptual misinterpretations.
7. Draw discussions to a conclusion by posing such questions as:
 - > Why do religions fuel conflicts?
 - > Do people want to fight those who are not of their faith or do not share their belief?
 - > Is it impossible for people from different faiths to live and work with together?
 - > What can we do to ensure that those of different faiths, or of no faith, live harmoniously together?

Ask participants to write about the activity in their Learning Log

Debates

Objective: To allow participants to understand conflicts and injustices from different points of view and to practise arguing constructively in a controlled environment.

Outcomes: Participants have reflected on situations, behaviour and attitudes that affect human dignity and their own values system.

Debating is a formal, oral confrontation between two individuals, teams or groups who present arguments to support opposing sides of a question, generally according to a set form or procedure. Debating has rules which enable people to discuss and decide on differences, within a defined framework of interaction.

The rules given here are adapted from the World Schools Debating Championships.² Participants may benefit from holding regular debates so that all can have an opportunity to be a speaker and develop the discipline necessary to contribute to a debate.

Activity

Participants select a current issue that is in the news, or of significance to participants. It is usually posed in a 'motion' that says: This house believes that ... One side, or team of speakers, proposes the motion, the other side opposes it. There should also be a chairperson who keeps time and order.

1. Each side has three speakers.
2. Each team should decide on the order in which their speakers will speak. Before a debate begins, each team must inform the chairperson of the names of their three speakers and the order in which they will speak.
3. The lead speakers for each team speak first, and longest. The side proposing the motion speaks first, and is followed by the opposing side.
4. The first speakers are followed by the second speakers from each side, who respond to the first speeches, with the opposing side going first, followed by the proposing team.
5. The third speaker for each side has their turn. Again the opposing side responds first, and the proposing side follows.
6. Speaking time for first speeches is 8 minutes, and for reply speeches 4 minutes
7. The only persons who may speak in a debate are the three speakers for each team, as announced by the chairperson at the start of that debate.
8. During a debate, speakers may not communicate with any person in the audience.
9. You could conclude your debate by asking the audience to vote on the most persuasive argument.
10. As a concluding discussion, ask participants whether and how their religious beliefs act as guidelines for their views, opinions and behaviour.

The quality of debate will be better if the topic and speakers have been determined in advance, which provides more time for preparation.

Ask participants to write about the activity in their Learning Log

² <http://www.schoolsdebate.com/guides.asp>

Meditation on myself – a silent journey

Objective: To create an opportunity for participants to reflect on their lives, who they are, and about their relationships with others and their environment.

Outcomes: Participants realise the need to value themselves so that they can relate to others in a more positive way.

Materials: A dimly lit room or six private areas; coloured paper or cardboard (yellow, red, green, black, white and blue). Create a peaceful atmosphere with calm music, incense, candles, pictures of tranquil places or citations from scriptures or poems on the walls. Six facilitators are also needed.

Activity

Remove furniture and create six areas on the floor or in different rooms by placing differently coloured paper or cardboard on the floor. There need to be six facilitators, one for each colour. For each colour, the facilitator will pose some questions for reflection (see suggestions below).

Tell participants they are going to go on a silent journey to learn more about themselves. They are going to move through six different areas and in each one they will meditate on their life and their relations with others. Divide participants into six equal groups of no more than about five members. To start, direct each group to one of the six areas. Move groups on after about 15 minutes in each area.

When in an area, participants can either sit or lie down. They can close their eyes, if they want, and try to relax. The facilitator will ask questions, but they are not to answer them verbally or enter into a discussion. The aim here is to think through the questions silently, relating them to their own life.

The session may upset some participants, something you must prepare for. Also allow time for a general debrief on how the participants felt about the session – what they liked the most and the least, what they remember most vividly and what they will take with them from the experience.

Suggestions for facilitators (questions are rhetorical, not interrogatory):

- > Yellow – reflection on finding light inside ourselves. How peacefully do you relate to others? Are you sometimes the light for others? Think about how you can bring light to difficult situations. How can you find peace within and bring peace to others?
- > Green – the colour of nature. We all have a responsibility to the environment. And we must also be hopeful that even in the midst of difficulties there is something inside us that tells us that things will be all right.
- > Red – the colour of love. Who do you love the most? Listen to your heart beating, when does your heart beat harder – so hard that you can feel it? We give our love to some people freely but deprive others who may really need it. How can we learn to care for those who are not easy to love?

- > Black – the colour of transformation and inner strength. It means possibilities and potential. This is where participants reflect on how we judge other people. Do you judge others very critically? Are you especially critical if people are very different to you? Do you find it hard to understand and like someone you perceive as different from yourself?
- > White – this is where participants reflect on how they love and respect themselves. It is said you cannot love others until you love yourself – how true is this for you?
- > Blue – this is where participants reflect on their good qualities and talents. What inspires you? What makes you unique? How do your qualities and talents affect others? How do you use these qualities to help or serve others? It is important to live peacefully with others and contribute to harmony in the world.

Ask participants to write about the activity in their Learning Log

My notes

Religious and social leaders

Objective: To learn about religious and social leaders who have brought peace to the world and from spiritual practices that can bring peace to the lives of the participants and the lives of others.

Outcomes: Participants have explored on the behaviour and attitudes of role-models and have reflected on how to develop an attitude of reconciliation towards others.

Materials: Movies (including TV documentaries, videos or feature films) of the life of one of more of the following role-models: Aung San Suu Kyi, Dalai Lama, Mohandas Gandhi, Martin Luther King, Jr., Pope John Paul II, Imam W. Deen Mohammed, Mother Teresa, Nelson Mandela, Cat Stevens (Yusulf Islam), Rabbi Abraham Joshua Heschel, Moses Maimonides, Thich Nhat Hanh, Shirin Ebadi, Swami Vivekananda, or any other individual you think has had an impact and worked for peace and the good of humankind.

Activity

Prepare a presentation or show a film about one or more religious or social leaders who have brought peace to the world. After the film (see Resources/Films on page 149) or presentation, ask participants to discuss the protagonist:

- > What characteristics did she or he have that made them so remarkable?
- > What were the beliefs that motivated her or his work?
- > What did this person do and how did they act to transform an unjust situation?
- > How did this person deal with forgiveness and bring reconciliation to societies?

You may need to discuss with participants what reconciliation means to them, how one can reconcile with others, and why it is important.

Make the discussion more personal by asking participants how they deal with forgiveness and reconciliation. You can ask specific questions, such as:

- > What prevents us from forgiving others?
- > What does it 'cost' to be more reconciliatory, i.e., what does it require from us to act in a peaceful manner?
- > How could the teachings from the role models be applied to our lives?
- > How can reconciliation be a tool for transforming the world?

Conclude the activity by asking each participant to note down what attitudes and behaviour they want to develop in order to acquire inner peace.

Ask participants to write about the activity in their Learning Log

Why does it hurt me?

Objective: To create a space to 'heal' the hearts of the participants and to fill emptiness with spiritual comfort and inner peace by letting go of all their grief and pain.

Outcomes: Participants have meditated upon the feelings that fill their hearts with pain and grief and acknowledged the need for reconciliation and inner peace.

Activity

Tell participants that this is a meditation activity about things that have caused them pain, and about the pain that they may have caused others. You are going to try to help them find reconciliation and inner peace.

Start by reflecting on the damage we can cause to others by our words, our attitudes and our behaviour. Appropriate comparisons are the damage done to a wall when we smash it with hammers and make holes in it, and how difficult it is to repair those holes so that the wall is again smooth and solid. Or crumple a sheet of paper in your hand and give it to a participant to try to smoothen it out.

Explain how our attitudes, behaviour and words can also open holes in our relations with people, holes that cannot easily be filled in. Likewise, people can make holes in our hearts that are difficult to fill. Our hearts feel empty when they have holes and this emptiness need to be filled with forgiveness and reconciliation.

After your reflection, either have the following questions ready on a flip chart, or written on a paper to distribute to the participants. The questions are intended to help the participants meditate about what is causing them grief and pain.

Why does it hurt me?

Has something recently happened in your life that is causing pain in your heart? What is it?

How do you feel inside? What are the feelings that cause you pain and anguish?

Are those feelings physical? Emotional? Describe them.

Do you want to continue feeling like this? Are those feelings hurting you and no one else? Do you want to continue wasting your energy in nurturing those painful feelings?

Do you imagine how happy you will be if you could fill those holes in your heart? Do you imagine how your life will be if you let the pain out? Can you do it now?

Close your eyes and think about your life without those feelings and thoughts. Think of yourself in a peaceful place. Now let those hurting feelings go.

You are the only one who can 'heal' your heart and the only one who can bring peace to your soul. Forgive yourself. Forgiveness does not mean reconciliation but prepares you to face the situation with an attitude of reconciliation.

Finish the activity by giving a candle to each participant to light. It represents finding peace and being willing to reconcile with those who have caused them pain and grief. Ask participants to get together in a silent moment to fill their emptiness with forgiveness and reconciliation.

Ask participants to write about the activity in their Learning Log

Bobby's story

Objective: To discover the value of every person by looking at others and at your inner self.

Outcomes: Participants have discovered they can be the one they judged. Participants have reflected about their prejudices and how they can themselves be the victim of prejudice.

Activity

Get together with the participants and tell them the story of Bobby.

The story of Bobby

You all know Bobby. He is not considered the nicest guy in the school and his physical appearance makes him stand out. Bobby weighs at least 12 kilos more than the other students, and he always looks a mess. His clothes are unfashionable and sometimes smell. His teeth look bad, and he has many pimples on his face.

Have you seen Bobby? He is the one people avoid in the school corridors. He is the one who is always alone in the cafeteria or during breaks. Sometimes, kind people consider sitting close to him, but they are afraid others will make fun of them. However, I sat with him once and talked to him, and I discovered that Bobby is a lot like you or me.

Ask the participants:

- > What attracts people to you?
- > What makes some people keep away from you?
- > How will all the bad things we have said about Bobby help him?
- > How does avoiding Bobby help him get out of his own world?
- > What good sides may Bobby have?
- > What might we have in common with Bobby?

When the participants have finished the discussion, introduce Bobby to them. Bobby is represented by a globe. Tell the participants to pass the globe around carefully with their hands. Bobby is very sensitive and we can hurt him. When the globe has gone around the room, let the participants meet in small groups to discuss the way they treat others or contribute to prejudice.

Come back to a plenary and reflect with the participants about the need to value themselves and others, regardless of strengths or weaknesses. Reflect upon the importance of looking at others' inner self and not to focus on their outward appearance.

Ask participants to write about the activity in their Learning Log

What the world would be if ...

Objective: To create an opportunity for participants to think about the impact of conflict in the world and what values are needed by everyone to help build a better world.

Outcomes: Participants have reflected on the causes and consequences of conflict and the importance of mutual understanding. They have visualised how they can contribute to developing mutual understanding.

Materials: Flipcharts, pens, postcards, magazines, newspapers, glue; gather as many materials as you think you might need.

Activity

1. Ask the participants to form pairs and to use the material provided to make a drawing or representation of what the world would be like if:
 - > There were no violent conflicts.
 - > I changed _____ or did_____.
 - > Or your own statement based on what you want your discussion to emphasise.
2. Get the group together and let the pairs explain their drawings.
3. Lead a discussion based on the issues raised in the drawings. Also, consider:
 - > What can we do to promote mutual understanding among people from different faiths?
 - > How can we promote reconciliation among people from different faiths and cultures?
 - > What qualities or values are needed to be more understanding?
 - > What role do you think religions play in helping people become more understanding and respectful?
 - > How can you help in building a world where people respect each other?

The activity could be a school campaign with the drawings put on display.

Ask participants to write about the activity in their Learning Log

My notes

Joyful appreciation

Objective: To build self-esteem and to celebrate joyful appreciation.

Outcomes: Participants have boosted their confidence and self-esteem and experienced moral support and joyful appreciation among people in the group.

Materials: Two plastic cups and some dried beans for each participant (mung bean seeds work well).

Activity

1. Participants sit in a circle. Ask the participants to close their eyes and breathe deeply, leaving behind the experiences of the day and their preoccupations.
2. Give everyone in the group two small plastic cups. One cup contains mung bean seeds and the other is empty.
3. Tell participants to think about the good deeds they have done in the past week; this can include good behaviour, speaking well to or of someone, helping someone, etc.
4. For each good deed, the participant can move one bean from the full cup to the other – the empty cup. This should all be done in silence, with the facilitator participating as well. Allow about five minutes for this part of the exercise.
5. Working around the circle, ask each person to share stories of goodness with the whole group, while others practise ‘deep’ listening – listening with empathy and without prejudice.
6. By being part of a circle that is full of goodness and happiness and joyful appreciation, a person becomes more self-confident.

105

Ask participants to write about the activity in their Learning Log

[illegible]

Mandalas

Objectives: To provide participants with an opportunity to explore their inner selves and find peace within.

Outcomes: Participants have reflected about their lives at a particular given moment and have reflected upon the meaning of transformation and change within themselves.

Materials: Colour pencils, felt pens, coloured wax, drawing paper, relaxing music, incense

Activity

The word “mandala” is from the classical Indian language of Sanskrit. Loosely translated to mean “circle,” a mandala is far more than a simple shape. It represents wholeness, and can be seen as a model for the organizational structure of life itself – a cosmic diagram that reminds us of our relation to the infinite, the world that extends both beyond and within our bodies and minds. For further information and models of mandalas please go to <http://www.mandalaproject.org/Index.html>.

Mandalas are used to see the world from within and to experience unity with the universe and creation. Bailey Cunningham, Executive Director and creator of the Mandala Project, a non-profit organisation devoted to the promotion of peace through art and education, says: “Awareness of the mandala may have the potential of changing how we see ourselves, our planet, and perhaps even our own life purpose”.³

- > Find a quiet place where participants will not be disturbed and where they can reflect. Tell participants to explore their state of mind in order to activate the right hemisphere of the brain, where creativity and intuition are located. This will help them to get into an introspective mood that will lead to reflecting how they feel at this moment, and drawing figures that represent their state of mind.
- > Introduce relaxing music or incense to stimulate their senses. Ask participants to draw a circle using a plate or compass, and mark the centre of their circle with a small dot. Starting from the centre they can now fill the circle with ‘drawings’ – representative or abstract, marks, words, geometric shapes, etc., in any way they want.
- > When participants finish drawing, lead a reflection on how they feel now. Lead them to think about what each colour and shape represents for them and what they experienced while doing it. Explain to them that mandalas are a representation of how we feel inside. Encourage participants to take their mandalas home and put it where they can observe it often.
- > You can have this activity again after some weeks to allow participants to compare their mandalas over a period of time and observe the changes within themselves.

Ask participants to write about the activity in their Learning Log

³ Mandala: Journey to the Center. Bailey Cunningham. DK Publishing. 2002

One thousand paper cranes

Objective: To reflect on the global impact of lacking mutual understanding and for participants to make concrete symbols of peace.

Outcomes: Participants become part of the global network of people who commemorate the atomic bomb attack on Hiroshima by making paper cranes. They have reflected on how they can be change agents and peace makers.

Materials: Origami paper or paper cut in squares of about 20 x 20 cm. Instructions on how to make the cranes can be found in Resources/How to fold a paper crane on page 183. You may also want to read about the World Peace Project for Children at www.sadako.org

Activity

- > Tell participants the story of Sadako.

The Story of Sadako

The paper crane has become an international symbol of peace as a result of the story of a young Japanese girl named Sadako Sasaki, who was born in 1943.

Sadako was 2 years old when the atom bomb was dropped on Hiroshima, Japan on 6 August 1945. As she grew up, Sadako was a courageous, strong, athletic girl. However, in 1955, when she was 11 years old, while practising for a big race, she became dizzy and fell to the ground. Sadako was diagnosed with leukaemia, a cancer often called 'the atom bomb' disease.

Sadako's best friend told her of an old Japanese legend which said that anyone who folds a thousand paper cranes would be granted a wish. Sadako hoped that the gods would grant her a wish to get well so that she could run again. She started to work on the paper cranes and completed over 1000 before dying on October 25, 1955 at the age of twelve.

Inspired by her courage and strength, Sadako's friends and classmates put together a book of her letters and published it. They began to dream of building a monument to Sadako and all of the children killed by the atom bomb. Young people all over Japan helped collect money for the project.

In 1958, a statue of Sadako holding a golden crane was unveiled in Hiroshima Peace Park. The children also made a wish which is inscribed at the bottom of the statue and reads: **"This is our cry; this is our prayer, Peace in the world."**

Today, people all over the world fold paper cranes and send them to Sadako's monument in Hiroshima.

- > Have a discussion about how violence and conflicts between people and countries affect innocent people. Draw conclusions about the importance of promoting peace and mutual understanding. Discuss how Sadako's story helps create awareness of the importance of learning how to live together in respect and dignity.
- > Give the participants paper and teach them to make their own cranes. Allow time to write their own prayer for peace on the paper before making the cranes. Encourage them to think about the story of Sadako and the effects of the nuclear disaster in Hiroshima.
- > Conclude your activity with a moment of silence for peace in the world, for the victims of war and the lack of understanding between people and nations.

Though this activity can be conducted at any time, it is especially appropriate around 6 August, to coincide with the annual commemoration for victims of the nuclear attacks on Hiroshima and Nagasaki.

Ask participants to write about the activity in their Learning Log

My notes

Painting T-shirts

Objective: To engage the participants in an activity that will help them reflect on their identity.

Outcomes: Participants have thought about their identity and how they want to project themselves to the world. They also create something attractive and of value that they can keep and wear.

Materials: Participants are either provided with or bring their own white T-shirts. Painting materials for painting on cloth, appropriate paint, brushes of different sizes, possibly stencils, etc. Plain paper and coloured pens for drafting their design.

Activity

It is important that participants have time to reflect on, and discuss, what they will put on their T-shirts before the painting session.

Tell participants about the t-shirt painting activity. Ask them to reflect on what they would want to put on their t-shirts as a statement about themselves and the things they value. Remind the participants that people their t-shirts will be seen by other people, who may draw very quick conclusions about them from what their clothing displays. It will be helpful if you have already completed several of the **Experience Sharing activities** so that the participants feel comfortable talking meaningfully about their identities.

Give participants paper and coloured pens for them to draft their designs – remind them that the design must eventually fit on a T-shirt.

When they are satisfied with their designs, reproduce it on their T-shirts.

Participants wear their T-shirts and share what they have painted with the rest of the group.

Near the end of the session, lead a moment of reflection on what the participants have drawn and what the T-shirts say about their identity and on the importance of valuing who we are and who others are.

Also, if t-shirts can carry messages, you could also talk about what others, such as someone living in a conflict zone, might put on a T-shirt.

You could take a picture of each participant with her or his T-shirt and give it to them as a memory of the workshop.

Ask participants to write about the activity in their Learning Log

Making a film

Objective: To encourage participants to reflect about a topic of interest and create awareness about it through a film.

Outcomes: Participants make a film that they can show to raise awareness about an issue of their choice.

Materials: Video camera, video tapes and editing software

Activity

Introduce the topic of film-making as a means of raising awareness about a particular topic. Tell the participants that there is an opportunity for them to make a short film. Explain that you will try to find venues where the participants can show their film, to their peers, at a public screening or to those in positions of power.

Through a number of methods – brainstorming, discussions or round tables – participants will choose their topic. Encourage them to choose a topic that relates to social problems or which will help them learn more about diversity, either locally or globally.

There are specialist resources that will help your participants make a film (try <http://www.filmyourissue.com/making/index.shtml>) and it would be very helpful if you can also bring someone in who has technical knowledge and can help. Participants should have as much control over decision-making as possible and work cooperatively – a key dimension of this activity.

110

Before starting

1. Determine the objectives of your video.
2. Determine the intended audience.
3. Look at constraints, including time, filming opportunities, editing possibilities.
4. Draw a story-board (the sequence of the video).
5. Discuss what the participants would like to see in the video (interviews, drawings, cartoons, images, songs).
6. Allocate tasks among the participants. Some will conduct interviews; others will do research, including possibly conducting a survey; some will create art-work, find images and music; others will do the shooting, and some will do the editing.

When the film is made

Discuss the editing process with participants so that everyone can contribute to the final cut. When the film is completed and you watch it, ensure participants also reflect upon the discoveries they made while making the film.

This is an initiative that can take months, so make sure you maintain the motivation of all the participants. Have periodical meetings for revisions and set a date for the final launch. You may wish to have a private viewing first to parents and friends. Based on this event, you can then discuss how best to show the film to its intended audience.

Videos can be uploaded on the Internet and sent to film festivals or to Web 2.0 sites, such as YouTube. The International Children's Day of Broadcasting is celebrated on the second Sunday of every December, during this day TV producers all over the world tend to dedicate airtime to films made by young people as part of Article 12 – their right to be heard.

Ask participants to write about the activity in their Learning Log

My notes

Sample quiz Questions on other religions

1. Who was Mohammed?
2. Who was Buddha?
3. What does the word 'Christ' mean?
4. Who was Jesus?
5. What is a *kippa*?
6. What is reincarnation?
7. What is Tirthankara for the Jainists?
8. What is a pilgrimage?
9. What is the Muslim and Hebrew name of God?
10. How many disciples did Jesus have?
11. When was the Prophet Mohammed born?
12. What does Brahman mean for Hindus?
13. What are the Vedas?
14. What is the Muslim holy book called?
15. What is the name of the place where Jewish people pray?
16. What is a guru?
17. Who was Siddhartha Gautama?
18. What does the term 'Buddha' mean?
19. What language did Jesus speak?
20. What does the Sanskrit word Tripitaka mean?
21. What are the colours of the Buddhist flag?
22. What is meditation?
23. What is the Jewish holy book called?
24. Who was Bahá'u'lláh?
25. How and why do Hindus celebrate Divali?
26. What is Hanukkah and how is it practiced?
27. What is Ramadan and how is it practiced?
28. Who is Shiva in Hinduism?
29. How are the Sikh scriptures called?
30. What are the five pillars of Islam?

Diminishing islands

Objective: To introduce the topic of conflict transformation and non-violent alternatives.

Outcomes: Participants have reflected about conflicts and their causes. Participants have explored the importance of creating win-win situations.

Materials: Pages of newspapers and recorded music.

Activity

Spread pages of newspaper on the floor with gaps between them. Start with many pages of newspapers. Each page represents an island. Play some music and ask the participants to walk around the islands without stepping on them. Instruct them to step onto an island whenever the music stops. Periodically stop the music.

Remove one island every time you start playing the music again, so that the number of islands gradually diminished and each becomes more crowded. Eventually, there will not be space for all participants; those who cannot get onto an island will be out of the game. Play the game until there is only one island left and most of the participants are out of the game.

Debrief the activity

When the game is finished, discuss with the participants what happened. These are some questions you could ask:

- > What happened when there were fewer islands?
- > How did people react?
- > How did you feel when you could not get on an island and were out of the game?
- > How did you protect your own space?
- > Did you help others?
- > Is this similar to what happens in real life?

Relate the game to real situations and have a discussion with the participants about resources and the causes of conflicts. Tell participants that conflicts are normal but that they can become violent when people fail to share, cooperate and be in solidarity with others. We tend to solve conflicts by thinking only of ourselves, but what about working together to transform situations so that there are no losers?

Ask participants to write about the activity in their Learning Log

Ball in the air

Objective: To develop team skills to be able to work together and build bridges of trust among participants.

Outcomes: Participants have learnt ways to communicate better with others and developed skills to work together towards a common goal.

Materials: One small and one large ball.

Activity

Let the participants know that they will play a ball game where they have to keep a ball in the air for as much time as possible. In a group of minimum 10 people and maximum 40, they have to hit the ball with their hands and prevent it from falling on the ground. The objective is to have as many keep-ups as possible and get the most consecutive hits.

Start the game with a small ball. You will notice that in the beginning most of the participants hit the ball unaware of the communication with other team members or of the need to learn how to achieve the goal together. If the ball falls on the ground, encourage the participants to achieve a higher number of hits and pursue a higher goal every time.

Once the participants have discovered the way to get consecutive hits, change the small ball for a bigger one. Since the ball is bigger it can be more difficult to hit it without letting it fall. Encourage the participation of all members and to be attentive on how to get a higher score.

After the participants have achieved a high number and feel satisfied with the result, reflect with them what they learned from the game. Some of the questions you can ask are:

1. How did you feel playing this game?
2. What was the objective of the game?
3. What were the factors that influenced the good result?
4. Why in the beginning they couldn't manage to have a higher number of hits?
5. What was the contribution of each member of the team?
6. Why was each member important in achieving the goal?
7. What was the technique adopted by the team?
8. Was cooperation important to achieve the goal?

Encourage each participant to share their experience and highlight the importance of developing communication skills to be able to work better with others. Conclude the session asking participants how they cooperate with others and why cooperation is important in diverse societies.

Ask participants to write about the activity in their Learning Log

Service learning

Objective: To create an opportunity for participants to experience the magic of helping others who are different to themselves and whose rights have been undermined.

Outcomes: Participants have developed awareness about the needs of others and have reflected how a lack of respect leads to violations of human dignity.

Activity

Encourage young people to start volunteer activities involving people whose rights have been undermined or violated. Such activities can include:

- > Refugees.
- > Displaced people.
- > People with special needs.
- > Marginalised people.
- > Immigrants living in poor conditions.
- > People living in extreme poverty.

The activities can be part of your class or be institutionalised by the school as a way to promote social service and spirituality.

Guidance for the preparation and development of a service-learning activity

- > Gather information about situations in your city where human dignity has been violated.
- > Make a list of organisations in your city that work with marginalised people or with human-rights violations.
- > Contact one or two organisations where you think your young people can carry out volunteer activities.
- > Get an agreement with the organisation/s to prepare a volunteer programme with your young people.
- > Ask the organisation's director or point-of-contact to give a talk to the participants about their work and the people it affects.
- > Decide on what kind of help is needed and what kind of activities your participants can offer: entertainment activities; playing music; preparing a drama; instruction (e.g., painting, sewing, music, mathematics, reading and writing) or general help (e.g., help with shopping, letter writing).
- > With your participants, identify one or two goals that they should try to achieve by the end of the programme or in a certain period of time.
- > Prepare sessions of reflection with the participants to explore their experiences:
 - What they learned during the volunteer activity.
 - How they feel when they serve or help others.
 - The differences and similarities that they share with these people.
 - How they can avoid the denigration of human rights.
 - Why they think minorities suffer discrimination.
 - Compare it to religious discrimination and its effects.

Ask participants to write about the activity in their Learning Log

Interfaith learning campaigns

Objective: To provide spaces for the participants to prepare creative campaigns to promote interfaith learning.

Outcomes: Participants develop interfaith activities as a way of promoting respect for others' beliefs. Participants are committed to undertake actions to help create mutual understanding among people.

Activity

Encourage participants to launch campaigns in their school or organisation focusing on the importance of respecting different faiths and beliefs.

Such campaigns can take different forms; here are some examples:

Communication and learning campaigns

Information boards

Prepare an information board that provides facts about other people's beliefs, celebrations, festivals and news. A group of students regularly collect information and update and maintain the board.

Interfaith radio

Promote a radio programme at school where students can be interviewed about their beliefs.

Interfaith bazaars

Prepare a bazaar for interfaith learning. The bazaar can have stalls with information about other religions, film rooms showing relevant movies, stalls with religious music, and round table discussions with people from different faiths. The bazaar could also be an opportunity to display participants' writings and drawings on interfaith issues.

Monthly interfaith discussions/interfaith café

Invite students from different faiths to come to your school and share their beliefs or hold discussions on relevant topics of interest.

Present the campaigns as a means of keeping your young people motivated: a motive to learn, to gain more knowledge about others and to experience others' beliefs.

Ask participants to write about the activity in their Learning Log

Thematic weeks

Objective: To promote awareness about ethical practices in order to help transform the world.

Outcomes: Participants have launched initiatives to promote awareness about ethical practices in their communities, so as to enhance mutual understanding and respect.

Activity

Thematic weeks that promote ethical practices can encourage understanding among people and help bring peace to their societies.

Thematic weeks can focus on such topics as 'reconciliation', 'forgiveness', 'compassion', or 'honesty', etc. The idea is to promote ethical practices by demonstrating how mutual understanding and respect benefits societies and helps transform the world into a better place.

Let young people head up the organisation of the thematic weeks. If necessary, they could plan several thematic weeks, which can then occur on a regular basis. Volunteers form an organising committee for each week.

Encourage the young organisers to plan a full range of activities, but remember to gain the approval of the school authorities. Here are some ideas:

- > Panels about the topic, where the theme of the week is discussed by special guests or by people from the school.
- > Film Forum: screen and discuss films related to the topic.
- > Role plays prepared by the students.
- > Information boards, focusing on past events that exemplify the theme.
- > Concerts, with appropriate music or songs.
- > Competitions: reward the best drawings, poems or essays about the topic.
- > Prayer for peace.

Institutionalise thematic weeks in your school or group and promote them in your city.

Ask participants to write about the activity in their Learning Log

My notes

Child rights campaigns

Objective: To raise awareness of the Convention on the Rights of the Child.

Outcomes: Participants have learnt about their rights and how to promote them. They have gained awareness of the need to promote these rights for all children, regardless of faith or culture.

Activity

This activity helps spread awareness of the Convention on the Rights of the Child (CRC), the international bill of rights ratified by 193 of the world's 195 countries.

Young people can experience a unifying bond with their peers worldwide by learning that they all share globally recognised and clearly articulated rights.

Running regular awareness campaigns in schools and youth groups helps spread knowledge of the rights and their role in protecting all children, whatever their race, culture or creed. These campaigns can take many forms. You could focus on a specific right or set of rights or on children living in difficult circumstances. Cooperation with other schools, organisations or groups from different faiths is encouraged.

Some examples of monthly events:

The month for children's participation (based on article 12)

Children can participate in debates, panels and fora prepared by schools, leadership groups or other organisations to promote democracy and mutual understanding. It is important that decision-makers are present to listen to the children.

The month for children's opinions and beliefs (based on article 13 and 14)

Children express their ideas, faiths, and cultures.

The month for diversity (based on article 30)

Children prepare activities to promote interaction with religious minorities, indigenous groups and immigrants with the purpose of learning from each other.

The holistic, global nature of the Convention on the Rights of the Child should be emphasised. The participants should also understand that the fulfilment of their rights to protection, provision, development and participation are being monitored by the Committee on the Rights of the Child, to which countries have to submit reports.

Ask participants to write about the activity in their Learning Log

Development of projects

Objective: To enable participants be involved in transforming a situation around them.

Outcomes: Participants are encouraged to contribute to the promotion of peace and justice in the world.

Activity

Ask the participants to come up with a project to help transform their societies. The project must be completed by an agreed-upon date.

Participants form groups of maximum ten people and are asked to create a project to transform a problem or situation in society – be it in their school, their family, neighbourhood, city or country – and which is achievable in a few months.

Some projects will need the support of the school directors or leaders of your organisation and be launched as a formal programme. This would also let you involve more people in the project. It may also be necessary to secure funding for the project.

Projects should meet specific criteria, which could be determined by the participants. The project, might for example, have to:

- > Be interfaith-based.
- > Be concrete and clear.
- > Uphold ethical practices.
- > Help transform a specific situation.
- > Be innovative.
- > Be solution-oriented.

The project development programme could be institutionalised for senior students and, given the proper arrangements, count as credits for certain subjects.

Prepare a special event, invite parents and special guests, and let the participants present their projects.

Films can be a useful means of motivating the students and triggering their imagination. Recommended films include: *Pay it Forward* and *Schindler's List*.

Ask participants to write about the activity in their Learning Log

Interfaith dialogues

Objective: To promote mutual understanding by bringing together people from different faiths into a dialogue on how to help transform the world.

Outcomes: Participants have contributed to increased understanding among people from different faiths. Participants have explored the possibility of bringing transformation to the world through an attitude of reconciliation.

Materials: Promotional materials, pieces of paper and pens.

Activity

Interfaith dialogues are intended to build mutual understanding and ways for cooperation between people of different faiths. Interfaith discussions are organised around specific topics, for example: disrespect, bigotry, relations between religions, reconciliation and forgiveness, how each faith understands and works for peace, and to protect children's rights.

Participants in your interfaith work could help organise a number of interfaith dialogues.

Organising an interfaith dialogue:

- > Select a topic of concern.
- > Advertise the interfaith dialogues in different settings, such as schools, religious places or youth groups, depending on how formal or informal you want the event to be.
- > Make sure you have representatives from different religions.
- > Prepare broad, open questions to help guide the discussion to positive outcomes.
- > Assign a moderator for the discussion and let the moderator introduce the topic by giving some information and raising key questions. The moderator may also want to introduce the speakers.
- > Ask participants to sit in a circle, so everyone is equal, and they can see and hear each other.
- > Conclude the interfaith dialogue by asking, 'What can we do together now?'

Conclude the meeting with a prayer for peace and mutual understanding. You could ask participants to write down their prayer and read them out loud, if they want.

Ask participants to write about the activity in their Learning Log

Section 5

Resources

Stories

*Give ear, O my people, to my teaching;
incline your ears to the words of my mouth.
I will open my mouth in a parable;
I will utter dark sayings from of old,
things that we have heard and known,
that our ancestors have told us.
We will not hide them from their children;
we will tell to the coming generation
the glorious deeds of the Lord, and his might,
and the wonders that he has done.*

These verses from the Hebrew Bible (Ps.78:1-4) bring to light one dimension in what it means to be human: In order to reach into the far depths of each one of us, the story more than anything else crosses the threshold into ourselves. God or the Ultimate or Reality or the Wisdom or the transcendent or the unknowable or the all-surpassing – these are all – mediated through stories. The story echoes sayings from old traditions, what we have heard and what our ancestors have told us. Stories are passed from generation to generation. They survive solely by memory and this is their authority. This is how they make available insights to a new generation. They do not claim to be irrefutable facts; they don't have to, because they are accepted as a different kind of truth than the one that is precepts and theory. There can in fact be much truth in a story of fiction, and much falsehood in a story that uses facts. Storytelling, says Hannah Arendt, reveals meaning without committing the error of defining it.¹ This is the strength of the story. The meaning is hinted at and not thrust upon us as a straight jacket. It is realised but not conceptualised. It is there and yet it can't be seen.

Stories connect heaven and earth, concrete reality and that which is much more difficult to articulate or understand. Stories can open doors to the past; they make the present reverberate in open-ended timelessness and they have a bearing on the future. The Nigerian poet and novelist Ben Okri says, "Stories can conquer fear, you know. They can make the heart bigger."

We all love to listen to stories. The child in bed before going to sleep, the people gathered around the story teller close to the fire place, savouring the words, nodding, smiling, laughing, and nudging each other in delight. There is communion and community in listening together to a story. Although it probably is true that technology, interactive media, electronic games in many cultures offer more advanced stories, more colourful events, more gory details, the fascination with the story is part of being human. In the Jewish tradition, it is said that the human being is not alone in appreciating story telling. The question is asked: "Why did God create man?" And the answer is given: "Because God loves to listen to a good story."

¹ Hannah Arendt (1906-1975), a German political theorist and philosopher, *Origins of Storytelling*, Bartlett's Book of Quotations

The story allows the child to enter another world, which is at the same time so well-known and unknown. A story begins with magic words: “Once upon a time”. In Arabic, storytelling begins by saying: *Ken ye me ken*, which could be translated as “it was and it was not”, and everybody knows that it’s time for a story. Or when some people in Iran tell a story, they begin by saying: *Yeki bud, yeki nabud*, or “there was one, there was no one”, and everyone sits down to listen and to enter a universe, where all this is possible. Stories are not fairy-tales but expressions on every level of what it actually means to be a human being. One wouldn’t dream of making dogmas or theoretical propositions out of stories. Stories happen in a dimension where there is one and where there is no one or where it happens and where it doesn’t happen.

Story-telling takes place in the real world but the story itself is not the real world. It is a different kind of world, which has much to do with twilight. Two kinds of light meet: the light of day meets the light of evening and one is unable to say where one light begins and the other ends. One is at the threshold, when one is neither outside nor inside. It is only at the threshold that we are able to grasp that two kinds of contradictory truths do not rule out each other but can be kept together as a creative tension to bring us further and deeper into our own being.



A Chinese folk tale

Once upon a time in China there was a boy named Ping. He loved flowers, and every seed he planted grew into gorgeous flower. The old Emperor who ruled China loved flowers too. When the time came to choose his successor, he decided to let the flowers make the choice. He invited all the children to come to his palace to receive a special seed. After one year, the child with the most beautiful flower would be chosen as the next emperor. Ping came with the great crowd of children, and he burst with joy as the emperor handed him a seed.

Ping filled the beautiful pot with the very best soil and carefully planted the seed. He watered it faithfully, but nothing grew. He changed the pot, but nothing grew. He tried new soil, but nothing grew. A year passed.

All the children put on their finest clothes and walked to the palace with their beautiful flowers. Ping was ashamed. Other children would laugh at him. His father encouraged him to take the empty pot, for Ping had tried his very best.

When Ping arrived at the palace the emperor was examining all the incredible flowers, but he was frowning. Ping was embarrassed when the emperor asked him,

“Why did you bring me an empty pot?”

Through tears Ping answered, “I tried my best.”

The king smiled. “I cooked all your seeds!” he called to the children. “It was impossible for them to grow! This child is the only one worthy of becoming emperor for he has shown that he is honest and brave for he has come here today to tell me of his seeds’ failure to grow! He has the right character to be Emperor of China.”

(Unseth, Benjamin (edit). Honesty, Little Books of Virtue, Series One. Garborg’s Inc., Bloomington, 1995, pp11-13.)

The boy who cried “Wolf”

There was a shepherd boy who kept his flock at a little distance from the village. Once he thought he would play a trick on the villagers and have some fun at their expense. So he ran toward the village crying out, with all his might:

“Wolf! Wolf! Come and help! The wolves are at my lambs!”

The kind villagers left their work and ran to the field to help him. But when they got there the boy laughed at them for their pains for there was no wolf there.

Still another day the boy tried the same trick, and the villagers came running to help and were laughed at again.

Then one day a wolf did break into the fold and began killing the lambs. In great fright, the boy ran to the village for help. “Wolf! Wolf!” he screamed. “There is a wolf in the flock! Help!”

The villagers heard him, but they thought it was another mean trick so no one paid the least attention to him or went to help him. And the shepherd boy lost all his sheep.

That is the kind of thing that happens to people who lie, that even when they do tell the truth they will not be believed.

(Unseth, Benjamin (edit). Honesty, Little Books of Virtues, Series One. Garborg’s Inc., Bloomington, 1995, pp 34-36)

The courage to be

When I was a child, I was loved by my family and neighbors. I had lots of fun playing games in Rama, Ontario, where I was born. When I got to Grade Three, I had to take a bus to school every day to a nearby town called Orillia.

One day at school, a boy pushed me and I couldn't help spilling my books on the ground.

"Please pick them up," I asked.

"No," he spat back on me.

"Pick them up!" I insisted, in a louder voice.

"Not going to, squaw!" he shouted. "Indian squaw!"

I was mad.

"You pick up my books! You made me drop them," I sputtered.

"Try and make me, squaw!" he taunted. "You are nothing but an Indian squaw."

"Sticks and stones can break my bones but names can never hurt me," I shouted back.

The racket attracted our teacher's attention and she gave both of us a scolding. But the boy never told me he was sorry. I was angry. He had done something to me that was not right.

I felt lonely, mad, proud, and stubborn all at the same time. I went home and told my mother. She told me to stand tall and believe in myself. She told me that God is with us always, and not to fear anything or anybody.

Deep down inside I know I am an aboriginal person, not an India squaw. The boy was wrong. And now I know I will always be able to stand up for myself and what is right.

Adapted from the story of Peggy Monague, Christian Island, Ontario

(Wilson, Lois Miriam. Miriam, Mary and Me. Wood Lake Books Inc., Winfield, 1992, p.62)

The nothing beyond

In one of the great court banquets, everyone was seated according to rank awaiting the entry of the King. In came a plain, shabby man and took a seat above everyone else.

His boldness angered the Prime Minister, who ordered the newcomer to identify himself.

- Was he a minister? - No. More.
- Was he a King? - No. Above him.
- Was he then the Prophet? - No. More.
- "Are you then God?" asked the Prime Minister.
- "No, I am beyond that also" replied the poor man.
- "There is nothing beyond God" retorted the Prime Minister.
- "That nothing" came the response, "is me!"

(Kenneth Cragg: The Wisdom of the Sufis, London, 76, p.8)

The mice that ate iron

Once upon a time, there was a rich merchant called Naduk. But times were bad and his business was suffering. He decided to leave the city and find his fortune in a new place. He sold off all his possessions and paid off his debts. All that he had left was a heavy iron beam. Naduk went to say goodbye to his friend Lakshman, and requested him to keep the beam for him till he returned. Lakshman promised to look after it for him.

For many years, Naduk traveled far and wide, building his fortune. Luck was with him, for he became rich once again. He returned home and bought a new house and started his business again. He went to visit his friend Lakshman who greeted him warmly. After a while, Naduk asked him to return his beam. Lakshman knew that the beam would fetch him good money so he was loath to return it. So he told Naduk that he had kept his beam in the store-room and the mice ate it.

Naduk did not seem to mind. He asked Lakshman to send his son home with him so that he could hand over a gift that he had bought for him. So Lakshman sent his son Ramu with Naduk.

Naduk locked up Ramu in a cellar in his house. By nightfall, Lakshman was worried and came to ask about the whereabouts of his son. Naduk replied that on the way to his house, a hawk swooped down and carried the boy off. Lakshman accused Naduk of lying. He insisted that a hawk could not carry off a fifteen-year-old boy.

A big fight ensued and the matter was taken to court. When the magistrate heard Lakshman's side of the story, he ordered Naduk to return the boy to his father. But Naduk insisted that a hawk carried off the boy. The magistrate asked him how it was possible. He replied that if a huge iron beam can be eaten by mice, then a boy could definitely be carried off by a hawk.

Naduk related the whole story. Everyone in the courtroom burst out laughing. The magistrate then ordered Lakshman to return the iron beam to Naduk and that Naduk return Lakshman's son to him.

(Panchatantra-The Mice that ate Iron (1999).

Available from: <http://www.indiaparenting.com/stories/panchatantra/panch009.shtml>

Hell and heaven

An ancient Jewish folk-tale depicts a man visiting hell, and being amazed to find its inhabitants all seated at long tables, with fancy tablecloths, beautiful silverware, and bountiful food in front of them. Yet no one was eating, and all of them were wailing. When he looked closely, he saw that none of them could bend their elbows; thus although they could touch the food, no one could bring it to his mouth.

The visitor then went to heaven, where the scene was identical, long tables, fancy tablecloths, beautiful silverware, and bountiful food. And here as well, people could not bend their elbows, yet no one was wailing - because each person was serving his neighbor.

The beggar man

I was passing along the street when a beggar, a decrepit old man, stopped me. Swollen, tearful eyes, blue lips, bristling rags, unclean sores...

Oh how terribly poverty gnawed that unhappy being!

He stretched out to me a red, bloated dirty hand...

He moaned, he bellowed for help.

I began to rummage in all my pockets . . . Neither purse, nor watch, nor even handkerchief did I find . . . I had brought nothing with me.

And the beggar still waited . . . and extended his hands, which swayed and trembled feebly.

Bewildered, confused, I shook that dirty, tremulous hand heartily . . .

"Blame me not, brother; I have nothing, brother."

The beggar man fixed his swollen eyes upon me; his blue lips smiled—and in his turn he pressed my cold fingers.

"Never mind, brother," he mumbled. "Thanks for this also, brother.—This also is an alms, brother."

I understood that I had received an alms from my brother.

(Elbert Hubbard's Scrap Book. Wm. H. Wise & Co., Roycroft Distributors, New York City, 1923, p.9)

128

The two wolves inside you

One evening an old Cherokee told his grandson about a battle that was going on inside him.

He said, "My son, it is between two wolves. One is evil: full of anger, envy, sorrow, regret, greed, arrogance, self pity, guilt, resentment, lies, false pride, superiority and ego. The other is good: filled with joy, peace, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith."

The grandson thought about it a minute, and then asked his grandfather, "Which wolf wins?"

The old Cherokee simply replied, "The one I feed."

Still only a horse

A young man came to Rabbi Israel of Rizhyn, boasting that he drank only water, rolled in the snow, wore nails in his shoes, and allowed himself to be flogged regularly. Rabbi Israel took the young man to the window, and pointed to a horse in the yard:

"He too wears nails in his shoes, rolls in the snow; he drinks only water, and is flogged regularly. Yet he is still only a horse!"

The salt doll

After a long pilgrimage on dry land a doll of salt came to the sea and discovered something she had never seen and could not possibly understand.

She stood on the firm ground, a solid little doll of salt, and saw there was another ground that was mobile, insecure, noisy, strange and unknown.

She asked the sea, "But what are you?"

The sea replied, "I am the sea."

The doll said, "What is the sea?"

To which the sea replied, "It is me."

Then the doll said, "I cannot understand, but I want to; how can I?"

The sea answered, "Touch me."

So the doll shyly put forward a foot and touched the water and she got a strange impression that it was something that began to be knowable. She withdrew her leg, looked and saw that her toes had gone, and she was afraid and said, 'Oh, but where are my toes? What have you done to me?'

And the sea said, "You have given something in order to understand."

The doll went farther and farther into the sea and the water took away small bits of the doll's salt, and at every moment she had a sense of understanding more and more, and yet of not being able to say what the sea was.

As she went deeper, she melted more and more, repeating: "But what is the sea?" At last a wave dissolved the rest of her and the doll said: "It is I!"

She had discovered what the sea was, but not yet what the water was.

(Anthony Bloom: Living Prayer, Libra, London, 1966, pp.105-106)

Lost in the forest

A man was lost in a dense, dark forest. As the daylight faded into the lengthening shadows of dusk and the thickness of night gathered, he became more and more frightened. After three days and nights of this painful feeling of being hopelessly lost, he became desperate.

Finally, on the fourth day of wandering about, at dusk, he saw something he thought was a monster approaching him from afar. He filled his pockets with rocks to throw and prepared a heavy club from a branch with which to defend himself. His heart beat wildly in his breast. The perspiration of fear gathered on his brow as the monster loomed larger and larger as it approached. It was as tall as a man. He crouched behind some bushes. He grabbed for some of the sharpest stones and prepared to attack. As the monster came closer and closer he was frozen with fear.

Then, he realized that the horrible monster was a human being. He threw the stones away, but kept his grip on the club just in case. When the man was all but upon him, he threw the club away too as he threw his arms about the shoulders of the man. It was his own brother!

The man held on to his brother with love and gratitude. "Thank God you came in search of me. Please show me the way out of the forest, please."

One brother looked at the other with tears in his eyes as he answered: "I am lost now too, my brother. But I can show you what paths NOT TO TAKE. Together, we will find the way out."

Dining with a general

One day, an Army General invited the Buddhist Monk I-hsiu (literally: "One Rest") to his military head office for a dinner. I-hsiu was not accustomed to wearing luxurious clothing and so he just put on an old ordinary casual robe to go to the military base.

As he approached the military HQ, two soldiers appeared before him and shouted, "Where does this beggar come from? Identify yourself! You do not have permission to be around here!"

"My name is I-hsiu Dharma Master. I am invited by your General for a supper."

The two soldiers examined the Monk closely and said, "You liar. How come my General invites such a shabby Monk to dinner? He invites the very solemn Venerable I-hsiu to our base for a great ceremony today, not you. Now, get out!"

I-hsiu was unable to convince the soldiers that he was indeed the invited guest, so he returned to the Temple and changed into a very formal solemn ceremonial robe for the dinner. When he returned to the military base, the soldiers observed that this was a great Buddhist Monk, and let him in with honor.

At the dinner, I-hsiu sat in front of the table full of food but, instead of putting the food into his mouth, he picked up the food with his chopsticks and put it into his sleeves.

The General was curious, and whispered to him, "This is very embarrassing. Do you want to take some food back to the Temple? I will order the cook to prepare some take out orders for you."

"No" replied the Monk. "When I came here, I was not allowed into the base by your soldiers until I wore this ceremonial robe. You did not invite me for dinner, you invited my robe. Therefore, my robe is eating the food, not me."

(Available from <http://www.geocities.com/Tokyo/Courtyard/1652/MilitaryDinner.html>)

The ghoul

Once upon a time, in a quiet village surrounded by orchards and olive tree groves lived a young lad called Hasan. Right next to the village was The Mountain.

Early every morning, the men and women would hurry to the fields; the young girls would lazily walk to the water spring to fill the water jugs for the day while the children played in the yard. Life in the village seemed to be one of contentment. But there was one thing that marred the happiness of the villagers. It was a big ugly scary Ghoul that people believed lived high up on top of the Mountain. Everybody was scared of the Ghoul. The villagers would rush to their fields looking behind and around them, sometimes walking on tiptoe. They would shush their children saying, "Don't make so much noise, if you do the Ghoul will be annoyed with all the racket you are making and he will come and attack us." And when the children were naughty or refused to sleep they would threaten them with the Ghoul saying, "If you disobey us and are naughty the Ghoul will surely come and eat you up." The children then would be scared and start behaving.

One day in the olive picking season, Hasan asked his Aunt Um Hamed, "Tell me Aunt, why are people in the village so afraid of the Ghoul?"

Um Hamed sighed and said, "Oh Hasan! How many times have you asked this question?"

The Ghoul is a huge creature covered with thick hair. He has one eye right in the middle of his forehead and long sharp claws and big pointed sharp teeth. You Hasan should especially beware because his favorite food is lads like you. Now stop bothering me with your endless questions and go back to your work."

Hasan was not satisfied with Um Hamed's answer and wanted to know more about the Ghoul so he went home and asked his Father, *Yaha*: "Have you ever seen the Ghoul?"

Hasan's father thought for a minute then cleared his throat and said. "No, Hasan I haven't but I know for a fact that he is very scary and dangerous."

Hasan then turned to his mother and asked her, "What about you *Yumma*, have you ever heard the Ghoul?"

Hasan's mother flinched and said, "No, I haven't heard him But I know for a fact that his roar is as loud as a lion's. For God's sake Hasan Don't you go bothering the Ghoul."

Hasan said to himself, "Well it seems to me that people in the village are afraid of the Ghoul although none has ever heard or seen him. Maybe there is no Ghoul, or maybe there is a Ghoul and he is not as scary as the villagers say he is. I have to find out for myself. I am tired of tiptoeing around the village and of all the shushing up. I want to jump and shout and scream and laugh, and climb the Mountain too. Tomorrow bright and early I will start my journey up the mountain. I will not let anyone stop me."

The next day the villagers got wind of Hasan's journey up the mountain. Some admired him saying, "What a brave strong lad he is. Maybe he will save us from the Ghoul.

"While others said "What a stupid headstrong lad he is. Mark our word he will probably be eaten up by the Ghoul and he will anger the Ghoul who will vent his wrath on us poor villagers."

Very early the next morning Hasan started his journey up the mountain. The villagers watched him from behind closed doors. Hasan was feeling a little scared but he did not want to show it so he started chanting at the top of his voice:

“I am not afraid of the big hairy Ghoul! I am Hasan the brave! Hasan the fearless! I am not afraid! I am not afraid!”

Hasan walked and climbed the mountain until he reached the top. He looked around him carefully but he did not see anything scary. He sighed a sigh of relief and shouted at the top of his voice hoping the villagers would hear him: “I am not afraid of the big hairy Ghoul. I am Hasan the brave. Hasan the fearless . See me jump. Hear me shout. I am not afraid. I am not afraid.”

Suddenly, Hasan heard a sound behind him. He heard the footsteps of a big heavy creature. Quickly he turned around and found himself face to face with the Ghoul.

The Ghoul was just like the villagers described him. He had thick hair with long sharp claws and one eye in the middle of his forehead. Hasan froze from fear. He wished that he had listened to the villagers and never left the safety of his village. As for the Ghoul he came closer and closer and closer then went around Hasan cautiously and suddenly ran off roaring and whimpering.

Hasan sighed a big sigh of relief. He could not believe that the Ghoul the villagers were so terrified of was afraid of such a young lad as himself. Hasan followed the Ghoul to his cave and called out to him. “Ghoul! Ghoul! Where are you?”

The Ghoul answered with a quavering voice. “Go away young lad, go away. I never did you any harm.”

Hasan said in amazement, “But, you are the Ghoul and all the people are afraid of you!”

The Ghoul scratched his head in puzzlement and said “Afraid of me! How bizarre!

People are afraid of me and I am afraid of people.”

Hasan laughed long and loud and then said, “Why do you fear people when you are the Ghoul?”

The Ghoul trembled and said, “People look so scary to me. They have two eyes instead of just one like me. They don’t have thick hair like me and they have such shrill voices. Most scary of all of course is that they like to eat Ghouls.”

Hasan laughed and said, “That is impossible! We do not eat Ghouls. It is you Ghouls who eat people.”

The Ghoul said, “Eat people? Yuck... perish the thought! We Ghouls only eat plants and insects.”

On hearing this Hasan said, “The village people will sure be happy and relieved to hear this.”

The Ghoul looked at Hasan for a long time then he guffawed and said, “Even though you look funny and scary to me but I think you are nice.”

Hasan and the Ghoul laughed out loud and ran off to play.

Ever since that day the Ghoul became the villagers’ best friend.

He protected them from danger and helped them with their daily chores and played with their children.

(By Taghreed A. Najjar, Al-Salwa Publishing House, published 2002, Stand no.5.0 D 953)

A story of two women

A woman went to live in a new town, and as she came to the gate, the gate keeper asked her, "What were the people like in the town you have travelled from?"

She replied, "They were bad tempered, quarrelsome, gossiping and generally unpleasant."

The gate keeper then said, "You will find the people here just as bad so I suggest you go on your way."

A second woman came along, and the gate keeper asked her the same question, to which she replied, "The people in the town I have travelled from were kind and caring. They were brave in times of trouble and they were always willing to share with me and to welcome strangers."

The gate keeper then said, "Come in, for you will find the people here just as welcoming and helpful."



The blind men and the elephant

One day, three blind men met each other and gossiped a long time about many things. Suddenly one of them recalled, "I heard that an elephant is a strange animal. Too bad we're blind and can't see it."

"Ah, yes, truly too bad we don't have the good fortune to see the strange animal," another one sighed.

The third one, quite annoyed, joined in and said, "See? Forget it! Just to feel it would be great."

"Well, that's true. If only there were some way of touching the elephant, we'd all be able to know," they all agreed.

It so happened that a merchant with a herd of elephants was passing, and overheard their conversation. "You fellows, do you really want to feel an elephant? Then follow me, I will show you," he said.

The merchant asked them to sit on the ground then he led the first blind man to feel the elephant. With outstretched hand, he touched first the left foreleg and then the right. After that he felt the two legs from the top to the bottom, and with a beaming face, turned to say, "So, the strange animal is just like that." Then he slowly returned to the group.

Thereupon the second blind man was led to the rear of the elephant. He touched the tail which wagged a few times, and he exclaimed with satisfaction, "Ha! Truly a strange animal! Truly odd! I know now. I know." He hurriedly stepped aside.

The third blind man's turn came, and he touched the elephant's trunk which moved back and forth turning and twisting and he thought, "That's it! I've learned."

The three blind men thanked the merchant and went their way. Each one was secretly excited over the experience and had a lot to say.

"Let's sit down and have a discussion about this strange animal," the second blind man said, breaking the silence.

"A very good idea. Very good," the other two agreed. Without waiting for anyone to be properly seated, the second one blurted out, "This strange animal is like our straw fans swinging back and forth to give us a breeze. However, it's not so big or well made. The main portion is rather wispy."

"No, no!" the first blind man shouted in disagreement. "This strange animal resembles two big trees without any branches."

"You're both wrong," the third man replied. "This strange animal is similar to a snake; it's long and round, and very strong."

How they argued! Each one insisted that he alone was correct. Of course, there was no conclusion for not one had thoroughly examined the whole elephant. How can anyone describe the whole until he has learned the total of the parts?

(From: Kuo, Louise and Kuo, Yuan-Hsi (1976), "Chinese Folk Tales," Celestial Arts: 231 Adrian Road, Millbrae, CA 94030, pp. 83-85)

Love your neighbour as yourself

The Jewish Hassidic tradition tells a story of the Rabbi who claimed that he learnt the real meaning of loving one's neighbour as oneself from two peasants (Leviticus 19:18 "You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself").

One said to the other: Ivan, do you love me?

Ivan said: Vladimir, of course I love you.

Vladimir said: Ivan, do you know what causes me pain?

Ivan said: Vladimir, how can I know what causes you pain?

Vladimir said to Ivan: Ivan, if you do not know what causes me pain – how can you truly love me?

If we really claim that we care for the parties involved in conflict, then it is our duty, our solemn duty, to seek to understand what gives the other pain.

The fox and the stork

A selfish fox once invited a stork to dinner at his home in a hollow tree. That evening, the stork flew to the fox's home and knocked on the door with her long beak. The fox opened the door and said, "Please come in and share my food."

The stork was invited to sit down at the table. She was very hungry and the food smelled delicious! The fox served soup in shallow bowls and he licked up all his soup very quickly. However, the stork could not have any of it as the bowl was too shallow for her long beak. The poor stork just smiled politely and stayed hungry.

The selfish fox asked, "Stork, why haven't you taken your soup? Don't you like it?"

The stork replied, "It was very kind of you to invite me for dinner. Tomorrow evening, please join me for dinner at my home."

The next day, when the fox arrived at the stork's home, he saw that they were also having soup for dinner. This time the soup was served in tall jugs. The stork drank the soup easily but the fox could not reach inside the tall jug. This time it was his turn to go hungry.

The neighbour

Sayyed Jawad Ameli, a great Mujtahid, was having his dinner when someone knocked at his door. It was a servant from his master, Ayatullah Sayyed Mehdi Bahrul Uloom, who said:

“Your master has sent for you to come immediately. He has just sat down for his dinner but refuses to eat until he sees you.”

There was no time to lose. Sayyed Jawad Ameli left his dinner and rushed to Ayatullah Bahrul Uloom’s residence. As he entered, the master looked disapprovingly at him and said:

“Sayyed Jawad! You have no fear of Allah! Don’t you feel ashamed in front of Allah?”

This came as a shock to him, as he could not remember doing anything to incur the wrath of his master.

He said: “My master may guide me where I have failed.”

Ayatullah Bahrul Uloom replied: “It is now a week that your neighbour and his family are without wheat and rice. He was trying to buy some dates from a shop on credit but the shopkeeper refused to grant him any more credit. He returned home empty-handed and the family is without a morsel of food.”

Sayed Jawad was taken by surprise. “By Allah,” he said, “I have no knowledge about this.”

“That is why I am displeased all the more. How can you be unaware of your own neighbour? Seven days of difficulties have passed and you tell me you do not know about it. Well, If you had known and ignored him despite your knowledge, then you would not even be a Muslim,” Ayatullah Uloom added.

Then he instructed him to take all the dishes of food before him to his neighbour.

“Sit with him to eat, so that he does not feel ashamed. And take this sum for his future ration. Place it under his pillow or carpet so that he is not humiliated, and inform me when this work is completed, for not until then shall I eat. That man is not from me who sleeps contentedly while his neighbour sleeps hungry.”

Holy Prophet Muhammad (Peace be upon him)

(Available from <http://www.ezsoftech.com/stories/mis40.asp>)

Starfish

Once upon a time, there was a wise man who used to go to the ocean to do his writing. He had a habit of walking on the beach before he began his work. One day, as he was walking along the shore, he looked down the beach and saw a human figure moving like a dancer. He smiled to himself at the thought of someone who would dance to the day, and so, he walked faster to catch up.

As he got closer, he saw that it was a young man and the young man wasn't dancing, but instead he was reaching down to the shore, picking up something and very gently throwing it into the ocean.

As he got closer, he called out, "Good morning! What are you doing?"

The young man paused, looked up and replied,

"Throwing starfish into the ocean."

"I guess I should have asked, Why are you throwing starfish into the ocean?"

"The sun is up and the tide is going out. And if I don't throw them in they'll die."

"But young man, don't you realize that there are miles and miles of beach and starfish all along it. You can't possibly make a difference!"

The young man listened politely. Then bent down, picked up another starfish and threw it into the sea, past the breaking waves.

"It made a difference for that one!"

His response surprised the man. He was upset. He didn't know how to reply. So instead, he turned away and walked back to the cottage to begin his writings.

All day long as he wrote, the image of the young man haunted him. He tried to ignore it, but the vision persisted. Finally, late in the afternoon he realized that he the scientist, he the poet, had missed out on the essential nature of the young man's actions. Because he realized that what the young man was doing was choosing not to be an observer in the universe and make a difference. He was embarrassed.

That night he went to bed troubled. When the morning came he awoke knowing that he had to do something. So he got up, put on his clothes, went to the beach and found the young man. And with him he spent the rest of the morning throwing starfish into the ocean.

(Adapted from The Star Thrower by Loren Eiseley 1907–1977)

Case Studies

Educators and facilitators can use case studies based on real-life situations and people to provide material for discussions on ethical issues and situations that affect the dignity of people and human rights. Well written case studies can take children and young people into another world that is presented from the subject's point of view. Case studies may also present familiar issues, which can help the participants reflect on their own situations but without personalising them.

Through case studies, children and young people can analyse a situation that may either be somewhat familiar or totally alien to them. Case studies can be an important tool in developing empathy, since information is presented from the subject's point of view rather than just as a 'news report'. Thinking about the case study and the options presented can help build a strong identification with the subject.

The use of case studies encourages critical thinking and analytical skills and develops children's and young people's capacity to pose questions and discuss alternatives. Case studies also help children and youth examine their own attitudes and behaviour through the lives of others.

Case studies do not necessarily require a solution; they describe a situation which may already have an 'end' or conclusion. They are usually taken from real-life.

If you use a case study on violence against children, you could use the material developed in relation to the World Report on Violence against Children.¹

¹ The United Nations Secretary General's Study on Violence Against Children. <http://www.violencestudy.org/r236>

Case study 1 – Chris’s bad morning

It was Monday morning and Chris didn’t want to get up and go to school. The bed was warm and comfortable and it was cold outside. Also, he knew he hadn’t finished all his homework and it had to be handed in that day. He opened his eyes slowly and noticed his dog, Prowler, lying on the floor chewing his brand new sneaker.

“Prowler, get out of here!” he yelled angrily, leaping out of bed. Prowler ran off and hid in a corner.

Since he was now up he slowly dressed, brushed his teeth, and went downstairs. He was doubly angry because one of his new sneakers was ruined, plus he had to go to school today. “Why couldn’t it still be the weekend?” he thought.

Chris ate breakfast, got his book bag, and went to the bus stop. The kids were playing kickball. As he bent over to put his bag down, the ball flew over and popped him in the head. “Ouch!” he yelled, “Who did that?” It was Shawn who guiltily shouted out, “I didn’t mean it, really,” as the other kids laughed. Chris exploded.

“Oh yes you did, you dummy. See if you like the way it feels!” And with that, he lifted the ball and threw it back at Shawn, hitting him in the stomach.

Shawn yelled out, “Hey, that’s not fair. The ball hit you by accident, but you did that on purpose. You’re mean.

This time Shawn threw the ball hard at Chris’s leg. Chris run over to Shawn and gave him a shove. If other friends hadn’t intervened, it could have turned into a full-on fight with one of them getting hurt.

- > What do you think explains Chris’ reaction to being hit with the ball?
- > Could Chris have reacted in a different way?
- > How could the situation have been avoided?
- > What should Chris do later that day when he has calmed down?

Case study 2 – Loner or outcast?

George is an 8th grade student at your school. You like him as he is always friendly and says 'hi'. This friendliness makes him very popular with almost everyone and he is considered to have good leadership skills.

However, you have realised that George seems to have problems with one of his class mates, Siffan. Siffan is from Jordan and his father has brought his family to your city while he fulfils a temporary job.

Siffan is always alone and he doesn't seem to like studying with the other class mates. George seems to think Siffan doesn't want to make school friends and that he considers himself better than others in his class.

It is true Siffan has been very mean to George several times, which has also led him to make negative comments about Siffan, often relating to his skin colour and cultural behaviour.

There are not many kids from Arab countries in your school and some kids make fun of all of them. Of course, this has also happened to Siffan many times.

Last week, Siffan's father had to go to Amman, Jordan, for a business meeting. While there, he was killed by a bomb in one of the hotels. This situation is now known throughout the school and teachers have given their condolences to Siffan and his family.

Siffan has returned to school but none of his classmates have spoken to him. Since he seems to have no friends at school, he is alone with his grief.

- > How do you think Siffan feels?
- > How do you feel about Siffan's situation?
- > What do you think George should do?
- > What would you do if you were George?
- > What is George's role as a classmate of Siffan's and as a leader in the school?
- > Do you think Siffan needs to talk to someone?
- > What do you think Siffan would have done if he was in George's shoes?
- > What do you think the teachers and school should do to help Siffan?

Case study 3 – Ana’s story

“I used to live in Alto Baudó in Colombia until events in my town led me to flee and find refuge in Esmeraldas, Ecuador. My name is Ana.

“Our region has been plagued by an armed guerrilla group for some years. Some years they left us alone, other times they carried out a few raids on the houses of those they considered had betrayed them.

One day, they called all the people of the town to a meeting. They accused my brother Andres of collaborating with the other side, the paramilitaries. They didn’t let him explain but shot him in the head, there in the square in front of everyone. He had a young wife and three children.

As his sister, I also fell under suspicion but was told to leave town or they would kill my children as well. Without much time to pack my clothes, I left with my six young children, my sister-in-law and her three children.

I am 49 years old and I have eight children. One studied in Quibdó but he joined the guerrilla groups, the same group that threatened me and killed Andres. One of my daughters works with the paramilitary. Can you imagine what it would be like if they ever meet?

Life in Esmeraldas has not been easy for my six young children and myself. I sell fruits and earn just enough to pay the rent of a small room where I live with my children. Carlos, one of my sons, works at the post office, although he has not received any money for the last three months. Jorge, who is 16 years old, was put in jail last week because he was accused of stealing a watch. We didn’t have money to eat.

My other children haven’t been able to get jobs and I can’t afford to send them to school. Sometimes our neighbours call us drug dealers, guerrilla members and they treat us like criminals. However, even this life is better than going back to Colombia and the war. I don’t think the problems there will ever be solved. As long as the armed groups are in the area, I can never return to my town.

We have found a refuge of sorts in Esmeraldas. But how are we going to live? What options do I have? I am worried about my younger children. They can’t go to school since I can’t afford to pay the school’s fees. What are they going to do the whole day? I am afraid they will drift into gangs and trouble and end up in jail or on the streets. Life is just misery.

- > What do you feel for Ana?
- > What could she do to make life better for herself and her children?
- > Who could she turn to get help?
- > What would you do if you were in a situation like Ana’s?
- > Are there any people like Ana in your town?
- > Could you help them at all, in any way?

Case study 4 – Maria's story

Maria, now aged 16 years has a violent stepfather. Before he hit Maria she had heard him hitting her mother. When she was eight years old, he asked her what time it was and she made the error of getting it wrong.

Maria said: "He hit me so hard that I fell down and hit my head on the sofa. He then began to kick me. I was so scared that I wet myself."

The violence continued, but Maria did not feel she could tell anyone. "I did not want to talk to anyone at school or tell my mother, because she had so many other problems to worry about. I was so scared of telling anyone what was happening to me, just in case it got back to my stepfather and he took it out on me and my mother."

The violence affected all aspects of Maria's life and her schooling began to suffer.

"I missed out on three years of education because I was worried about leaving my mum alone with him. It also affected my self-esteem and I allowed the other kids at school to bully me and walk all over me. I did not want to talk to anyone at school or tell my mother, because she had so many other problems to worry about."

Eventually the school became concerned and when Maria reached year 9, aged 13, they arranged for a counsellor. At first Maria felt she could not really talk to her counsellor, but eventually opened up to her.

"I did not trust her at first, but after a year, I told her everything that was happening to me.

"She became more like a best friend and felt I could tell her everything and no-one else found out the things I was telling her."

But although she was still seeing her counsellor, Maria took an overdose of drugs and was hospitalised for a week. She said: "I had given up on life and felt there was no reason to go on."

Maria was referred to another counsellor, and also received treatment from a psychiatrist and doctor to aid her recovery.

Maria said: "The counselling and support from the psychiatrist and doctor really helped me. Also, reading books and magazines I realised that I was not the only one going through this problem. The thought that I was not alone in dealing with this was a great source of comfort."

- > What would you have done in Maria's situation?
- > How do you think her life will be affected by what has happened to her?
- > How can children be protected from violence in the home?
- > What is the legal situation in your country for children living in violent environments, including their home?
- > How and by whom should children be protected from violence in the home?
- > Do you have friends in your class who suffer from violence and abuse at home?
- > What can you do to help them and provide peer support?
- > Do you think girls are more exposed than boys to violence? Why?
- > Do you have cases of bullying at school? How can you stop this?

Moral Dilemmas

A moral dilemma describes a situation that needs to be solved. If a problem is a dilemma, it means that there is a choice of solutions that all appear undesirable, either in the short run or over the long term. Solving a dilemma can often involve difficult ethical questions.

Here are some guidelines for constructing your own moral dilemmas:

- > Make sure the dilemma involves a situation where the participants have to make their own decisions. Remember the importance of letting the young people choose.
- > Describe a situation which provides opportunities to bypass rules
- > Present a situation where the participants have to question what is right and wrong.
- > Lead them to a point where the best solution appears to be that which benefits them but also affects others

Moral dilemma 1 – Saving a life

Two men are travelling in the desert. They have only one bottle of water between them. If they share it, they will both die. If one drinks the water, he will survive, but his companion will not.

What are they to do? One view holds that they should share their water, so that neither will witness the death of his fellow. Another view argues that the owner of the bottle, who had the foresight to bring it, should drink the water.

We have two contradictory interpretations. How are we to consider the divergent views? Whose life takes precedence? What if one traveller is a child and the other an adult? What if the travellers are a man and a woman? How do we measure the value of life?

Moral dilemma 2 – Basketball game

Inter-Schools Basketball Olympics are about to start in your city. Your school team won the Olympics last year and was awarded with a gold medal for fair play.

This year, there are more school teams. Your two best players are no longer in your school and you need two new people to replace them. Your coach will be out of the city for three weeks and has given you the responsibility of selecting two new players, based on your own criteria as a team. However, he has made recommendations: make sure the selected players agree with and understand the rules of the team before they are accepted, and make sure you select the best ones.

You have opened the selection process and only three people have shown an interest in signing up. You do not have time to start a new process so you have to select from these three.

The three applicants are:

Christian: 14 years old.

No experience playing basketball. Would like to learn.

Available for training: every afternoon.

Hiran: 16 years old.

Two years' experience. He was part of the second best school team in last year's Olympics but was expelled from the team because of unfair play. Some people think that since he was expelled he has started to use drugs.

Available for training: 4 days per week.

Andres: 15 years old.

One year's experience.

Available for training: three days per week.

When the team ran the interviews, they explained the rules of the team:

- > Members of the team are between 15 and 18 years old
- > There are three three-hour training sessions per week
- > Every Saturday, the team receives leadership training. These sessions are mandatory for all players
- > Members must attend Team Building Camps during the first weekend of every second month
- > Excuses are accepted only in case of sickness or family problems

Christian said he will turn 15 in three months and that he can't attend training on Friday afternoons because of he has meetings planned with a student school committee.

Hiran was fine with all rules.

Andres explained he would not be able to attend weekend programmes due to religious restrictions. He is Jewish and Sabbath is a day for God.

- > Who do you select to become part of your team?
- > Are the rules of the team sufficient to be able to make a decision?
- > Nor Christian either Andres can abide by all the rules of the team, how do you reconcile your decision with the requirements made by your coach: “make sure they agree with and understand the rules of the team”?
- > If you decided not to accept Hiran, what would be the reason? Can his expulsion from his former team be a reason for not letting him join yours? Can gossips about drug consumption be a reason for not accepting him?
- > If you decided not to accept Andres, what would be the reason?

Moral dilemma 3 – Protecting a lie

Judy is 12 years old. Her mother promised her that she could go to a special rock concert coming to their town if she saved up enough money from baby-sitting and lunch money to buy a ticket. She managed to save up \$20, more than enough for the ticket, which costs \$15. However, Judy's mother then changed her mind and told her that she had to spend the money on books for school.

Judy was disappointed and decided to go to the concert anyway. She bought a ticket and told her mother that she had only been able to save five dollars. That Saturday, she went to the concert and told her mother that she was spending the day with a friend. A week passed without her mother finding out.

Judy then told her older sister, Louise, that she had gone to the concert and had lied to her mother about it. Louise wonders whether to tell their mother what Judy did.

1. Should Louise, the older sister, tell their mother that Judy lied about the money and concert – or should she keep quiet? On what grounds should she make her decision?
2. Who does Louise have the strongest loyalty to, her mother or her sister? Why?
3. Is the fact that Judy earned the money herself important in this situation? Why?
4. The mother promised Judy she could go to the concert if she earned the money. Is the fact that the mother went back on her promise an important consideration? Why?
5. In general, should a promise be kept? Why?
6. Does it make a difference whether the person who is promised something is close to you or a relative stranger?
7. What is the most responsible thing for Louise to do in this situation?

Adapted from Moral Reasoning by Victor Grassian, Prentice Hall, 1981.

Moral dilemma 4 – The price of a life

In Europe, a woman was suffering from cancer and clinging onto life. One drug might save her, a form of radium that a pharmacist in the same town had recently discovered. The pharmacist was charging \$2,000 for the medicine, ten times more than the drug's production cost.

The sick woman's husband, Heinz, visited friends and family to borrow the money, but he could only accumulate about \$1,000. He told the pharmacist that his wife was dying and asked him for a discount or for temporary credit. The pharmacist said no.

The husband got desperate and broke into the man's store to steal the drug for his wife.

- > Was the druggist right to refuse Heinz? Why?
- > Was the husband right to have broken into the store? Why?
- > Did the husband have any other courses of action open to him?
- > What would you do if you were in the husband's situation?

Taken from Kohlberg, Lawrence. Collected Papers on Moral Development and Moral Education. Cambridge: Moral Education and Research Foundation, Harvard University Education Foundation, 1973.

Moral dilemma 5 – Life-boat

In 1842, a ship struck an iceberg and more than 30 survivors were crowded in a lifeboat intended to hold seven.

As a storm threatened, it became obvious that the lifeboat would have to be lightened if anyone was to survive. The captain reasoned that the right thing to do was to force some individuals to go overboard and drown. Such an action, he reasoned, was not unjust to those thrown overboard, for they would have drowned anyway. If he did nothing, however, he would be responsible for the deaths of those whom he could have saved.

Some people opposed the captain's decision. They claimed that if nothing were done and everyone died as a result, no one would be responsible for these deaths. On the other hand, if the captain attempted to save some lives, he would do so only by killing others and their deaths would therefore be his responsibility.

The captain rejected this reasoning. Since the only possibility for rescue required great efforts of rowing, the captain decided that the weakest would have to be sacrificed. In this situation, it would be absurd, he thought, to decide by drawing lots who should be thrown overboard. He subsequently forced the weakest overboard.

As it turned out, after days of hard rowing, the survivors were rescued and the captain was tried for his action.

- > If you had been in the boat, what arguments might you have used: if
 - a) you were likely to be forced overboard; or
 - b) you were one of the stronger ones who would stay?
- > If you were on the jury of the captain's trial, what would you have decided about the guilt?
- > What 'punishment', if any, do you think the captain should receive?
- > What would you have done if you were in the captain's position?

Adapted from Moral Reasoning by Victor Grassian, Prentice Hall, 1981.

Moral dilemma 6 – Cheating

Sona is having problems studying chemistry and she has not had good results in past tests.

However, Sona studies hard for her final test and feels confident she will do well. The test is very long but Sona answers almost all questions and feels she is doing well so far. However, there is one question which she cannot answer. This question is worth 25% of the mark. The time is running out.

The person next to Sona has finished his test and she has the opportunity to copy the answer of the question she is missing. The professor is distracted answering questions from another student and Sona knows she can copy the answer very quickly.

If Sona gets the answer to this last question, she will pass the exam and also the subject. If she doesn't answer this last question, she will fail and have to repeat the subject during the next semester.

- > What do you think Sona will do?
- > What would you do if you were in Sona's position?
- > Suppose you cheated. If the teacher asked you the next day whether or not you cheated, would you confess or make something up?
- > If one person cheats in a class, do you think anyone else is affected? Why and how? Why not?

Movies and Videos

Movies and videos can help participants enter another world and learn about other's lives and situations. Depending on the skill of the film-maker, the participants may also come to consider different points of view, motivation for action, and the complexity of the situations we face.

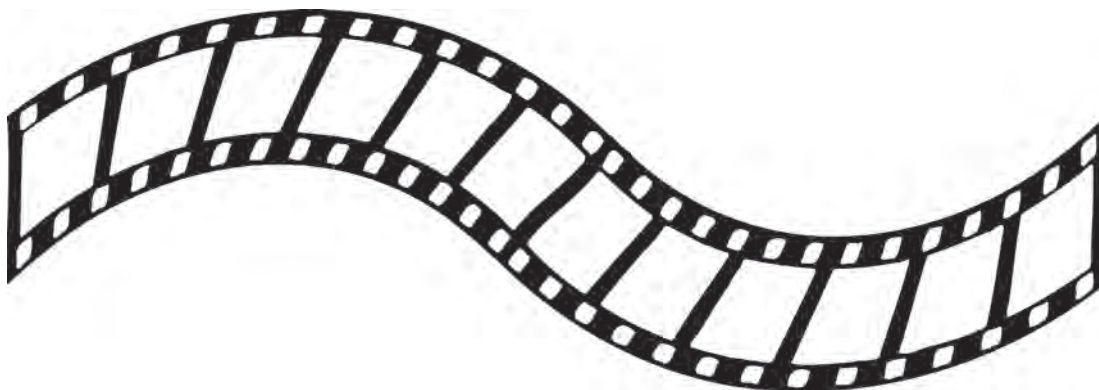
Educators and facilitators can connect easily with children and young people by using movies or documentaries that present current social issues. Watching a movie encourages participants to raise questions about reality in different parts of the world, be exposed to issues of human rights and learn about non-violent alternatives to conflict.

Movies are part of the popular culture and play an important part in youth entertainment; therefore, they can bring children and young people closer to a theme in an interesting and inspiring manner. A movie discussion can help participants express their fears, thoughts, feelings and understanding of situations. An additional aspect is to discuss the role media plays in a consumerist culture.

The following list of movies has been selected to help facilitators and teachers use movies related to human rights, peace education, intercultural and interfaith learning. They are rated according to the Motion Pictures Association (MPA), which takes into consideration theme, language, violence, nudity, sex and drug use among other content areas to make a decision about the rating. This rating is usually made by parents and it can be a good way to decide the appropriateness of the movie for the group age you are working with. Some movies are not rated by MPA; in these cases, the discretion of the facilitator is needed to whether use the movie or not.

The movies are rated in the following way:

- G General Audience, all ages admitted.
- PG Parental Guidance Suggested, some material may not be suitable for children.
- PG-13 Parents Strongly Cautioned, some material may be inappropriate for children under 13.
- R Restricted, under 17 requires accompanying parents or adult guardian.
- NC-17 No one 17 and under admitted.



Name	Director	Rating	Short description
<i>Au revoir, les enfants</i>	Louis Malle	PG	Set in WWII, in a rural Catholic boarding school in France, about two boys, one of them Jewish hidden from the Nazis by the friars who run the school. This film is based on Malle's personal experiences.
<i>The Believer</i>	Henry Bean		An exploration of a New York Jewish student's private journey to understand the meaning of Judaism in his life. It examines themes of religion and family. It is a psychological examination into the forces of intolerance, both on the individual and society as a whole.
<i>Blood Diamond</i>	Edward Zwick	R – Strong violence and language	During the civil war and chaos of Sierra Leone in the 1990s, two Africans: Danny Archer, an ex mercenary from Zimbabwe – and Solomon Vandy, a Mende fisherman, set out on a quest to recover a rare pink diamond that Solomon has found and hidden. Assisted by American journalist, Maddy Bowen, the two men embark on a perilous journey that could save Solomon's family and offer Archer redemption.
<i>Central Station</i>	Walter Salles	R – Strong language	Dora, a former school teacher, is a bitter old woman working at the Rio de Janeiro's Central Train Station, writing letters for illiterate customers. Josué, a 9-year-old boy, has never met his father but his mother writes to him through Dora. Dora takes Josué to find his father on a journey that changes both their lives.
<i>Cry Freedom</i>	Richard Attenborough	PG	Set in South Africa during apartheid it is the story of Donald Woods, chief editor at the liberal newspaper Daily Dispatch in South Africa, and the activist Steve Biko. When Steve Biko dies in police custody, Woods writes a book about him and the only way to get it published is, for Woods and his family, to illegally escape the country.
<i>Dead Poets' Society</i>	Peter Weir	PG	A story of individuals finding the courage to choose their own path. Professor Keating, a new English teacher, inspires boys at a prestigious American prep school to go against the status quo. Each, in their own way, does this, and they are changed for life.
<i>Gandhi</i>	Richard Attenborough	G	Gandhi's life was one of activism for human rights and political and religious tolerance. A biopic of an extraordinary man who fought non-violently for peaceful coexistence and democracy.

Name	Director	Rating	Short description
<i>Hotel Rwanda</i>	Terry George	PG-13 – Violence, disturbing images and brief strong language	In Rwanda in 1994, acts of genocide took place on a scale not known since the holocaust. In only three months, one million people were brutally murdered. Inspired by his love for his family, an ordinary man saves the lives of over a thousand helpless refugees, by granting them shelter in the hotel he manages.
<i>In the Name of God</i>	Anand Patwardhan	G	Since gaining independence in 1947, India has been a secular state. The greatest danger to the nation's extremely strained social fabric comes today from Hindu fundamentalists, who are appealing to the 83% Hindu majority to redefine India as a Hindu nation.
<i>The Kite Runner</i>	Marc Forster		The plot of the movie follows that of the novel by Khaled Hosseini. It tells the story of Amir, who is haunted by the guilt of betraying his childhood friend Hassan, the son of his father's servant. He returns to Afghanistan and hopes to find forgiveness for choices he made when he was young. However, the Afghanistan he returns to is now controlled by the Taliban.
<i>Kolya</i>	Jan Sverák	PG-13 – Some type of sensuality	Franta Louka, a concert cellist in Soviet-occupied Czechoslovakia, has lost his place in the state orchestra. He has run up a large debt, and when his friend, suggests he marry a Russian woman so that she can get her Czech papers, he reluctantly agrees. She takes advantage of the situation to emigrate to her lover in West Germany leaving her five-year-old son with his grandmother. When the grandmother dies, Kolya comes to live with his stepfather - Louka.
<i>Kundun</i>	Martin Scorsese	PG-13 – Some violent images	A biopic of the Dalai Lama. While still a small boy in a remote region of Tibet, monks determined that he is the 14th reincarnation of the Buddha of Compassion. As WW2 ended he was forced to deal with Chinese Communist aggression against Tibet. Protests were ignored as Mao maintained a military stranglehold on Tibet, eventually forcing the Dalai Lama to flee to Dharmasala, India.

Name	Director	Rating	Short description
<i>Life is Beautiful</i>	Roberto Benigni	PG-13 – Holocaust-related thematic elements	Jewish man and poet, Guido Orefice, his wife and son, live happily until the Germans arrest them and take them to a concentration camp. Protecting his son, Giosué, from the vile truth, Guido tells him that they are just on a big holiday, and he turns the camp into a big game claiming that they must win 1000 points to win a real tank and leave. A controversial film, seen by some as blasphemous for 'joking' about the holocaust, by others as being about the indomitability of the human spirit.
<i>Lions for Lambs</i>	Robert Redford	R – Some war violence and language	Inspired by their professor, Dr Malley, two students decide to join the battle in Afghanistan. Their fight for survival in the field becomes the string that binds together two disparate stories. In California, Malley attempts to reach a privileged but disaffected student, while, in Washington D.C. presidential hopeful, Senator Jasper Irving, is about to give a bombshell story to a probing TV journalist that may affect the boy's fates. The three stories are woven together, revealing how each of these Americans has a profound impact on each other--and the world.
<i>Malcom X</i>	Spike Lee		Biography of Malcolm X, the famous African American leader. Born Malcolm Little, his minister father was killed by the Ku Klux Klan. He became a gangster, and while in jail discovered the Nation of Islam writings of Elijah Muhammad. On release from jail he preached the teachings but on a pilgrimage to the city of Mecca converted to the original Islamic religion and became a Sunni Muslim. He changed his name to El-Hajj Malik Al-Shabazz and stopped his anti-white teachings. He was eventually assassinated and died as a Muslim martyr.
<i>Mother Teresa: In the name of God's poor</i>	Kevin Connor	G	This is the true story of Mother Teresa, beginning in Calcutta, India, where she faces adversity from every direction and where she lays the foundation for her crusade to help the poorest of God's poor.

Name	Director	Rating	Short description
<i>The Motorcycle Diaries</i> (<i>Diarios de Motocicleta</i>)	Walter Salles	R – Language	The Motorcycle Diaries is an adaptation of a journal written by Ernesto ‘Che’ Guevara de la Serna when he was 23 years old. The movie is about his travels through South America with his friend Alberto Granado on a 1939 Norton 500 motorcycle. Born into an upper middle class family, this was Guevara’s first expedition around Latin America. He witnesses the role and life of the indigenous peasantry including mine workers and persecuted communists fleeing their homes. This leads to Che’s declaration of his willingness to fight and die for the cause of the proletariat in Latin America.
<i>Pay it Forward</i>	Mimi Leder	PG-13 – Mature thematic elements including substance abuse, recovery, some sexual situations, language and brief violence	Young Trevor McKinney is caught up by an intriguing assignment from his new social studies teacher, Mr. Simonet. The assignment: think of something to change the world and put it into action. Trevor conjures the notion of paying a favour not back, but forward--repaying good deeds not with payback, but with new good deeds done to three new people.
<i>Pelle Conqueror</i>	Bille August		The end of the 19th century. A boat filled with Swedish emigrants comes to the Danish island of Bornholm. Among them are Lasse and his son Pelle. They find employment at a large farm, but are treated as the lowest form of life. Pelle starts to speak Danish but is still harassed as a foreigner, but neither of them wants to give up their dream of finding a better life than the life they left in Sweden.
<i>Schindler’s List</i>	Steven Spielberg 1993	R – Language, some sexuality and actuality violence	Schindler’s List tells the story of Oskar Schindler, a German businessman who saved the lives of over one thousand Polish Jews during the Holocaust. It was based on the book Schindler’s Ark by Thomas Keneally.

Name	Director	Rating	Short description
<i>The Sea Inside</i>	Alejandro Amenábar		Life story of Spaniard Ramón Sampedro, who fought a 30-year campaign to win the right to end his life with dignity. Film explores Ramón's relationships with two women: Julia, a lawyer who supports his cause, and Rosa, a local woman who wants to convince him that life is worth living. Through the gift of his love, these two women are inspired to accomplish things they never previously thought possible. Despite his wish to die, Ramón taught everyone he encountered the meaning, value and preciousness of life.
<i>Silent Waters</i>	Sabiha Sumar		The film shows the impact of life in a Pakistan in 1979 under President General Zia-ul-Haq's martial law. It focuses on the lives of Ayesha, a widow whose life centres around her son Saleem, a gentle, dreamy 18-year-old, in love with Zubeida. Saleem becomes intensely involved with a group of Islamic fundamentalists and leaves Zubeida. Events escalate when Sikh pilgrims from India pour into the village, one of whom starts to look for his sister who was abducted in 1947. This awakens heart-rending memories.
<i>Veer-Zaara</i>	Yash Chopra		An aspiring young female lawyer, Saamiya Siddiqui, is assigned to look into the human rights of prisoners in Pakistan. One of the cases is Rajesh Rathore an alleged spy for the Indian army who was caught red-handed spying, and sentenced to life imprisonment. Saamiya finds that he is not a spy but a Sikh man who loves an Islamic woman. He was caught in a web of deceit and betrayal and made to sign a "confession" that has had him in prison for 22 years. Saamiya sets out to prove that Veer has been wrongly jailed, but her peers do not approve of a woman doing a 'man's job'.

Name	Director	Rating	Short description
<i>Whale Rider</i>	Niki Caro		On east coast New Zealand, the Whangara people believe their presence dates back a thousand years to an ancestor, Paikea, who escaped death when his canoe capsized by riding to shore on the back of a whale. From then on, Whangara chiefs, always the first-born male, have been considered Paikea's direct descendants. Pai, an 11-year-old girl, believes she is destined to be the new chief but her grandfather Koro is bound by tradition to pick a male leader. Pai loves Koro more than anyone in the world, but she must fight him and a thousand years of tradition to fulfil her destiny.
<i>Yentl</i>	Barbara Streisand	PG	Yentl, a young Jewish woman, disguised herself as a boy to get admission to a Yeshiva, to study the Torah, Talmud, etc. Dramatization of "Yentl, the Yeshiva Boy," by Isaac Bashevis Singer (1902-1991).

Songs

Using music in educational programmes stimulates children's concentration and creativity. It helps children relax and lowers stress levels that inhibit their learning. Listening to certain types of music can trigger the release of endorphins, producing a tranquil state that leads to faster learning.

Through music children can express their feelings, recover memories and thoughts, and can experience sensations of freedom, tranquillity and pleasure. It can help enhance non-verbal communication channels and promote unity with people they haven't met before. Teachers and facilitators can use songs as a non-violent alternative to protest against injustices and violence.

Listening to a song can lead to discussions about issues that are important for children and young people today. It can help preparing the space for listening, dialogue, sharing and for a respectful interaction among participants.

The following list of songs can be used in your intercultural and interfaith learning programme to motivate participants to learn about others' beliefs, about other cultures and other faiths. These songs can also serve as starting point for discussing problems the world faces today, feelings and lack of understanding among people. You can teach your participants the songs and maybe translate them into your local language.



Name	Singer	Album	Country
Al-dameer El-Arabi. (The Arabic Consciousness)	Arab singers	Single, 2008	Arab countries
A Daniel, un chico de la guerra	Alberto Cortez	Entre Líneas, 1985	Argentina
Color Esperanza	Diego Torres	Un Mundo Diferente, 2002	Argentina
Shosholoza	Helmut Lotti	Out of Africa, 2004	Belgium
Canço sense nom	Lluís Llach	L'estaca.,1973	Brazil
Breaking the Silence	Loreena Mckennit	Parallel dreams, 1989	Canada
Gracias a la Vida	Mercedes Ossa	Las Últimas Composiciones, 1966	Chile
Sobreviviendo	Victor Heredia	Solo quiero la vida,1984	Chile
Solo le pido a Dios	Leon Gieco	El Encuentro	Chile
Fijate Bien	Juanes	Fijate Bien, 2000	Colombia
Clandestino	Manu Chao	Clandestino, 2000	France
Je crois que ça va pas être possible	Zebda	Essence ordinaire, Barday, 1998	France
Million Voices	Wyclef Jean	Hotel Rwanda: Music from the film, 2004	Haiti
Sunday Bloody Sunday	U2	War, 1983	Ireland
War Child	The Cranberries	To the Faithful Departed, 1996	Ireland
Shalom Shalom	Noa	Noa Gold	Israel
Shir Lashalom (Song for Peace)	Miri Aloni	Golden Hits Of The Nahal.	Israel
Buffalo Soldier	Bob Marley	One Love: The Very Best of Bob Marley, 2001	Jamaica
Hana (Flower)	Kina Shokichi	The Best Of Shokichi Kina & Champloose	Japan
Jawaz al-Safr Passport	Marcel Khalifa	Promises of the Storm,1999	Lebanon
Khoufi Aa Wladi (My Fear For My Children)	Julia Boutros	Ta'awdna Alaik, 2006	Lebanon

Name	Composer	Album	Country
Folon	Salif Keita	The Past, 1995	Mali
Me voy a convertir en un ave	Maná	Sueños Líquidos, 1997	Mexico
Unknown Soldier	Fela Kuti	Unknown Soldier	Nigeria
Junoon	No More	Best of Junoon	Pakistan
Desapariciones	Ruben Blades	Buscando América, 1984	Panama
Mama Africa	Akon	Konvicted, 2007	Senegal
Lokayak Nasannata	Sunil Edirisinghe	Mage Senehasa, 1985	Sri Lanka
Hiroshima	Björn Afzelius	Exil, 1984	Sweden
Brothers in Arms	Dire Straits	Brothers in Arms, 1985	United Kingdom
Give peace a chance	John Lennon	Give Peace a Chance, 1969	United Kingdom
Let there be Peace on Earth	Jill Jackson and Sy Miller,	Circa, 1955	United Kingdom
Peace Train	Cat Stevens	Teaser and the Firecat, 1971	United Kingdom
The Specials	Free Nelson Mandela	In the studio, 1984	United Kingdom
The Way of Love	Olivia Newton-John	Gaia One Woman's Journey, 1993	United Kingdom
A Summer Prayer for Peace	Archies	Sunshine, 1970	United States
Masters of War	Bob Dylan	The Freewheelin' Bob Dylan, 1963	United States
My Rainbow Race	Pete Seeger	Pete, 1966	United States
Under the Rainbow	Joyce Rouse	Under the Rainbow, 2004	United States
War	Bruce Springsteen	Live 1975-85	United States
The Sounds of Silence	Paul Simon, Art Garfunkel	Wednesday Morning, 3 A.M., 1966	United States
We are the World	Michael Jackson and Lionel Richie	We are the World, 1985	United States
What a wonderful world	Louis Armstrong	What a wonderful world	United States
Where is the love?	Black Eyed Peas	Elephunk, 2003	United States
Why can't we live together	Tim Thomas	Why Can't We live Together, 1964	United States

Poems

Poetry, from the Greek “ποίησις”, *poiesis*, a ‘making’ or ‘creating’, is a form of art in which language is used for its aesthetic and evocative qualities in addition to, or instead of, its apparent meaning.

Reading poetry to children and young people adds creative, artistic and emotional qualities in ways that storybooks sometimes cannot convey. Rhythm and rhyme provide a comfortable context from which children can predict what comes next in the lines of the poem. They express security with their soothing beat that is essential to nurture inner peace and comfort.

Poems help expanding the literal meaning of the words and evoking emotional responses to fantasy or reality. The use of ambiguity, symbolism or irony leaves a poem open to multiple interpretations, therefore, motivating children’s creativity and capacity to pursue different possibilities.

Poems draw lines of opposition and absorption, of rejection and embrace, of giving and taking that place the mind between contradictions that only make sense within the framework of the created world of the poem. This enhances the ability of children to understand reality from different perspectives, no matter, how contradictory that reality may be.

Poetry can be perceived as a single, continuous conversation, a sort of chain tale that is as much about the nature of poetry itself as it is about one’s life.

Once a child sees himself or herself in a poem, he or she can begin to discover the wonder of words and the power of poetry. A poem can be memorized or sung, or carried, momentarily, in the back pocket of the mind and the heart.

Poems can either be used before, during or after introspective activities or to encourage a moment of reflection and silence before starting your programme.

Salt for the soul

Dear friend,
 Few are the times that you save for talking to me.... and I miss them,
 Scarce are the feelings that make me vibrate and you take them,
 Few are the moments that we spend together.... and I yearn for those,
 Intense are the seconds when I touch you and you feel me close,
 I am the one, who crying goes inside and feelings make you smile,
 I am the one who you do not recognise as the engine of your life.

Your soul

Speak to us of children

And a woman who held a babe against her bosom said, "Speak to us of Children."
 And he said:
 Your children are not your children.
 They are the sons and daughters of Life's longing for itself.
 They come through you but not from you,
 And though they are with you, yet they belong not to you.
 You may give them your love but not your thoughts,
 For they have their own thoughts.
 You may house their bodies but not their souls,
 For their souls dwell in the house of tomorrow,
 which you cannot visit, not even in your dreams.
 You may strive to be like them, but seek not to make them like you,
 For life goes not backward nor tarries with yesterday

Khalil Gibran "The Prophet", chapter entitled "Children"



Children learn what they live

If children live with criticism

They learn to condemn;

If children live with hostility

They learn to fight;

If children live with ridicule

They learn to be shy;

If children live with shame

They learn to feel guilty;

(But,)

If children live with tolerance

They learn to be patient;

If they live with encouragement

They learn confidence;

If children live with praise

They learn to appreciate;

If children live with fairness

They learn justice;

If children live with security

They learn to have faith;

If children live with approval

They learn to like themselves;

If children live with acceptance and friendship

They learn to find love in the world.

Dorothy Law Nolte



No room for hate

There is no room within my heart
for revenge, fire or hate
there is no room within my mind
for any thoughts like these.

I cannot find the words to say
just how it is I feel
but I know from deepest hurt
I must forgiveness find.

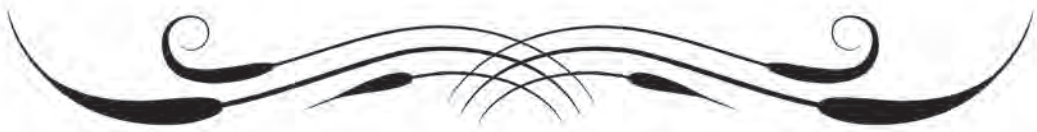
The hurt that's been done to us
cuts sore like a knife,
but we must not, repay in kind
what has been done to us.

Instead we must try and find
the way that is so hard,
and reach out our loving hands
to find some friendship now.

There can be no more healing thing
than opening wide our eyes
and seeing that most other folk
are really just like us.

David Gould

Written in response to his daughter being killed in the London Bombings of 7 July 2005



At the border

"It is your last check-in point in this country!"

We grabbed a drink.

Soon everything would taste different.

The land under our feet continued,
divided by a thick iron chain.

My sister put her leg across it.

"Look over here," she said to us,

"my right leg is in this country
and my left leg in the other."

The border guards told her off.

My mother told me: We are going home.

She said that the roads are much cleaner,
the landscape is more beautiful,
and people are much kinder.

Dozens of families waited in the rain.

"I can inhale home," somebody said.

Now our mothers were crying. I was five years old,
standing by the check-in point,
comparing both sides of the border.

The autumn soil continued on the other side,
the same colour, the same texture.

It rained on both sides of the chain.

We waited while our papers were checked,
our faces thoroughly inspected.

Then the chain was removed to let us through.

A man bent down and kissed his muddy homeland.

The same chain of mountains encompassed all of us.

Choman Hardi

A young Kurdish poet in London who writes in English as well as her native Kurdish.



A brighter world

It is Christmas time and I ought to think happiness is mine
Everything is festive, everything is sublime, but my heart is not able to shine
I keep recalling pictures of children being naked and ill
Hungry for justice and for some food to eat

Hunger, poverty and war are the burden humanity bore
I asked my self; where is peace? Where is love?
And why doesn't compassion knock on our door?
I feel angry and discouraged to work for a better world

At that same moment, my little sister walked towards me
With that smile I adore, she asked me to kiss her doll,
While she mimicked feeding the doll with some milk
She said to me: please help me feeding it, dear Hind

It struck me like a thunder, the answer to my sorrows and anger
I realized that the answer is doing what you can and not surrender
If everyone did their bit, children would have a peaceful place to live
They would have a brighter world, new opportunities and hope

Let's love our families, neighbours and friends
Let's serve everyone and do more from our hearts
Let's do our best to improve their lives and the future of a child
Let's create a brighter world where children love can find.

Hind Farahat

Member of the Fishers Programme and young participant of the GNRC in Jordan

Be the change you want to see

All of us were together when we stood up against the Brits,
We didn't care where we came from; what religion we belong, our cast or creed
We got independence from the Brits; we were ready for a new country to begin
Our own leaders took over power and wanted the government to lead
They didn't care where they came from, what religion they belong, their cast or creed,

But,
The need for power came, leaders were eager to rule
Patriots became greedy for power, a war started to fuel,
Needs and attitudes changed, egos built up,
Leaders made drastic changes over night

Division prompted by the languages spoken in this small land
Led to political unrest and to problems for each other to understand
People started to hate those who spoke the language of the other "side"
Things went wrong to worse,
Those who were together and fought for independence divided become,
Violence increased, people started to kill each other and peace lost its home

Various groups were formed to fight for their rights, violence built up into a war,
 Many people fled out of their places and left their families and works,
 No leader recognized the mistakes that in the past were done
 They used them to remain in power and to get benefits for their own

Until today we don't have an answer for this war, neither no one knows why a war?
 Did our leaders use our different languages to motivate discord?
 What happened to the people who fought together for independence and more?

What happens today at last?
 Do we want to heal the wounds of the past?
 Do we respect and care for each other?
 Do we want to work with one another?

We all know we need to live and work together,
 But we aren't willing to do so,
 People want to forget the past and forget the war,
 But our egos have already grown
 A thousand years of grievances can not be solved in a decade or so,
 We may not be able to change things now, as the present has been sown

But,
 We can be tomorrow's leaders and shape the future by our own,
 We can work for a country where everyone respects each other and moves on,
 We can learn to be together and let peace be born

We can change ourselves before changing the world,
 We can solve our problems before trying others' to solve,

We can create a country where every one can live in peace,
 We shouldn't blame each other but try to find solutions at least,
 It was not the Brits who created this;
 They weren't here when we made of power a feast,

If you are inspired to change the world, start with yourself,
 You can't expect changes to show results itself,
 Someone needs to sacrifice and work for the best
 Comfort and self-interest don't have here a place

No country is perfect; you need to make it perfect...
 "The time is the healer but time moves on,
 Time waits for no one, but things need to change their course"

We need to change in peace
 We need to be the change we want to see.

Nooranie Muthaliph
GNRC Youth Member, Sri Lanka

The Voice of African children

Peace, peace, peace in our families,
Peace to every one around us,
Peace is a source of progress,
Peace brings love and happiness.

Violence, violence out in our societies,
Violence is a cry to the innocents,
Violence causes the broken and separation of families,
Violence is sign of harsh and viciousness.

Peace and natural resources have been destroyed in our land
Look at the children in Somalia holding guns
Go to Ethiopia or Angola, people dying of hunger and on fight
Children in Africa are losing hope on their future life

Come to Tanzania, many children here live in the street,
They run away from home, looking for a different life to live
Their families have been separated
And their rights have been violated

No one open an eye on them,
People pretend not to see them,
They make fun of how they behave,
When they are begging and stealing on the street.

Our mother peaceful land,
Has turned into a place for fighting,
People have destroyed its beautiful natural resources,
Oh Lord "what are we going to inherit?"

This voice is for the children in Africa,
We are tired of seeing people die in front of our face,
We demand a different continent,
We want to regain our peace.

Clara Mduma

GNRC Youth Member, United Republic of Tanzania



Prayers for Peace

“We affirm, we reject and we commit ourselves to ...”

During an inter-religious meeting at the World Council of Churches in 2005, a representative group of religious communities came together with a profound concern over the kind of world that we would be handing over to our young people and children. They were deeply perturbed by the widespread violence and the culture of exclusion and greed that dominates the world. “We, therefore, recognize,” they said, “the crucial importance of religious nurturing for handing over the treasures of our heritage from generation to generation. It is important that each religious community understands the need to empower young people to participate in the ongoing transformation of their heritage...”

“We also look to a learning process that would build an inclusive, open and compassionate attitude to others on the basis of one’s faith. We also see the importance of having an informed understanding of each other’s religious traditions, so that we do not get the images of the other from long-held prejudices and the distortions of the mass media.”

“Recognizing that the relationship between religion and violence has become one of the pressing issues of our day, the group said: “We are convinced that no religious tradition considers violence as a virtue or a religious value and we know that violence is not the essence of any religion. On the contrary, love, compassion and peaceful co-existence are values that all our traditions uphold. Therefore, we resist the attribution of violence to religions and strive towards actualising the potential for peace and non-violence that are held as core values in our traditions.”

167

Common commitments

“We recognise that the challenges we face in the world are too strong for any one of our traditions to deal with, and that we need each other in our attempts to respond to them. Therefore, we must not do separately what we can do together. It is in the course of discerning and acting together that we would truly discover each other, and it is in making common commitments that we would grow together. Therefore, we make the following affirmations and commitments:

We affirm that humankind, made up of many peoples, nations, races, colours, cultures and religious traditions, is one human family.

Therefore, **we reject** all attempts to drive wedges between religious traditions by presenting them as mutually exclusive communities.

We commit ourselves to learn more about each other, to learn from each other, and to discover and re-discover ourselves in relation to the other.

We affirm that at the heart of all our religious traditions are love, compassion, self-giving and values that sustain life and life in community.

Therefore, **we reject** all interpretations of religious teachings that promote enmity, hatred, or exclusion.

We commit ourselves to lift up the teachings and practices in our religious traditions that nourish life and promote community.

We affirm that violence and warfare are inconsistent with our religious teachings and none of our religions traditions support the resolution of conflicts through violent means.

Therefore **we reject** all violence used in the name of religion, all interpretation of religion that support warfare, and any attempt to interpret our scriptures to support conflicts.

We commit ourselves to interpret, teach and practice our religious traditions for the promotion of peace and harmony.

We affirm that discrimination on the basis of race, caste, social status, physical and mental abilities, ethnicity, gender, etc. is inconsistent with all our religious teachings. Therefore, **we reject** all forms discrimination and exclusion.

We commit ourselves to work towards an inclusive community and to struggle against interpretations of our faith and scriptures to justify discrimination.

We affirm that justice and fairness are central to religious life; that poverty, depravation, hunger and disease are forces that diminish human dignity and potential.

Therefore, **we reject** the ordering of economic and political life that brings about injustices, inequalities and the unconscionable exploitation of the earth for human greed.

We commit ourselves to defend together the dignity and the human, social, and economic rights of all people, and the integrity of the earth.

We affirm the rights of young people and children and the gifts they bring to the understanding and practice of religious life.

Therefore **we reject** all attempts exclude them from the mainstream of religious life.

We commit ourselves to foster inclusive communities that would incorporate young people and children fully to enable them to bring their gifts to our common life.

It has been said that a journey of a thousand miles begins with a single step. We see these commitments as the steps we take towards the vision of a world that would live in justice and peace. We call upon all religious communities to make such acts of commitment of their own and so further the vision of a spirituality that would bring healing and wholeness to our fractured world.”¹

It is significant that these affirmations arise from a sense of urgency of the need for people from across religious traditions to speak and act together on issues that affect their common life! Such urgency however is not only felt by religious communities but also by those who draw their inspiration from human values and spiritualities that are not understood in religious terms.

¹ From the document, *Religious Life: A Commitment and Calling*, developed through an inter-religious process arranged by the WCC, 2005.

Interfaith prayer for peace

O God, you are the source of life and peace.
 Praised be your name forever.
 We know it is you who turns our minds to thoughts of peace.
 Hear our prayer in this time of crisis.
 Your power changes hearts.

Muslims, Christians, and Jews remember, and profoundly affirm,
 that they are followers of the one God,
 Children of Abraham, brothers and sisters;
 enemies begin to speak to one another;
 those who were estranged join hands in friendship;
 nations seek the way of peace together.

Strengthen our resolve to give witness to these
 truths by the way we live.
 Give to us:
 Understanding that puts an end to strife;
 Mercy that quenches hatred, and
 Forgiveness that overcomes vengeance.
 Empower all people to live in your law of love
 Amen.

(Pax Christi)

O thou eternal wisdom

O thou eternal Wisdom
 whom we partly know
 and partly do not know;
 O thou eternal Justice
 whom we partly acknowledge
 but never wholly obey;
 O thou eternal Love
 whom we love a little
 but fear to love too much;
 Open our minds
 that we may understand;
 Work in our wills
 that we may obey;
 Kindle our hearts
 that we may love thee.

(Prayer, at an inter-religious celebration of the seventieth birthday of Bishop Professor Krister Stendahl, 21 April 1991)

Make me an instrument of your peace

Lord, make me an instrument of your peace;
 where there is hatred, let me sow love;
 when there is injury, pardon;
 where there is doubt, faith;
 where there is despair, hope;
 where there is darkness, light;
 and where there is sadness, joy.
 Grant that I may not so much seek
 to be consoled as to console;
 to be understood, as to understand,
 to be loved as to love;
 for it is in giving that we receive,
 it is in pardoning that we are pardoned,
 and it is in dying [to ourselves] that we are born to eternal life.

(St. Francis of Assisi)

May I become at all times

May I become at all times, both now and forever
 A protector for those without protection
 A guide for those who have lost their way
 A ship for those with oceans to cross
 A bridge for those with rivers to cross
 A sanctuary for those in danger
 A lamp for those without light
 A place of refuge for those who lack shelter
 And a servant to all in need.

(The Fourteenth Dalai Lama, November 6, 2000)

Be generous

Be generous in prosperity, and thankful in adversity. Be fair in thy judgment, and guarded in thy speech. Be a lamp unto those who walk in darkness and a home to the stranger. Be eyes to the blind, and a guiding light unto the feet of the erring. Be a breath of life to the body of humankind, dew to the soil of the human heart, and a fruit upon the tree of humility.

(Bahá'u'lláh)

Peace in the world

If there is to be peace in the world,
There must be peace in the nations.

If there is to be peace in the nations,
There must be peace in the cities.

If there is to be peace in the cities,
There must be peace between neighbours.

If there is to be peace between neighbours,
There must be peace in the home.

If there is to be peace in the home,
There must be peace in the heart.

(Lao-Tse)

The way to divinity

If anyone speaks ill of you,
Praise them always.
If anyone injures you,
Serve them nicely.
If anyone persecutes you,
Help them in all possible ways.
You will attain
immense strength.
You will control anger and pride.
You will enjoy
peace, poise, and serenity.
You will become divine.

(Swami Sivananda)

The universal prayer for peace

Lead me from death to life;
from falsehood to truth.
lead me from despair to hope;
from fear to trust.
Lead me from hate to love;
from war to peace.
Let peace fill our heart,
Our world, our universe.

(Week of Prayer for World Peace, adapted from an old Jain chant)

Grant us true peace

O God! O our Master! You are eternal life and everlasting peace by Your essence and attributes. The everlasting peace is from You and it returns to You. O our Sustainer! Grant us the life of true peace and usher us into the abode of peace. O Glorious and Bounteous One! You are blessed and sublime.

Allahumma ya mowlana antas-salaam, wa minkas-salaam, wa ilaika yarjaus-salaam, haiyyina rabbana bis-salaam, wa adkhillna daras-salaam, tabarakta rabbana wa-ta'laitha, ya zal jalali wal ikram

Prayer for peace

And if they incline towards peace, do thou (also) incline towards peace, and trust in God: for He is the One that heareth and knoweth (all things).

Surat 8, al-Anfal (The Spoils of War), verse 61.

Translation by A. Yusuf Ali.

The Buddha's words of kindness

This is what should be done
by one who is skilled in goodness,
And who knows the path of peace ...

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, he only child,
So with boundless heart
Should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies
And downwards to the depths;
Outward and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is to said to be the sublime abiding,
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

(Sutta Nipata, 145)

The “Days of Awe”

in the Jewish calendar are those near the holy celebration of Yom Kippur, a time of atonement for one’s sins.

O Source of Peace, lead us to Peace, a peace profound and true;
lead us to a healing, to mastery of all that drives us to war
within our selves and with others.
May our deeds inscribe us in the Book of life and blessing,
righteousness and peace!
Our Source of Peace, bless us with peace.

(Stern, Chaim (ed). Gates of Repentance)

Interfaith Prayer before the Millennium World Peace Summit of religious and spiritual leaders at the United Nations in August 2000

May we bury our weapons of war
So they may be transformed into flowers of tranquillity and bliss;
May we lay down our arms
To lift up our arms to the Creator
May our prayers and mediation transform this world
Into a garden of everlasting joy;
And may each of us spread Light and love,
Bringing peace to the whole world.

(Sant Rajinder Singh Ji Maharaj)

Prayer at the site of the atomic bomb explosion in Hiroshima, Japan

To you Creator of nature and humanity, in truth and beauty I pray:

Hear my voice, for it is the voice of victims of all wars and violence among individuals and nations,

Hear my voice, for it is the voice of all children who suffer and will suffer when people put their faith in weapons and war.

Hear my voice when I beg you to instil into the hearts of all human beings the wisdom of peace, the strength of justice and the joy of fellowship.

Hear my voice, for I speak for the multitudes in every country and every period of history who do not want war and are ready to walk the road of peace.

Hear my voice and grant insight and strength so that we may always respond to hatred with love, to injustice with total dedication to justice, to need with the sharing of self, to war with peace.

(Pope John Paul II)

Let there be peace

Let there be peace, O son – let not war prevail.
Put down thy spear and leave it as a token –
That thy posterity may behold it.
Go to thy grandparent – to Auruia
That he might instruct thee in the korero.

Let there be no war; for a man of war can ne'er be satiated;
But let my son be instead a man of wisdom and learning,
A keeper of tradition in his house.
Let there be no war.
Plant deeply the spirit of peace
That your rule may be known –
the land of all-compassing peace.

(A song from Rarotonga Island, Polynesia)

My heart has become capable

My heart has become capable of all forms:
It is a meadow for gazelles and a monastery for Christian monks,
a temple for idols and the pilgrim's Ka'ba,
The tables of the Law and the book of the Koran.
I profess the religion of Love, and whatever direction
its steed may take, Love is my religion and my faith.

(Ibn Arabi, 1165-1240)

Role Playing

Role-play is a useful way of helping participants to see things from another perspective.

“Walk a mile in my shoes” is good advice. Our children will learn to respect others if they are used to imagining themselves in another’s place.¹

Role playing is simultaneously interesting and useful because it challenges participants to deal with complex problems with no single ‘right’ answer and to use a variety of skills.

Role playing exercises requires preparation and sensitivity in execution, but the work tends to pay off in terms of participants motivation and accomplishment.

It is important to define the objectives in determining what topics should be covered in the exercise. Identify a problem related to the chosen topic(s) and a setting for the characters. It is a good idea to make the setting realistic, but not necessarily real.

Define the characters’ goals and what happens if the character does not achieve them. Work out each character’s background information.

Engage the participants in the scenario by describing the setting and the problem. Provide them with information about the character(s): the goals and background information. Determine how many of the participants have done role playing before and explain how it will work for this exercise.

The participants who will play the characters need a few moments to look over their characters and get into their roles for the exercise. Participants may have reservations about the character that they have been assigned or about their motives. It is good to find out about these before the role playing begins.

The role playing needs to be followed by a debriefing for the participants to define what they have learned and to reinforce it. This can be handled in a discussion, in a reflective moment, or in time for individual writing in the Learning Log. Those playing the characters can speak about their character and also share whether they were expressing what they really feel or speaking in character. Those who were observing can ask questions to the characters, both as their character – sometimes called ‘hot-seating’, and as themselves – how they felt being in the specific role.

Some role-plays are provided here, but with practice, it is fairly easy to create them yourself around topical events.

¹ Neil Kurshan, *Raising Your Child to Be a Mensch*, ch. 4, 1987.

Role play card 1

Punjama is a 17 years old girl. She lives with her father, mother and 2 brothers. Since she is the only daughter, her parents protect her a lot and do not allow her to have a boyfriend. Punjama's family is very conservative and keep all their religious and cultural customs. Punjama met Matthew, her best friend's brother and started to date him without telling her parents or brothers. Matthew does not belong to the same religion of Punjama and is not from her same country.

One day, one of Punjama's brothers saw her holding hands with Matthew on the street and told his parents. They became really angry at Punjama and waited until she arrived home. When she came home her mother started to shout at her, telling that she has shamed them and that she doesn't deserve to be her daughter anymore. Punjama's brothers suggested their parents to lock Punjama in the house so she can not see Matthew anymore. Their father filled with anger rushed towards Punjama and slapped her, she ran to the other room but her brothers followed her and bring her back to their parents.

Role play card 2

Sarah, Lina and Lucy are best friends in school. They are always together and enjoy making fun of girls who are shy or who do things they don't like.

Farzina and Laura are new in the school. They don't have many friends yet, but they are very friendly with the other students.

One day Farzina and Laura were playing basketball in the playground when Sarah, Lina and Lucy approached them. They asked Farzina and Laura to leave the playground and the basket ball because they wanted to play. Farzina told them that they just started playing and they would like to play for a longer time. Sarah got really angry and pushed her. Farzina reacted, pushing Sarah back and then Lina and Lucy got into the fight as well. Laura was afraid that they would hurt Farzina and threw the ball violently to Sarah's head making her fall. Sarah got really angry, stood up and went directly to hit Laura.

Peace News Cards

These cards are to be used with the Peace News activity on page 93. The purpose of the cards is to describe situations involving a lack of respect or/and discrimination, to which the participants have to explore positive solutions. Participants have to report on their solution as if it was a headline story in a TV news bulletin. They will present the headline news by enacting the situation and/or interviewing the people involved.

You can write your own peace news cards about situations related to issues in your city or neighbourhood.

Peace news card 1

5% of the population in your city are immigrants. A couple of weeks ago some violent incidents took place among immigrants and local people.

Three immigrant kids from a neighbourhood in your city were caught stealing a bag in a shop. Local people up rose saying that it has not been the first time this happened and that they don't want immigrants living in their neighbourhood anymore.

There have been tensions between local people and immigrants that have led to violent confrontations. Local people asked the government to move the immigrants to another place and let them have their own neighbourhood. They argued that the level of insecurity and criminality has increased in their neighbourhood since more immigrants have arrived.

Immigrants complained that they are discriminated against and it's not easy for them to get jobs and be integrated into society. They have been protesting in front of the city town every day during the last week.

The government has found a solution, and it is headline news ...

177

Peace news card 2

Three new kids have arrived to your school. They come from another country and have different religious beliefs than most of the other students. Their parents have complained to the school that the food provided in the cafeteria for lunch does not meet the vegetarian requirements of their children's diet.

They asked the school to provide a vegetarian choice. However, the director of the school did not accept, arguing that it is more expensive for the school to provide a different kind of meal for just three kids and there was not any budget allocated for that purpose. He proposed the kids should bring their own meal from home.

The family accused the school of racist behaviour and threatened the director that they would sue the school if they don't provide the vegetarian choice for their kids.

The situation has been solved, and the solution is headline news ...

Peace news card 3

In a country which tries to keep religion and state separate, a girl of 13 has started to come to school in full hijab, including a veil over her face.

She says now that she has reached puberty and she has to cover herself. She also argues it should not make any difference to the way she does her school work.

However, her head teacher has sent her home from school and told her not to come again until she can leave off the hijab. The head teacher says it could present a danger, for instance in the science laboratories, and it also brings religion into the school, which is secular.

The girl's parents insist she come to school in the hijab and have threatened the school with court action.

This has been solved, and the solution is headline news ...

Peace news card 4

A school is in uproar over the arrival of a large number of students who have newly arrived in the country.

These young people do not speak the language very well, if at all. Students are worried that they will not get such good tuition because the teachers are trying to deal with those who don't understand.

The students are worried that standards will drop and they won't get into the colleges of their choice.

They have started to be very rude to the new arrivals and complain to the teachers.

This has been solved, and the solution is headline news ...

Summary of the Convention on the Rights of the Child (Article 1 to 42)

In the Convention the word 'child' means anyone under the age of 18.

Article 1

Everyone under 18 years of age has all the rights in this Convention.

Article 2

The Convention applies to everyone, whatever their race, religion, abilities, whatever they think or say, whatever type of family they come from.

Article 3

All organisations concerned with children should work towards what is best for each child.

Article 4

Governments should make these rights available to children.

Article 5

Governments should respect the rights and responsibilities of families to direct and guide their children so that, as they grow, they learn to use their rights properly.

Article 6

All children have the right to life. Governments should ensure that children survive and develop healthily.

Article 7

All children have the right to a legally registered name, the right to a nationality and the right to know and, as far as possible, to be cared for by their parents.

Article 8

Governments should respect children's right to a name, a nationality and family ties.

Article 9

Children should not be separated from their parents unless it is for their own good, for example if a parent is mistreating or neglecting a child. Children whose parents have separated have the right to stay in contact with both parents, unless this might hurt the child.

Article 10

Families who live in different countries should be allowed to move between those countries so that parents and children can stay in contact or get back together as a family.

Article 11

Governments should take steps to stop children being taken out of their own country illegally.

Article 12

Children have the right to say what they think should happen, when adults are making decisions that affect them, and to have their opinions taken into account.

Article 13

Children have the right to get and to share information, as long as the information is not damaging to them or to others.

Article 14

Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should guide their children on these matters.

Article 15

Children have the right to meet together and to join groups and organisations, as long as this does not stop other people from enjoying their rights.

Article 16

Children have a right to privacy. The law should protect them from attacks against their way of life, their good name, their families and their homes.

Article 17

Children have the right to reliable information from the mass media. Television, radio, and newspapers should provide information that children can understand, and should not promote materials that could harm children.

Article 18

Both parents share responsibility for bringing up their children, and should always consider what is best for each child. Governments should help parents by providing services to support them, especially if both parents work.

Article 19

Governments should ensure that children are properly cared for, and protect them from violence, abuse and neglect by their parents or anyone else who looks after them.

Article 20

Children who cannot be looked after by their own family must be looked after properly, by people who respect their religion, culture and language.

Article 21

When children are adopted the first concern must be what is best for them. The same rules should apply whether the children are adopted in the country where they were born or taken to live in another country.

Article 22

Children who come into a country as refugees should have the same rights as children born in that country.

Article 23

Children who have any kind of disability should have special care and support so that they can lead full and independent lives.

Article 24

Children have the right to good quality health care and to clean water, nutritious food and a clean environment so that they will stay healthy. Rich countries should help poorer countries achieve this.

Article 25

Children who are looked after by their local authority rather than their parents should have their situation reviewed regularly.

Article 26

The Government should provide extra money for the children of families in need.

Article 27

Children have a right to a standard of living that is good enough to meet their physical and mental needs. The Government should help families who cannot afford to provide this.

Article 28

Children have a right to an education. Discipline in schools should respect children's human dignity. Primary education should be free. Wealthy countries should help poorer countries achieve this.

Article 29

Education should develop each child's personality and talents to the full. It should encourage children to respect their parents, and their own and other cultures.

Article 30

Children have a right to learn and use the language and customs of their families, whether these are shared by the majority of people in the country or not.

Article 31

All children have a right to relax and play, and to join in a wide range of activities.

Article 32

The Government should protect children from work that is dangerous or might harm their health or their education.

Article 33

The Government should provide ways of protecting children from dangerous drugs.

Article 34

The Government should protect children from sexual abuse.

Article 35

The Government should make sure that children are not abducted or sold.

Article 36

Children should be protected from any activities that could harm their development.

Article 37

Children who break the law should not be treated cruelly. They should not be put in prison with adults and should be able to keep in contact with their families.

Article 38

Governments should not allow children under 15 to join the army. Children in war zones should receive special protection.

Article 39

Children who have been neglected or abused should receive special help to restore their self-respect.

Article 40

Children who are accused of breaking the law should receive legal help. Prison sentences for children should only be used for the most serious offences.

Article 41

If the laws of a particular country protect children better than the articles of the Convention, then those laws should stay.

Article 42

The government should make the Convention known to all parents and children.

Summary of the Universal Declaration of Human Rights

Adopted by the UN General Assembly 1948

Everyone...

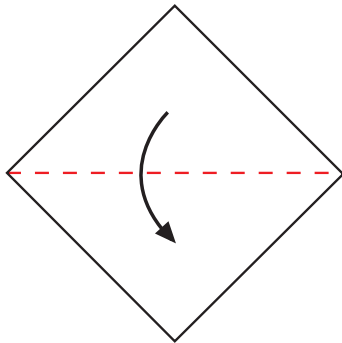
- Is born free and should be treated in the same way.
- Is equal despite differences in language, sex, colour, belief, nationality.
- Has the right to life and to live in freedom and safety.
- Has the right not to be held in slavery.
- Has the right not to be hurt or tortured.
- Has the right to be recognised before the law.
- Has the right to be treated equally before the law.
- Has the right to ask for legal help when their rights are not respected.
- Has the right not to be arrested or imprisoned unjustly, or exiled.
- Has the right to a fair trial.
- Has the right to be presumed innocent until proven guilty.
- Has the right to privacy.
- Has the right to travel within and to and from their own country.
- Has the right to asylum in another country to escape persecution.
- Has the right to a nationality.
- Has the right to choose whom they marry and have a family life.
- Has the right to own property.
- Has the right to freedom of thought and belief.
- Has the right to freedom of opinion and expression.
- Has the right to meet with others.
- Has the right to take part in government and to vote.
- Has the right to social security.
- Has the right to work, equal pay, safe working conditions, and the right to join a trade union.
- Has the right to rest and leisure, including holidays.
- Has the right to an adequate standard of living, including food, shelter, clothing and medical help.
- Has the right to an education.
- Has the right to take part in their community's cultural life.
- Is entitled to a social and international order that is necessary for these rights to be realised.
- Has the right to take on the responsibilities necessary to respect the rights of others.
- No one has the right to perform an act aimed at the destruction of any of these rights.

How to Fold a Paper Crane

Taken from <http://www.sadako.org/foldingcranes.htm>

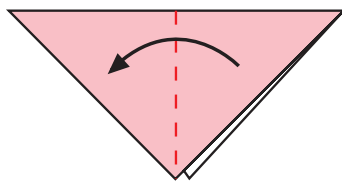
Step 1

Fold in half diagonally.



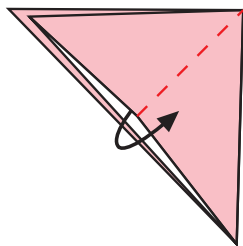
Step 2

Fold in half diagonally again.



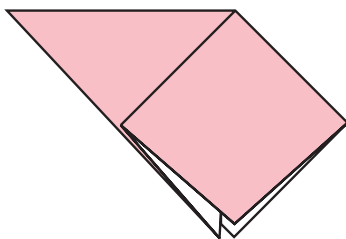
Step 3

Spread the pocket out from the inside and fold to make a small square.



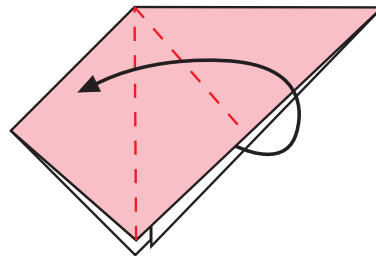
Step 4

Turn over.



Step 5

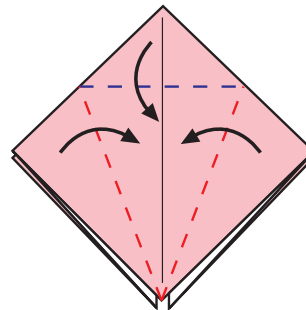
Do the same as in step 4.



Step 6

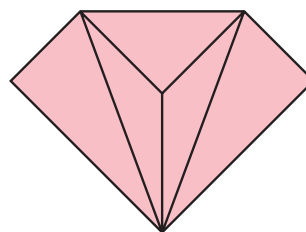
Here's the tricky part (which, technically could be skipped till Step 9).

Fold left and right corners towards the center line along the red valley line, and then fold top corner on the blue valley line. Note the folds are only to create a crease.



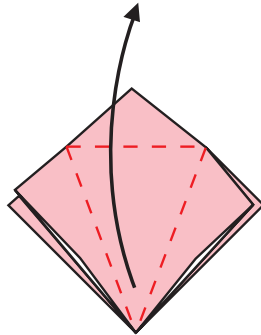
Step 7

The figure should look like this.

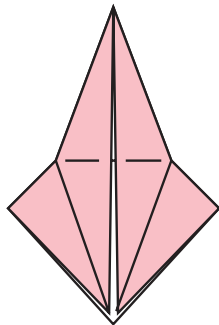


Step 8

Now, open the the pocket by pulling the bottom corner up, and fold inwards along the crease. (some creases will be inverted)

**Step 9**

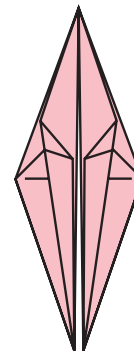
The figure should look like this. Be careful to score the edges and corners cleanly. Turn over and do the same (Step 6, 7, 8).

**Step 11**

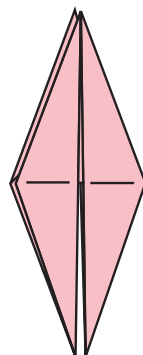
Making sure you have the right side up, valley fold on the dotted lines using the top layer only.

**Step 12**

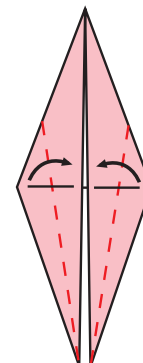
The figure should look like this. Turn over.

**Step 10**

Now you have the Base. You've come half way, and the rest is very easy!

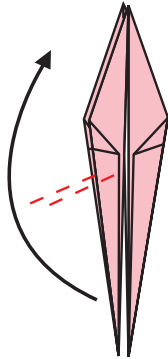
**Step 13**

Do the same as step 11. Is it getting harder to fold? You're almost there.

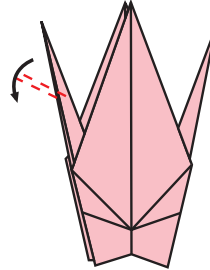


Step 14

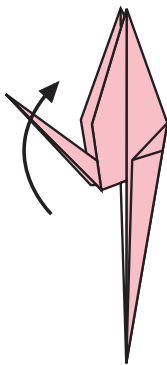
Reverse fold at dotted lines to form the head.

**Step 17**

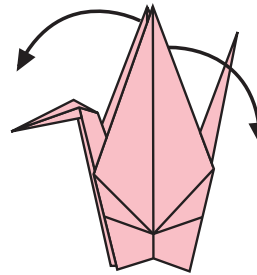
Reverse fold at dotted lines to form the beak. You can select the length of the beak.

**Step 15**

Slightly open the side and bring the head part up like this:

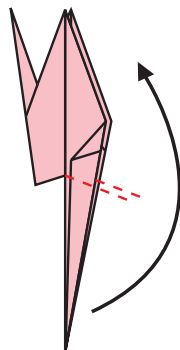
**Step 18**

Bend the wings out into proper position. You can gently blow air in from the bottom.

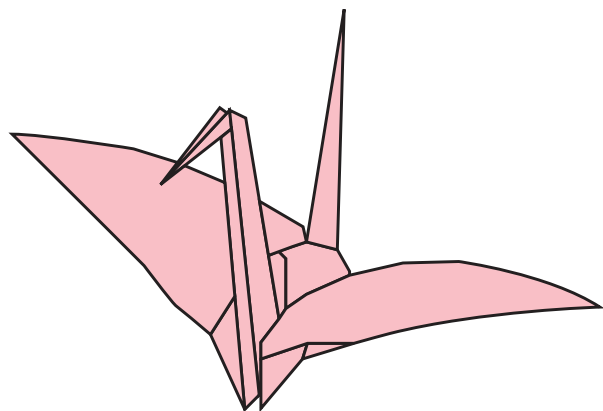
**Step 16**

Bring up at this point and press down.

Do the same to form the tail on the other side.

**Step 19**

The finished crane.



Section 6

We Did It Like This

How we used *Learning to Live Together* and its methods in different regions and settings and with people from different cultures and beliefs



187



The process of developing this resource pack has been a very long one. It is the fruit of cooperation by people of many different religions and cultures. *Learning to Live Together* was tested in five regions, ten countries, and in different settings, with more than 300 participants from Argentina, Azerbaijan, Bolivia, Canada, Colombia, Costa Rica, Denmark, Ecuador, El Salvador, Finland, Ghana, Guatemala, Honduras, India, Israel, Japan, Jordan, Kenya, Lebanon, Maldives, Nepal, Panama, Spain, Sri Lanka, Sweden, the United Kingdom, the United Republic of Tanzania and Venezuela.

Representatives from African Traditional Religions, Bahá'í Faith, Buddhism, Christianity, Hinduism, Indigenous traditions, Islam, Judaism, members of Brahma Kumaris and people of secular thinking attended the testing workshops, which provided opportunities for learning about each other. This resource pack was immeasurably enriched by their input, which contributed to a flexible yet structured resource that keeps a global focus but encourages local implementation.

The experiences gained in each workshop were incorporated into this final version: inputs from facilitators; suggestions by adults who attended parallel meetings; the learning from children and young people; the recommendations from experts in education, ethics and interfaith learning and of members of the GNRC, and the discoveries we made during the workshop process.

In the following pages, you will find a description of each test workshop, the methods used, the learning gained by the participants, the impact of the workshops and the main inputs incorporated into the resource pack. You will see how each workshop contributed to the final result. You will be able to visualise the process we have gone through since the first workshop and how each of them helped in developing an inter-religious and intercultural material that can be used in different settings.

This section will also give you a better idea of how the programme was used in different regions and help you use it yourself.

We invite you to keep a record of your experience using the resource pack and of the impact it made upon your participants. Hopefully, it will become a useful resource by which your organisation can document your ethics education programme and review the participants' learning process.

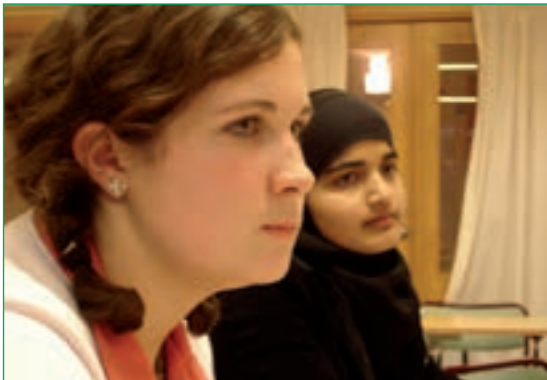


Workshop on Ethics Education

Lidingö, Sweden

18-20 November 2005

For three days, participants from Denmark, Finland, Sweden and the United Kingdom gathered to discuss issues related to *respect, empathy and responsibility*. Participants were divided into three groups, one for each of these values. Each group, consisting of both young people and adults, discussed one of the values, how it is applied in their societies and how it can be promoted.



The first group explored **empathy** from different perspectives. Through an analysis of pictures of suffering, lack of respect, hatred, love, understanding and care, participants were motivated to examine further the importance of empathy in our society, and the need for practices that foster compassion and respect for others.

By physically walking in each others' shoes and through trust exercises (where people were blindfolded), participants discovered

what it means to be empathetic and how this mindset can lead to action to help others. A case study about immigration issues in Europe provided the basis for a discussion of empathy in society.

The second group focused on the value of **responsibility**. The participants analysed their roles, viewpoints and experiences in society from their own perspectives. They discussed issues affecting the Nordic countries and the individual and collective responsibilities they hold as citizens. Through case studies and discussions, the journey helped them realise their ability to respond to injustices and meet the needs of their countries.





The last group worked with the topic of **respect**. Having discussed what respect means, how it is developed and how it is violated, the participants prepared an animated film on this topic, using basic materials such as pens, cardboard and scissors. This method promoted participants' creativity and critical thinking about their own behaviour.

The workshop ended with an interfaith prayer prepared by the participants, where each of them prayed, sung or recited a text from their own particular religion. It was a moment to meditate on their participation, their learning and the experience.

Learning and impact

Participants felt that their discussions had broadened their understanding of some of the social issues faced today in the Nordic countries. The interaction with people from different religions also challenged their point of view and helped them see how important the highlighted values are when interacting with people. Other learning points concerned the importance of putting oneself in others' shoes and of challenging one's prejudices.

How did this workshop contribute to the development of the resource pack?

This was the first time the draft material was tested, and only the introductory section had at this stage been written. The evaluation of the workshop brought many important learning points that helped shape the resource pack and its content. These are the main ideas incorporated in the final version:

- > Active and participative methodologies are central to the nurturing of ethical values.
- > Provide children and young people with their own space for sharing and learning.
- > The values should not be compartmentalised, but interconnected.
- > The resource pack should have a more regional approach and there should be space for regional inputs and resources.
- > The resource pack needs to address social issues and help children and youth understand problems in their societies.
- > Values can only be nurtured, they cannot be taught.
- > More space is needed for individuals to develop their spirituality.
- > Include resources such as activities outlines, stories and case studies.

Information about the Workshop	
Venue	Ecumenical Institute, Lidingö
Number of participants/facilitators	33/3
Number of adults	27
Number of young people (15-19 years)	6
Working time	3 days
Language used	English
Participants' countries of origin	Chile, Ecuador, Denmark, Finland, India, Israel, Japan, Jordan, Sri Lanka, Sweden, the United Kingdom and the United Republic of Tanzania
Participants' beliefs	Buddhism, Christianity, Hinduism, Islam and Judaism. People of secular thinking
Pedagogical techniques	Arts Experience sharing Round tables





Workshop on Migration and Displacement

Bogotá, Colombia

5-8 December 2005

Children, young people and adults from Argentina, Bolivia, Colombia, Ecuador and Venezuela met for four days and discussed how *respect, empathy, reconciliation and responsibility* can be applied to the context of their countries, and specifically to the displacement and migration issues affecting the Andean Region.

This workshop was designed for educators to learn new practical activities and methodologies based on the proposed values and to solicit suggestions for the further development of the resource pack.

During the first day participants explored their own **identity**. They discovered more about themselves in relation to others by drawing a tree diagram that explained their roots, who they are and what they want to achieve in their lives. A dynamic activity about finding **differences and similarities** among the participants was also used to explore the topic of mutual understanding.



Empathy was explored through a meditation activity about the participants' own feelings. This exercise helped them to **connect** with the Earth and with the people around them. By putting themselves physically in another's silhouette, participants were able to reflect on the importance of empathy. After the activities, a discussion revealed the difficulties of being empathetic with those who have violated ones' rights. Participants reflected on the need to **see the humanity of the other**, even if they have committed terrible crimes.

Through the analysis of the **reconciliation** process, participants acknowledged that conflict is part of our reality and that there is a need to **transform conflicts peacefully**. Participants used a case study about reconciliation and emphasised the importance of **dialogue** if people are to live together.



On the last day, participants analysed the issue of displacement in the region. The roles and responsibilities of each social player were mapped out. This led to a plan of action to implement ethics education in the context of displacement. The workshop started every morning with prayers for peace, where participants sung and united in moments of silence.

Learning and impact

After each activity, the group got together to internalise the values and reflect upon the learning. Most of the adults found the workshop very inspiring and expressed an interest in learning how to develop ethics education programmes based on participative methodologies. While reflecting on the difficulties of being empathetic and compassionate with perpetrators of violence, one of the children focused the attention of the adults by asking: “Where is God in all this? He invited participants to see the humanity of others and to forgive so as to bring peace to societies.

193

How did this workshop contribute to the development of the resource pack?

The outcomes of the workshop, the methodologies that were used, the inputs from the participants and the reflections of the group all contributed to the creation of the modules now in the resource pack. These are the main inputs incorporated in the final version of the resource pack:

- > A mixture of children and adults is good for some activities.
- > Introduce dynamic and participatory activities and exercises, such as music, games, role plays and films.
- > The four values can be put into modules in order to give flexibility and facilitate interconnection between them.
- > The sharing of experience and times for reflection were appreciated and should be prioritised.
- > The importance of methodologies that allow space for children to discover each other, to reflect about themselves and about the world.

Description of the Workshop	
Venue	Retreat Centre San Pedro Claver, Bogotá
Number of participants/facilitators	49/4
Number of adults	35
Number of children (9 – 13 years)	5
Number of young people (14 – 18 years)	9
Working time	3 days
Language used	Spanish
Participants' countries of origin	Argentina, Bolivia, Colombia, Ecuador, France and Venezuela
Participants' beliefs	Christianity: Anglicans, Catholics, Lutherans, Mennonites and Presbyterians
Pedagogical techniques	Experience sharing Games Meditation Round tables

194





Building the youth GNRC together

Geneva, Switzerland

13-15 July 2006

An international workshop with representatives from Azerbaijan, Colombia, Honduras, India, Israel, Jordan, Kenya, Lebanon, Sri Lanka, Sweden, the United Kingdom and the United Republic of Tanzania was organised as the first testing workshop of the first version of the complete material.

Young people from 14 to 16 years engaged in discussions about their own religious identity. By sharing their understanding of religion and religious rituals they engaged in intense dialogue that helped them connect with one another. **Interfaith visits** were organised, which gave the participants opportunities to put themselves in another's shoes.

When **Painting T-shirts**, participants reflected on their relationships with others and the situations they face. They expressed their desire to bring peace to the world, through unity, caring, love and respect. **Focus groups** about mutual respect in schools, family and neighbourhoods helped them analyse how respect can be practically applied.



195



A cultural evening was organised with the participation of some young people from Geneva. Participants had the opportunity to share information about their own culture and religious beliefs. The youth representatives from Israel left a message of peace when talking about the activities they have been involved in to foster coexistence and mutual understanding in their community in Israel.

During the last day, participants learned about different types of conflicts and how these develop into violent situations. They reflected on the need for **attitudes of reconciliation** to be able to transform those conflicts. One of the youth challenged the group by asking them what they would do if they were made victims of violence by other youth.



Some of the participants recalled experiences where it had been very difficult to respond peacefully and noted that violence is sometimes hard to avoid. During the discussions, one of the participants from India pointed to how Ghandi brought peace to India through **peaceful resistance**. At the end, participants reflected on the need to nurture peace within to be able to respond to difficult situations.

At the end of the workshop, participants committed themselves to hold meetings at home with other young people to discuss the values explored during the workshop.

Learning and impact

Most of the participants thought the interfaith visits were very enriching and that they improved their awareness of other people's religious beliefs. The cultural evening helped them connect with each others' reality and acknowledge others' identities and cultures. After the workshop, the participants from Kenya and the United Republic of Tanzania started Peace Clubs in their schools back home. The participants from Azerbaijan shared their learning with their youth group in Baku and the participants from Jordan and Lebanon shared their learning with the Fishers Programme in Jordan.

How did this workshop contribute to the development of the resource pack?

For the first time, the learning modules were tested in a multicultural and multi-religious environment. This allowed us to identify milestones and challenges in the implementation of the resource pack. Here are the main inputs incorporated in the resource pack:

- > Develop a smoother transition between the first and second module.
- > Separate sessions for adults to introduce them to the resource pack.
- > More space to nurture spirituality through introspective activities.
- > Give participants space to talk about their own culture and beliefs.
- > Need to relate activities to the local environment and social realities.
- > Use more pedagogical techniques to engage children and young people in reflection.

Description of the Workshop	
Venue	John Knox Center, Geneva
Number of participants/facilitators	16/4
Number of young people (15 – 19 years)	16
Working time	3 days
Language used	English/Spanish
Participants' countries of origin	Azerbaijan, Colombia, Honduras, India, Israel, Jordan, Kenya, Lebanon, Sri Lanka, Sweden, the United Kingdom and the United Republic of Tanzania
Participants' beliefs	Buddhism, Christianity (Anglicans, Catholics, Orthodox), Hinduism, Islam and Judaism
Pedagogical techniques	Arts Experience sharing Focus groups Field trips Games





Workshop on Ethics Education

Coimbatore, India

2-5 August 2006

India was a very special venue for this testing workshop. The inter-religious setting, the dynamic society, the social issues that affect the country and the entrepreneurial spirit of its people created an excellent environment in which to immerse the participants of the workshop in a spiritual learning experience.

Participants from Canada, India, Jordan, Lebanon, Maldives, Nepal and Sri Lanka embarked on a journey to discover more about themselves in relation to others and to nurture their spirituality. Every morning, participants came together for a moment of prayer and meditation. During the first day, they worked in groups to **discuss** the need for respect in their societies and the attitudes and behaviours that are needed to live with diversity.



Interfaith visits were organised and participants had the chance to visit a mosque, a Jain temple, a Sikh Gurudwara, a church and a Hindu temple. Each visit allowed the participants to ask questions, to experience a moment of prayer, music or silence and to identify differences and similarities between different faiths.

The **activity**, *Quiz – What do I know about other religions?* was organised, and in groups, the participants answered questions about the religious places they had visited. Participants discussed the need for reconciliation and respect.

Participants registered in their *learning logs* what they learned, what they experienced and what impacted them the most during the workshop.





On the third day, a visit to local villages was organised. Children were able to learn about projects run by community members, educational programmes organised by local NGOs, and initiatives carried out by individuals willing to transform their community. This **experience-based activity** enabled participants to discover that individual and collective responsibilities bring transformation to the world.

Music, dances and poetry were combined in a **cultural evening**, where participants showed their talents and shared aspects of their culture. On the last day, participants joined the Coimbatore Peace Festival, and with more than 250 children, they **discussed** the need for ethical values in their society and how they can act as peace builders. The workshop ended with musical performances, with participants singing a **song** they had learned during the workshop and which promotes brotherhood and peace.

Learning and Impact

During a **sharing session** at the end of the workshop, the participants expressed how much they had learned, and how their perception of the world and of other religions had been challenged by their interaction with people from other cultures and faiths. One of the participants said, *"I knew about respecting others when I came here, but now I have begun to learn what it means in reality and what it requires in attitude and action if we as young Hindus, Muslims and Christians want to do things together to improve our communities"*.

How did this workshop contribute to the development of the resource pack?

The methods used, and the spiritual environment that surrounded the workshop, helped us identify key elements to be included in the resource pack:

- > Involvement of the participants with the local reality and community through field visits and interaction with local people.
- > Interfaith visits and how to organise experience-based activities.
- > Inclusion of more time for silence, music, prayers and reflection to nurture spirituality.
- > Need for discover the application of the values in real situations.
- > Applicability of the ethics programme to social issues of concern.

Description of the Workshop	
Venue	Shanti Ashram, Coimbatore
Number of participants/facilitators	65/5
Number of children (10 – 19 years)	65
Working time	3 days
Language used	English/Tamil interpreters
Participants' countries of origin	Canada, Jordan, India, Lebanon, Maldives, Nepal, and Sri Lanka
Participants' beliefs	Buddhism, Christianity, Hinduism and Islam
Pedagogical techniques	Arts Discussions Experience sharing Field trips Games Meditation Storytelling





Workshop on Ethics Education Salamanca, Spain 31 August – 2 September 2006

The workshop in Spain brought together adults and children from different parts of the country, representing Christianity, the Bahá'í Community and the Brahma Kumaris Organisation. This was the first time the resource pack was tested with participants of only one country.

Adults and young people were divided into two different groups. Both of them worked with the first module of the resource pack, *Understanding Self and Others*, and had the opportunity to discuss its content and provide input for its further development.

During the first day, the young people explored global diversity through the *Map drawing* activity, and discussed different religions and the regions where they are practised. They gained a new understanding of how religious diversity has shaped the world and of how countries that have traditionally practised only one religion are increasingly embracing many others.



Through a **game**, participants discussed human dignity and discovered the need for mutual respect and understanding.



In a moment of sharing, participants talked about **prejudices** towards other cultures and religions and about the need to get to know people who are different to themselves. They **analysed** the causes of social issues in Spain and how those affect their society as a whole. They discussed how they can be more open towards people who are excluded or denigrated.

In the evening, adults and children came together for an **interfaith café**, where they discussed the principles, behaviour and attitudes needed to live in harmony with people from different beliefs and cultures. This was followed by a **cultural evening** where children prepared activities, dances and typical stories from their regions.



During the last day, participants reflected on the need to find peace within and to put themselves in the shoes of others. Through a **walking meditation** activity, participants found connections with nature, with the other participants, and reflected on their feelings and responsibilities to help solve problems and to respond peacefully to the needs of others.

Learning and impact

Catholic children expressed how important it was for them to have the opportunity to get to know children from the Bahá'í faith and they were enthusiastic to cooperate and prepare activities together to promote mutual understanding. The participants from the Bahá'í Faith committed themselves to share the learning of the workshop with other members of their faith back home, and also affirmed their willingness to develop youth interfaith activities to help promote peace and unity in Spain.

How did this workshop contribute to the development of the resource pack?

The workshop allowed the testing of new activities and methodologies that have now been included in the resource pack. It was also a good opportunity to revise the content and incorporate new ideas. Here are some of the main inputs gathered:

- > *Learning to Live Together* can also be used with adults. Activities can be adapted to different ages.
- > Discussions about current issues and the social reality of young people need to be addressed in the resource pack.
- > Use experience-based activities when discussing social realities so as to make the learning more relevant.
- > Ideas to use the resource pack in a religiously homogeneous group.
- > Introspective activities help participants internalise the learning and reflect on their own experiences.

Description of the Workshop	
Venue	Tilanococo Residence, Salamanca
Number of participants/facilitators	20/3
Number of adults	12
Number of young people (14 – 18 years)	8
Working time	3 days
Language used	Spanish
Participants' countries of origin	Spain
Participants' beliefs	Bahá'í faith, Christianity (Catholics, Anglicans), members of the Brahma Kumaris Organization
Pedagogical techniques	Games Focus groups Experience sharing Meditation Round tables





Workshop on ethics education

Kyoto, Japan

August 2006

A day-long workshop was organised in Kyoto for children and youth from various GNRC world regions and countries, including Ghana, Israel, Japan, Jordan, Sri Lanka and the United Republic of Tanzania. The Workshop was conducted alongside the 8th World Assembly of the World Conference of Religions for Peace (WCRP).

Six children representing African Traditional Religions, Buddhism, Christianity, Hinduism, Islam and Judaism came together to learn, in interactive ways, about themselves and others. Through introspective methodologies, they reflected about their relationships with others.



The workshop began with various activities through which the participants got to know one another and discussed why they were there and what they expected. This introductory session helped create a safe space for subsequent sharing.

Children were told to draw a tree, representing their roots, their families, their interests, what makes them happy or sad and what they enjoyed the most. The **My life tree** activity took them to a silent moment of reflection and introspection. At the end of the exercise, they shared their drawings with the other participants and explored their **differences and similarities**.

Through the **Diminishing islands** activity, children discovered the need to share and help others. They discussed how they all form part of humanity and how important it is to respect others and put ourselves in others' shoes.

Children explored conflicts and how people respond to those in different situations. They learned about **non-violent alternatives** and were taken through various exercises to discover different ways they could transform the world now and in the future.

In a moment of **sharing and collective reflection**, children were introduced to the **Story of Sadako**, a Japanese girl, who died of leukaemia due to the effects of the nuclear disaster in Hiroshima. During the last year of her life, Sadako made more than 1,000 paper cranes hoping that she would be granted a wish. Children listened carefully to the story and then learned **How to make paper cranes**.



Children reflected on how the paper cranes have become a symbol of a prayer for peace all around the world. They were given time to write their own prayer for peace on the paper used to make the cranes. This provided space for reflection and made the folding of the cranes a spiritual moment, where the participants could think about the story of Sadako and effects of the nuclear disaster in Hiroshima.

Learning and impact

Children spoke of how many problems in the world are created through a lack of understanding. They acknowledged the need for peaceful ways to transform conflicts, both personal and societal. They committed themselves to be more compassionate with others and respect people who are different to them.

How did this workshop contribute to the development of the resource pack?

It was the first time the resource pack was tested with very few children in a multicultural group. It was a short workshop that brought very interesting ideas to the programme:

- > Importance of using real stories to motivate reflection.
- > Flexibility to adapt methodologies to participants' ages.
- > Inclusion of methodologies that foster the participants' creativity and artistic senses.
- > Need to create a safe space for children to talk with their peers, without being disturbed or distracted.

Description of the Workshop	
Venue	The International Conference Centre, Kyoto
Number of participants/facilitators	6/2
Number of children (9 – 13 years)	6
Working time	1 day
Language used	English
Participants' countries of origin	Ghana, Israel, Japan, Jordan, Sri Lanka and the United Republic of Tanzania
Participants' beliefs	African Traditional religions, Buddhism, Christianity, Hinduism, Islam and Judaism
Pedagogical techniques	Arts Discussions Experience sharing Games





Journeying Together for Peace

Dar Es Salaam,
Tanzania

7-10 December 2006

Journeying Together for Peace was the name of the Workshop in Dar es Salaam, where participants from Kenya, Uganda and the United Republic of Tanzania gathered to discover how they can become peace builders and promoters of mutual understanding in their countries.

The workshop was adapted to the regional environment and culture, and was linked to local activities and social issues in the East African context. Representatives from different religions, who are also involved in inter-religious dialogue, addressed the participants, encouraging them to embrace diversity and be open and compassionate to others.

The journey started with a session to get to know oneself in relation to others. Activities were carried out that emphasised the participants' own **identity** and their **differences and similarities** with others. **Discussions** about their differences led the participants to reflect on problems in their societies that arise due to a lack of mutual respect. Through a **problem solving** activity, **The Ethical bank**, participants identified social ills, like corruption and violence against children, and reflected on how those undermine humanity. They also discussed creative ways to help transform those situations.

Participants prepared **role plays** to show how difficult situations can be transformed peacefully. Children discussed bullying, social exclusion and discrimination, among other issues, and reflected on their own behaviour and attitudes. They highlighted the need for empathy and, through **games** and **simulations**, learned to enter into other people's cultures, to challenge their own prejudices and to learn from the richness of diversity.



Participants had the opportunity to visit different religious places and challenge their own perceptions and ideas. They pointed out that the **interfaith visits** made them discover how the Divine Presence can take many faces and be understood in different ways by different people.

During the last day, participants learned about conflict transformation and the way conflicts need to be understood and analysed. The **diminishing islands** activity challenged the participants to consider how, sometimes, we unconsciously exclude other people to get what we need or want. They reflected on the importance of sharing and embracing others. A time for sharing was organised to talk to the initiator of the GNRC Peace Clubs in the United Republic of Tanzania. This young participant, whose life has been marked by many difficult and challenging situations, shared his experiences and explained how his self-determination has led him to promote the rights of the child and peace initiatives among other youth in the United Republic of Tanzania.

The workshop finished with a **campfire session**, where children and adults gathered around the traditional African campfire using drums to communicate and entertain. The ambience created was a reminder of an African heritage in which a spiritual space was created by elders to pass down important and timeless ethical values, and to reconcile conflicting parties.



Learning and impact

Most of the children said that their understanding of other cultures and religions had been broadened. Some of them committed themselves to create Peace Clubs in their schools; since then, a new Peace Club has been established by the participants in Dar es Salaam. They all committed to share what they learned with their friends and family and expressed a strong willingness to be involved in future activities.

How did this workshop contribute to the development of the resource pack?

The diverse types of activities carried out in the workshop brought many inputs to the resource pack. The following ideas were particularly helpful:

- > Provide space for participants to interact with people who can serve as role models and inspire them to bring about changes.
- > Inclusion of community-building activities, e.g., campfire and drumming circles.
- > Inclusion of methodologies that motivate the participants' critical/creative thinking.

Description of the Workshop	
Venue	Tanzania Episcopal Conference Center, Dar Es Salaam
Number of participants/facilitators	24/3
Number of children (15 – 19 years)	24
Working time	3 days
Language used	English
Participants' countries of origin	Kenya, Uganda and the United Republic of Tanzania
Participants' beliefs	Bahá'í Faith, Buddhism, Christianity, Hinduism and Islam
Pedagogical techniques	Experience sharing Field trips Games Problem solving Role playing





Workshop on Displacement and Migration San Lorenzo, Ecuador 23-25 January 2007

This workshop on displacement and migration brought together Colombian and Ecuadorian parents, young people and children. The resource pack was adapted to the theme of the workshop; participants from different Christian denominations and from the Bahá'í Faith discussed the ethical challenges facing people living in the volatile border region between Colombia and Ecuador.



Every morning, before starting activities, participants joined a moment of silence, meditation and prayer for peace in their region. Some sessions were carried out with children and adults together while others, which, demanded more exploration and sharing time, were done separately.

The workshop opened with a session on cultural **identity**. Participants were divided into groups and asked to draw a map of Colombia or of Ecuador, identifying the country's most representative items, activities, food and images. Participants engaged in a discussion about the roots of both countries and their **differences and similarities**. This activity helped create an environment of connection and sharing.



In the afternoon, participants engaged in activities about **diversity**. They reflected on displacement and migration issues from their own experiences, religious views and ethnic and social backgrounds. Diversity was affirmed as a reality that enriches all and that needs to be embraced.

A **cultural evening** was organised, and with the rhythm of Ecuadorian and Colombian music, participants danced, sung and told stories. It was a unique opportunity to share in a typical Latin evening and to create bonds between participants. The next day, the participants visited one of the local communities near San Lorenzo. This helped enhance their awareness of the situation facing Colombian and Ecuadorian people living there. They had the chance to interact with local people, to discuss social issues with their community leaders and to learn about their initiatives and projects.



During the last day, participants mapped out different conflicts that arise between Colombians and Ecuadorians in the region. Through **case studies and role playing**, they analysed possible causes and consequences and learned about **non-violent alternatives** to transform those conflicts. Children shared violent situations that they daily face in schools and in the community. They discussed possible solutions and reflected on their own responsibilities.

Learning and impact

The effects of the violent conflict in Colombia are unfortunately ingrained in the behaviour and attitudes of some of the children directly affected by the situation. It can make them resentful and intolerant of others. During the workshop, children shared their experiences and fears, and themselves proposed ways to be more respectful toward others, to accept differences and to respond in a non-violent way even when their rights are violated. They discovered that they can be part of the solution rather than part of the problem.

How did this workshop contribute to the development of the resource pack?

This was the first time the resource pack was applied to a specific social theme. This approach helped develop the resource's flexibility and explore other ways in which it can be used. These are the most important inputs incorporated into the resource pack:

- > Guidelines to prepare field visits.
- > How to use the resource pack for a specific theme, such as displacement.
- > Use of the resource pack to promote interfaith cooperation around a specific social issue.
- > Inclusion of more methodologies that encourage participation and inclusiveness.
- > Importance of preparing adults, teachers and facilitators to use the resource pack in different settings.

Description of the Workshop	
Venue	Hotel San Lorenzo, San Lorenzo
Number of participants/facilitators	37/4
Number of adults	25
Number of young people (14 – 18 years)	12
Working time	3 days
Language used	Spanish
Participants' countries of origin	Colombia and Ecuador
Participants' beliefs	Bahá'í Faith and Christianity (Catholics, Evangelicals, Lutherans, Mennonites and Presbyterians)
Pedagogical techniques	Arts Experience sharing Field trips Games Problem solving Role playing





Workshop on Youth Violence

San Salvador,
El Salvador

1-5 November 2007

25 children from El Salvador representing Bahá'í Faith, Buddhism, Christianity, Indigenous traditions, Islam and Judaism, came together with adults representing religious organisations to nurture their spirituality by learning to better understand each other. Through the workshop they discovered peaceful ways to transform violent situations and to develop their capacity to work together to bring peace in their society, despite their differences.



On the first day, participants drew their **silhouettes** and explored who they are and how their identities are shaped by their experiences. They shared with one another their reflections. A **cooperative game** was organised to explore ways of working together for common goals and reflect on the uniqueness of each individual. Participants concluded that it is possible to work together when they learn to respect each other and when they appreciate otherness with an open mind and heart.

After this activity, participants were split in groups and were asked to make a coat of arms to show the **differences and similarities** between members of each group. This activity helped them to get to know each other and look beyond physical appearances. At the end participants discussed the importance of diversity in the world and in their society.

Discussions about participants' realities and challenges helped them open up to share their personal experiences. Family problems, siblings who are part of the *Maras* (gangs), and violent situations were shared and discussed.





Several sessions were conducted to discuss violent conflicts in El Salvador and **non-violent alternatives**. These sessions encouraged participants' creative and critical thinking to solve differences with others and to learn ways to challenge prejudices and stereotypes. Through **case studies, role playing and discussions**, they mapped out conflicts that affect them and identified possible ways to peacefully transform those.

Through a **silent journey**, participants walked through different areas of the venue, identified each with a particular colour. Each colour made them reflect about their lives, their relationships with others, nature and the attitudes of reconciliation needed to bring peace to their societies. Smells, sounds and music helped the introspection process and allowed participants to distant themselves from the busy routine of their daily lives.

Prayers from different religions and **moments of silence** helped creating an environment to nurture participant's spirituality and to discover the need to find peace within to be able to bring peace to their societies.



Learning and impact

A proposal to visit religious places was made as a commitment to continue this inter-religious journey and to keep exploring ways to work together in issues that affect children and youth. Children suggested including more games and times for prayers in the next workshops and adults suggested to run meetings on ethics education for parents. After the workshop, the young participants created a blog (<http://www.gnrcelsalvador.blogspot.com/>) to share their experiences and to keep their communication.

How did this workshop contribute to the development of the resource pack?

The following were the main inputs incorporated to the resource pack:

- > Silent practices to promote introspection and motivate children to reflect about their attitudes and relationships with others.
- > Importance of giving space for prayers to understand others' beliefs.
- > Inclusion of role playing as a way to find out non-violent alternatives to the way to transform conflicts.

Description of the Workshop	
Venue	Templo del Sol, Buddhist community, San Salvador
Number of participants/facilitators	43/5
Number of adults	18
Number of young people (14 – 18 years)	25
Working time	3 days
Language used	Spanish
Participants' countries of origin	El Salvador, Guatemala and Honduras
Participants' beliefs	Bahá'í Faith, Christianity (Catholics, Evangelicals, Lutherans and Presbyterians), Indigenous traditions, Islam and Judaism
Pedagogical techniques	Arts Experience sharing Games Meditation Problem solving Role playing





Workshop on Youth Violence

Capira,
Panama

21-23 January 2008

38 adults and children representing Bahá'í Faith, different Christian denominations, Hare Krishna movement and Judaism gathered for three days to analyse and reflect on the issue of youth violence in Panama.



On the first day a **campfire** was organized to welcome the young participants. Songs, guitars, cymbals, laughs, prayers, poems and chanting, mixed together to create an atmosphere of connection and mutual respect.

Participants discussed the need to respect different opinions and understandings through an activity called **I Stand for**. They expressed their different points of view

about topics that affect them and made a stand of what they believe in. This challenged their views and encouraged them to respect others' opinions even when they do not agree with.

Participants also discussed different **ethical dilemmas** and reflected on how to make ethical decisions. Through sharing of experiences, they reflected on the need for empathy and respectful attitudes to be able to make well-grounded decisions.

They mapped out the kind of violence that young people experience, perpetrate and they are victims of in their own environments. They looked at causes, consequences and potentialities they have to transform those situations. Dysfunctional families, violent parents, negative role models were highlighted as some of the main causes for youth violence. Through **role playing** participants analyzed **non-violent alternatives** to respond to violent situations and decrease the level of violence that affect them in daily life.



A **cultural evening** was organized where participants presented the customs of Colombia, Costa Rica, Panama and Uruguay. Young participants sung and danced typical dances from Panama and learned from the cultural traditions present.

During the last day of the workshop an **introspective activity** was carried out to allow participants to meditate and reflect about their lives, their relationships with others and their attitudes. Participants shared their reflections and concluded on the importance of being aware of who they are and how they relate to others.



Learning and impact

During one of the sessions for sharing experiences, one of the participants shared the story of the *Knight in Rusty Armour*, explaining the kind of armours we carry to protect us against others and that prevent us from showing who we truly are. She encouraged participants to open up to others and discover their true identity and meaning of life. It was a good opportunity for youth to reflect about their own self and their interactions with other people.

Adults called for the development of ethics education programmes for families and to include parents in the discussions about ethics with children. Representatives from the Ministry of Social Affairs and Health in Panama showed their interest to cooperate with the GNRC in promoting ethics education to prevent youth violence in the country.

How did this workshop contribute to the development of the resource pack?

This was the last workshop held to test the resource pack. It was a unique opportunity to try the improved material and to use new activities and techniques. The following ideas were included in the resource pack:

- > The use of appreciative inquiry to analyse problems and conflicts.
- > The use of mandalas to help children reflect about lives and purpose.
- > The use of moral dilemmas to promote critical thinking and challenge children's views on what an ethical decision is.

Description of the Workshop	
Venue	Hogar Javier, Capira
Number of participants/facilitators	38/3
Number of adults	18
Number of young people (14 – 18 years)	20
Working time	2 days
Language used	Spanish
Participants' countries of origin	Costa Rica and Panama
Participants' beliefs	Bahá'í Faith, (Balboa Union Church, Catholics and Mennonites), Hare Krishna movement and Judaism
Pedagogical techniques	Experience sharing Games Meditation Problem solving Appreciative inquiry Role playing



Section 7

References

Resources

Stories

A Chinese folk tale – Unseth, Benjamin (edit). Honesty, Little Books of Virtue, Series One. Garborg's Inc., Bloomington, 1995, pp.11-13.

The boy who cried 'Wolf' – Unseth, Benjamin (edit). Honesty, Little Books of Virtues, Series One. Garborg's Inc., Bloomington, 1995, pp.34-36.

The courage to be – Adapted from the story of Peggy Monague, Christian Island, Ontario.

Wilson, Lois Miriam. Miriam, Mary and Me. Wood Lake Books Inc., Winfield, 1992, p.62.

The mice that ate iron – Panchatantra-The Mice that ate Iron (1999). Available from: <http://www.indiaparenting.com/stories/panchatantra/panch009.shtml>

The beggar man – Elbert Hubbard's Scrap Book. Wm. H. Wise & Co., Roycroft Distributors, New York City, 1923, p.9.

The nothing beyond – Kenneth Cragg: The Wisdom of the Sufis, London, 76, p.8.

The salt doll – Anthony Bloom: Living Prayer, Libra, London, 1966, pp.105-106.

Dining with a general – Available from <http://www.geocities.com/Tokyo/Courtyard/1652/MilitaryDinner.html>

The ghoul – By Taghreed A. Najjar, Al-Salwa Publishing House, published 2002, Stand no.5.0 D 953.

The blind men and the elephant – Kuo, Louise and Kuo, Yuan-Hsi (1976), "Chinese Folk Tales," Celestial Arts: 231 Adrian Road, Millbrae, CA 94030, pp. 83-85. The links below are to other versions of the tale:

The fox and the stork. Aesopo

The neighbour. Available from <http://www.ezsoftech.com/stories/mis40.asp>

Starfish – Adapted from The Star Thrower by Loren Eiseley (1907 - 1977).

Poems

Speak to us children. Khalil Gibran "The Prophet", chapter entitled "Children" Arrow Books Ltd. New York, 1991.

Children learn what they live. Dorothy Law Nolte. Workman Publishing Company. New York, 1998.

Poems by GNRC youth members, name recognised under each poem.

Prayers for peace

Pathways to Peace. Interreligious readings and reflections. A. Jean Lesher. Cowley Publications. Cambridge, Massachusetts, 2005.

Religious Life: A Commitment and Calling. Developed through an interreligious process arranged by the World Council of Churches.

Prayer Library at <http://www.beliefnet.com>

Stern, Chaim (ed). Shaarai Teshuva: Gates of Repentance. The New Union Prayerbook for the Days of Awe. Central Conference of American Rabbis: 1978, 1999.

Case studies

Case Study 1 Chris's Bad Morning, page 139 – Adapted from Learning the Skills of Peacemaking, Naomi Drew, Jalmar Press, Rolling Hills Estates, California, 1987.

Case Study 3 Ana's Story, page x – Adapted from testimonies of internally displaced people from the International Committee of the Red Cross, <http://www.cicr.org/web/spa/sitespa0.nsf/iwpList2/Home?OpenDocument>

Moral dilemmas

Protecting a lie and life boat, pages 145 and 147 – Adapted from *Moral Reasoning*, by Victor Grassian, Prentice Hall, 1981, 1992.

The Price of a life, page 146 – Taken from Kohlberg, Lawrence. *Collected Papers on Moral Development and Moral Education*. Cambridge: Moral Education and Research Foundation, Harvard University Education Foundation, 1973.

Support Material for the Activities

Convention on the Rights of the Child <http://www.unhchr.ch/html/menu3/b/k2crc.htm> or a child friendly version, http://www.rcmp-grc.gc.ca/pdfs/NCD-poster_e.pdf

Universal Declaration of Human Rights at <http://www.un.org/Overview/rights.html> Or a child friendly version, <http://www.amnesty.ie/amnesty/upload/images/attachdocuments/Universal%20Declaration%20of%20Human%20Rights%20-%20child%20friendly%20version.pdf>

Summary of the CRC and of the UDHR taken from Under the UN Flag, Assemblies for citizenship in Secondary Schools, UNICEF UK, 2005.

The United Nations Secretary General's Study on Violence against Children, <http://www.violencestudy.org>

A Human Rights-Based Approach to Education for All, http://www.unicef.org/publications/files/A_Human_Rights_Based_Approach_to_Education_for_All.pdf

Will you listen? Young voices from conflict zones, http://www.unicef.org/publications/files/Will_You_Listen_eng.pdf

Violence prevention and peace building, http://www.unicef.org/lifeskills/index_violence_peace.html

Handbook for Story Tellers. Inez Ramsey, Professor Emeritus James Madison University, <http://falcon.jmu.edu/~ramseyil/storyhandbook.htm>

How to light a campfire, <http://www.luontoon.fi/page.asp?Section=8497>

12 Skills for Conflict Transformation. Adapted from a version used by Ms. Amada Benavides. Escuelas de Paz, Colombia.

World Schools Debating Championships, <http://www.schoolsdebate.com/guides.asp>

Information on debates, <http://www.idebate.org/debate/what.php>

Information about Mandalas, <http://www.mandalaproject.org/Index.html>.

Story of Sadako, www.sadako.org

Making a Film, <http://www.filmyourissue.com/making/index.shtml>

Safe you, Safe Me, a resource for child safety. Save the Children. Contribution to the United Nations Secretary-General's Study on Violence against Children. 2006, <http://www.violencestudy.org/IMG/pdf/safeyoufinal.pdf>

Sports as a methodology for peace and reconciliation, <http://www.toolkitsportdevelopment.org>

Service Learning: Lessons, Plans and Projects. Human Rights Education Program, Amnesty International and Human Rights Education Associates, HREA, March 2007

Appreciative Enquiry, <http://appreciativeinquiry.case.edu/>

Acknowledgements and references for the activities

My Life tree, page 65 – Adapted from Jag & Du, Dioceses of Lund, 2004.

Reach for the stars, page 77 – Adapted from a version used by Fundación Escuelas de Paz, Bogotá – Colombia.

Using role playing, page 85 – Adapted from a version used by Centre San Bartolome de las Casas. El Salvador.

Your Silhouette is Mine, page 69 – Adapted from a version used by Fundación Escuelas de Paz, Bogotá – Colombia.

Joyful Appreciation, page 105 – Adapted from the Dhamma lesson taught by a Thai master.

Diminishing Islands, page 114 – Adapted from a version used by Dr. Mustafa Ali, United Republic of Tanzania, Africa.

Ball in the Air, page 115 – Adapted from a version used by Centre San Bartolome de las Casas. El Salvador.

Glossary

- Ethics:** A major branch of philosophy. It is the study of values and customs of a person or group and covers the analysis and employment of concepts such as right and wrong, good and evil, and responsibility. Ethics are beliefs, ideas, theories and the fundamental reflection on essential questions, which facilitate the setting of standards.
- Morals:** Applies to human behaviour; it refers to what is good and what is bad, the application, the concrete, the action. Morals are expressed in rules for conduct and the expressions of good morals are called “virtues.” There is a personal or individual aspect implied in the concept of morals. Morals have a practical aspect, instructing one what to do and what not to do.
- Values:** Ideals accepted by an individual or a group – (personal and cultural); the principles, standards, or quality which guides human actions

Personal values

Personal values evolve from experiences with the external world and can change over time. Integrity in the application of values refers to its continuity; a person has integrity if she or he applies her or his values appropriately regardless of arguments or negative reinforcement from others. Personal values are implicitly related to choice; they guide decisions by allowing for an individual's choices to be compared to each choice's associated values.

Personal values developed early in life may be resistant to change. They may be derived from those of particular groups or systems, such as culture, religion, and political party. However, personal values are not universal; one's genes, family, nation and historical environment determine one's personal values. This is not to say that the value concepts themselves are not universal, merely that each individual possess a unique conception of them i.e. a personal knowledge of the appropriate values for their own genes, feelings and experience.

Cultural values

Groups, societies, religions and cultures have values that are largely shared by its members. Members share a culture even if each member's personal values do not entirely agree with some normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If an individual expresses a value that is in serious conflict with their group's norms, the group's authority may carry out various ways of stigmatizing or conforming the individual. For example, imprisonment can result from conflict with social norms that have been established as law.

Categories

Values may be grouped into categories, each are up for debate:

- > Healthy values and habits – Sensual and Operational Values – Sensual values are individual values and are functional or dysfunctional to an individual's emotional survival. They are sensitive or insensitive depending upon an individual's emotional maturity. Operational values are individual values and are functional or dysfunctional for an individual's physical survival. They are active or inactive depending upon an individual's physical development. Healthy values and habits are acquired through personal satisfaction, practice and personal experience.
- > Moral values and norms – Social and Religious/Traditional Values – Social values are family/group values and are functional or dysfunctional for the survival of the family/group. They are nurturing or aggressive depending upon the family/group's social maturity. Religious/Traditional values are interpersonal values and are functional or dysfunctional to impersonal survival outside the family/group. They are tolerant or intolerant depending upon the religion's/tradition's maturity. Moral values are acquired through encouragement, instruction and interpersonal experience.
- > Ethical values and behaviour – Economic and Political Values – Economic values are national values and are functional or dysfunctional to the survival of the nation. They are productive or unproductive depending upon the nation's economic development. Political values are national values and are functional or dysfunctional to national survival. They are progressive or regressive depending upon a nation's political development. Ethical values are acquired through rewards, education and impersonal experience.
- > Historical values and conduct – Aesthetic and Theoretical Values – Aesthetic values are human values that are functional or dysfunctional to human survival. They are beautiful or ugly (meaningful or un-meaningful) depending upon human artistic development. Theoretical values are human values that are true or false (purposeful or irrelevant) to human survival depending upon human scientific development. Historical values are acquired through inspiration, cognition and creative experience.

All values are based on subconscious feelings and conditioning.

Virtue: Moral excellence of a person. A virtue is a character trait valued as being good. The conceptual opposite of virtue is vice.

Interfaith: Refers to cooperative and positive interaction between people of different religious traditions, (ie. "faiths") at both the individual and institutional level, leading to tolerance and mutual respect. It is distinct from syncretism or alternative religion, in that dialogue often involves promoting understanding between different religions to increase respect towards others, rather than to synthesize new beliefs.

Acronyms

CRC	Convention on the Rights of the Child
GNRC	Global Network of Religions for Children
MPA	Motion Picture Association
SMART	Specific, Measurable, Attainable, Realistic, Timely
UDHR	Universal Declaration of Human Rights
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations Children's Fund
WCC	World Council of Churches
WCRP	World Conference of Religions for Peace

List of Interfaith Council Members

Honorary Advisor

HRH Prince El Hassan bin Talal
Chairman, Royal Institute for Inter-Faith Studies, Jordan

Council Members

Dr. A. T. Ariyaratne
Founder and President of the Sarvodaya Shramadana Movement, Sri Lanka

Mr. Adolfo Perez Esquivel
President of Servicio Paz y Justicia, Nobel Peace Prize Laureate, Argentina

Mr. Kul Gautam
Deputy Executive Director of the United Nations Children's Fund (UNICEF), United States

Dr. Hans Kung
President of the Global Ethic Foundation, Germany

Ms. Bibifatemeh Mousavi Nezhad
Manager, Institute for Interreligious Dialogue, Iran

Dr. Alice Shalvi
Former Chairwoman and President of the Schechter Institute of Jewish Studies, Israel

Ms. Didi Athavale Talwalkar
Leader of the Swadhyay Parivar Movement, India

Most Rev. Anastasios Yannoulatos
Archbishop of Tirana, Durrës and All Albania, Greek Orthodox Church, Albania

Youth Council Members

Ms. Nour Ammari
Fisher's Youth Programme, Jordan

Mr. Emanuel Mathias
Founder Movement of Youth and Children Peace Club, Tanzania

List of Committee Members of the Interfaith Council on Ethics Education for Children

HE Ambassador Hasan Abu Nimah

Director, Royal Institute for Inter-Faith Studies

Advisor to HRH Prince El Hassan bin Talal, Jordan

Swami Agnivesh

Former Chairperson, United Nations Trust Fund on Contemporary Forms of Slavery, India

Ms. Charanjit AjitSingh

Freelance Inspector / Educational and Management Consultant Trustee and Vice Chair /

International Interfaith Centre, Oxford, United Kingdom

Ms. Farida Ali

Programme Officer, Office of Public Partnerships, UNICEF, United States

HE Mr. Ibrahim Al-Sheddi

Secretary-General, Saudi National Commission for Education, Culture and Science,

Saudi Arabia

Dr. Kezevino Aram

Director, Shanti Ashram, India

Dr. Wesley Ariarajah

Professor, Ecumenical Theology, Drew University Graduate and Theological Schools,

United States

Professor Alicia Cabezudo

Director, Educating Cities Latin America, Argentina

Ms. Meg Gardinier

Managing Director, Education and Community Partnerships, US Fund for UNICEF,

United States

Mr. Andres Guerrero

Partnerships Manager, Office of Public Partnerships, UNICEF Geneva, Switzerland

Dr. Magnus Haavelsrud

Professor, Department of Education, Norwegian University of Science and Technology,

Norway

Dr. Heidi Hadsell

President, Hartford Seminary, United States

Mr. Vinod Hallan

Project Director, Department of Education and Skills, United Kingdom

Dr. Stuart Hart

Deputy Director, International Institute for Child Rights Development, United States/Canada

Dr. Azza Karam

Senior Culture Adviser, United National Population Fund, United States

Bishop Method Kilaini
Auxiliary Bishop of Dar es Salaam, United Republic of Tanzania

Ms. Marlene Silbert
Education Director, Cape Town Holocaust Centre, South Africa

Rev. Dr. Hans Ucko
Programme Secretary, Interreligious Relations, World Council of Churches, Switzerland

Dr. Deborah Weissman
Former Director, Kerem Institute for Teacher Training for Humanist-Jewish Education, Israel

Dr. Sunil Wijesiriwardhana
Consultant (peace, culture, media), Sarvodaya Shramadana Movement, Sri Lanka

GNRC Coordinators

Africa

Dr. Mustafa Yusuf Ali
GNRC Office Coordinator, GNRC Africa Secretariat

Arab Region

Rev. Dr. Qais Sadiq
President of the Ecumenical Studies Center in Jordan

Central Asia and Caucasus

Ms. Razia Sultan Ismail Abbasi
International Convenor and Founding Charter Member, Women's Coalition for Peace and Development with Dignity

Europe

Ms. Marta Palma
Advisor on Children's Issues to the General Secretary of the World Council of Churches

Latin America and the Caribbean

Ms. Mercedes Roman
Women and Children's Desk, Maryknoll Office for Global Concerns

South Asia

Dr. Vinya S. Ariyaratne
Executive Director, Sarvodaya Shramadana Movement of Sri Lanka

Israel

Ms. Dorit Shippin
Coordinator Doumia – Sakinah. The Pluralistic Spiritual Center, Neve-Shalom / Wahat al-Salam

ANNEXES

EVALUATION FORM

LOGISTICS

	Rank 1 – 5 (5 highest)	Comments
Meeting venue		
Accommodation		
Meals		
Materials		
Other comments		

CONTENT

Was the objective of the workshop clear?	
Was the content of the sessions relevant for you?	
Was the methodology used appropriate for the topics?	
Did you find any difficulty during the sessions? Specify.	

LEARNING

What was the main learning of the workshop?	
Can you apply what you learned in your own context? (personal, social, professional, institutional)	
RECOMMENDATIONS	

MATRICES FOR IMPACT ASSESSMENT

A. What I know			
	Yes	No	Comments
I know what my capabilities and skills are			If your answer is yes, how do you use them?
I am proud of myself, my family, my culture and my beliefs			Explain
I know people of other cultures and beliefs			If your answer is yes, what do you know about them?
I know the differences between my own culture and religious beliefs and that of others			If your answer is yes, name two differences with some of the cultures and religious beliefs you have heard about
I am familiar with problems of violence and lack of understanding in my school and neighbourhood			If your answer is yes, which ones?
I understand the causes of major conflicts and injustices in my society			If your answer is yes, name one and write its causes
I know about peace initiatives in my community			If your answer is yes, which ones?

B. Respond false or true to the following statements and justify your answers

Statement	False	True	Why?
It is better to hide one's own ideas and beliefs if most of the people around have different views and ideas			
When someone speaks to me I pay attention to his/her body language, posture, eye contact, intonation, voice, facial expression, etc. as much as to the words			
It is easier to become friend with someone who shares my own beliefs and ways of thinking			
It is better to ignore others' ideas when they clash with my beliefs and principles			
A person on the street who is poorly dressed is most likely to hurt me or to steal something from me			
Decisions should be made based on how they affect other people			
When I am angry I take time to reflect and calm down before I do anything			

C. Think about the following situations and describe how you would act or respond to them

Someone makes fun of your beliefs and the cultural customs of your family. How do you react?

You have to work in a team with a person you don't like his/her ways of acting and you don't agree with his/her ideas. How do you deal with the situation? How can you make the work with him/her possible?

You argued with a friend who has hurt you. You don't understand why this friend acted in this way. Do you try to solve the issue? If so, how do you try to solve it?

There is a problem of discrimination in your classroom, which does not concern you directly. Do you try to do something about it? If so, what would you do and why?

A person from a different culture and religious beliefs arrive to your school. Most of the other students tell bad things about this person. She or he acts and dress differently to most of the other students in your school. You don't feel comfortable with that person but she or he tries to be your friend. You know if you become her or his friend your other friends may not want to keep your friendship. What do you do?

You have made a decision that negatively affects other people. You will not be punished if you decide not to do anything about it. Would you do something to repair the damage caused? If so, what would you do?

[illegible]

V.....

Learning to Live Together is an intercultural and interfaith programme for ethics education, designed to contribute to the realisation of the right of the child to full and healthy physical, mental, spiritual, moral and social development, and to education as set out in the United Nations Convention on the Rights of the Child (CRC), in article 26.1 of the Universal Declaration of Human Rights (UDHR), in the World Declaration on Education for All and in the Millennium Development Goals (MDG).

Learning to Live Together provides youth leaders and educators worldwide with the tools for an intercultural and interfaith programme, by which children and young people are able to develop a stronger sense of ethics. It is designed to help the young understand and respect people from other cultures and religions and to nurture their sense of a global community. The resource has been developed in close cooperation with UNESCO and UNICEF.