

LEARNING TO LIVE TOGETHER

An Intercultural and Interfaith Program
for Ethics education

For children 6
to 11 Years old



In partnership with UNESCO



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GROUP OF EXPERTS

Dr. Hasnah Gasim, Mr. Andres Guerrero, Ms. Mary Kangethe, Ms. Prabha Karthik, Mr. Mark Manns, Dr. Ilham Nasser, Ms. Mercedes Roman, Mr. Stephen Shashoua, Ms. Rohaniza Sumndad-Usman, Ven. Napan Thawornbanjob, and Dr. Angelos Vallianatos.

GLOBAL NETWORK OF RELIGIONS FOR CHILDREN (GNRC) AND ETHICS EDUCATION PARTNERS

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UNESCO colleagues: Ms. Lydia Ruprecht, UNESCO Headquarters; Ms. Martha K. Ferede, UNESCO Headquarters; Ms. Margarete Sachs-Israel, UNESCO Asia and Pacific Regional Bureau for Education; Ms. Faryal Khan, UNESCO Asia and Pacific Regional Bureau for Education; Mr. Mark Manns, UNESCO Asia and Pacific Regional Bureau for Education; and Ms. Li Wang, UNESCO Asia and Pacific Regional Bureau for Education.

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INTERFAITH COUNCIL ON ETHICS EDUCATION FOR CHILDREN

The first Interfaith Council served from 2004 until 2012 and guided the concepting and development of the Learning to Live Together Program.

Honorary Advisor: His Royal Highness Prince El Hassan bin Talal of the Hashemite Kingdom of Jordan

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

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

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Mr. Peter Billings, editor

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Arigatou International Geneva
C. Satish Kanna

FOREWORD

Learning to Live Together – An Intercultural and Interfaith Program for Ethics Education for Children 6 to 11 Years Old is a resource for educators in formal and non-formal education settings to use to foster the social, emotional, spiritual, and ethical development of children.

The manual, an adaptation of the first ethics education program for children 12 to 18 years old which was launched in 2008, builds on 13 years of successful implementation in more than 50 countries, and responds to the requests from our partners in the field to develop ethics education resources for younger children.

Learning to Live Together addresses the need to provide children earlier in life with opportunities to strengthen their sense of self and purpose, to learn to empathize with and respect people from diverse cultures, religions, spiritual traditions and beliefs, and to develop 21st century skills that empower them to learn to reconcile their differences with others, care for the environment, and transform their communities together.

The manual was developed and adapted in a process involving a series of pilot workshops with children and many contributions from educationalists, religious leaders, and experts on children's rights, ethics, peace education and child development. *Learning to Live Together* is designed to support educators who wish to design transformative educational experiences, and it provides them with pedagogical guidelines, tools and resources tailored for children in the middle childhood years.

The program seeks to contribute to the achievement of the Sustainable Development Goals, particularly target 4.7, to prioritize education for sustainable development, the promotion of a culture of peace and non-violence and global citizenship, thus fostering social cohesion and the development of more inclusive and peaceful societies.

I am especially grateful to UNESCO for the partnership adapting the program and to the Expert Group members who provided guidance, expertise and wisdom in the process.

It is my hope that the *Learning to Live Together* manual for children 6 to 11 can further contribute to the development of inclusive, equitable and quality education and to the realization and fulfilment of children's rights.

May the Divine Presence guide us in our collective efforts to foster ethics education for children, and give us the wisdom to listen to children with an open heart and mind. Their dreams, hopes and aspirations are our compass in this journey.



Rev. Keishi Miyamoto

President

Arigatou International

ABOUT ARIGATOU INTERNATIONAL

Arigatou International works with people from diverse religious and cultural backgrounds to build a better world for children.

Believing that every child is a precious treasure of humanity, Arigatou International draws on universal principles of common good to fulfill its “All for Children” mission. At the heart of Arigatou’s work is creating inclusive spaces for shared action to promote children’s rights and well-being. Arigatou International encourages individuals and organizations to take action to ensure that all girls and boys grow up safe and sound, develop to their full potential, and are inspired and empowered to work with others to make a difference in their communities.

Arigatou International develops and sustains multi-stakeholder initiatives designed to ensure that all children are treated with dignity and that all of their rights are respected and protected. Engaging diverse collaborators, Arigatou employs interfaith and intercultural approaches to bring about positive change for children at all levels—from the grassroots to the global.

Arigatou International values children for who they are and fully involves them in its work, always safeguarding their well-being, providing for their full participation, and affirming their human dignity. For Arigatou, children are deeply respected, fully recognized participants in shaping the world.

Arigatou International works together with diverse religious leaders and faith communities, international agencies, civil society organizations, governments, children and young people in more than 80 countries around the world, and its efforts continue to grow in reach, diversity and impact.

Across its four global initiatives—the Global Network of Religions for Children (GNRC), Ethics Education for Children, Prayer and Action for Children, and End Child Poverty—Arigatou International is guided by the principles of the United Nations Convention on the Rights of the Child and committed to contributing to the Sustainable Development Goals, especially the targets related to children.

ABOUT THE GLOBAL NETWORK OF RELIGIONS FOR CHILDREN

The Global Network of Religions for Children (GNRC) is a global-scale interfaith network of organizations and individuals specifically dedicated to securing the rights and well-being of children everywhere, GNRC members come from all of the world’s major religions and many other spiritual traditions. The GNRC is committed to making the world a place where every child can enjoy not only the right to survive, but also to thrive, making positive contributions of his or her own to a world of peace and dignity for all.

ABOUT ETHICS EDUCATION FOR CHILDREN

Ethics Education for Children promotes values-based education for children, supporting the right to education set out in the UN Convention on the Rights of the Child, and seeking to contribute to children’s holistic development. Ethics Education for Children utilizes a transformative approach to interfaith and intercultural learning, which affirms the dignity of all children, ensures their meaningful participation, and empowers them to become agents of positive change who can help build just, peaceful societies.

ABOUT UNESCO

UNESCO is the United Nations Educational, Scientific and Cultural Organization. It seeks to build peace through international cooperation in Education, the Sciences and Culture. UNESCO's programs contribute to the achievement of the Sustainable Development Goals defined in Agenda 2030, adopted by the UN General Assembly in 2015. Through the promotion of global citizenship education (GCED), UNESCO develops educational tools to help people live free of hate and intolerance and contribute to the building of a more peaceful, just and sustainable world. UNESCO works so that each child has access to quality education. By promoting cultural heritage and the equal dignity of all cultures, UNESCO strengthens bonds among nations. UNESCO stands up for freedom of expression, as a fundamental right and a key condition for democracy and development. Serving as a laboratory of ideas, UNESCO helps countries adopt international standards and manages programs that foster the free flow of ideas and knowledge sharing.



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INTRODUCTION

Ethics education that promotes intercultural and interfaith learning affirms the importance of nurturing ethical values and children's spiritual development. This unique form of education seeks to assist children to strengthen their identity and critical thinking. It also fosters their abilities to make well-grounded decisions, to respect, appreciate and collaborate with people of other cultures, religions and beliefs, and to embrace their individual and collective responsibilities in a global community.

Learning to Live Together—An Intercultural and Interfaith Program for Ethics Education provides educators in formal and non-formal education settings worldwide with tools for designing, implementing, and evaluating intercultural and interfaith educational experiences that empower children to develop a stronger sense of ethical awareness and global citizenship. *Learning to Live Together* is intended for use when working with children from 6 to 18 years old. There are two separate manuals, tailored for working with children from 6 to 11 years old, and children 12 to 18 years old, respectively.

Learning to Live Together addresses some of the root causes of xenophobia, discrimination and hate speech, and fosters in children their capacity to positively respond to the multiple ethical challenges in their societies that affect them from an early age. The program provides spaces designed to strengthen children's agency to make positive contributions to their communities, contributes to building social cohesion, and enhances children's innate potential for spirituality and hope for a better world.

Learning to Live Together for children 12 to 18 years old was developed in close collaboration with UNESCO and UNICEF as an important contribution to quality and inclusive education. The adaptation process for children 6 to 11

years old was developed in partnership with UNESCO within the framework of Sustainable Development Goal 4, "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all," and is intended as a contribution to the realization and fulfilment of children's rights.

Quality education fosters creativity and knowledge and ensures the acquisition of the foundational skills of literacy and numeracy as well as critically important life skills such as analytical, problem-solving and other high-level cognitive, interpersonal and social and emotional skills. It also develops the knowledge, skills, values and attitudes that enable learners of all ages to lead healthy and fulfilling lives, make informed decisions, contribute to the building of a more peaceful, just and sustainable world and respond to local and global challenges. It includes education for sustainable development and global citizenship education.¹

Learning to Live Together is designed to contribute to the realization of the right of the child to full and healthy physical, mental, spiritual, moral and social development, and the right to education as set out in the United Nations Convention on the Rights of the Child (CRC), in the Universal Declaration of Human Rights (UDHR), and in the World Declaration on Education for All. It seeks to contribute to the achievement of target 4.7 under the Sustainable Development Goals, "By 2030 to ensure that all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development."

¹ Education 2030. Incheon Declaration and Framework for Action for the Implementation of Sustainable Development Goal 4.



The 18 Commitments on “Faith for Rights” developed by the Office of the UN High Commissioner for Human Rights call upon religious leaders and communities to pledge to promote respect for pluralism and diversity in the field of religion or belief as well as the right not to receive religious instruction that is inconsistent with one’s conviction.² Ethics education programs, like *Learning to Live Together*, that promote dialogue, cultural and religious diversity, and interreligious learning act as a mechanism for protecting and affirming children’s rights, including freedom of thought, conscience and religion and freedom of expression, in accordance with children’s evolving capacities.³

The title, *Learning to Live Together*, is chosen with reference to one of the four pillars of education named in *Learning: The Treasure Within*, the report to UNESCO of the International Commission on Education for the Twenty-first Century.⁴

The *UNESCO Guidelines for Intercultural Education* underpin the philosophy and the approach of *Learning to Live Together* as a resource and tool: “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.”⁵

OVERALL OBJECTIVES

The *Learning to Live Together Program* contributes to the development of life skills that enhances children’s ethical reflections and values and their capacity to make positive contributions to their societies. The program specifically seeks to:

- Strengthen children’s capacities to think critically and make well-grounded ethical decisions based on values that promote respect for other cultures, religions and beliefs.

- Empower children to engage in dialogue—to listen and talk empathically—as a means of enhancing their sensitivity to differences and promoting mutual understanding and respect among people of different cultures, ethnicity, religious and spiritual beliefs.
- Foster children’s spiritual development in a manner that strengthens their capacity for social and emotional learning, their resilience, and their abilities to welcome and embrace the diversity in the world and learn to reconcile differences with others in non-violent ways.
- Nurture children’s abilities to understand the needs of their societies and to work in collaboration with others in joint action with an attitude of reconciliation and respect for diversity, to strengthen social cohesion in their societies, and to contribute to the creation of a culture of peace.
- Uphold and affirm the human dignity of all people as expressed in the Universal Declaration of Human Rights, the Convention on the Rights of the Child and in the teachings of all religious traditions.
- Foster children’s understanding of the shared needs and interdependence of life, promoting respect and care for the environment.
- Affirm the possibility of living together with respect for one another in a world of different religious, spiritual, ethnic and cultural traditions, thereby contributing to the development of more inclusive and peaceful societies.

2 18 Commitments on “Faith for Rights.” <https://www.ohchr.org/Documents/Press/21451/18CommitmentsonFaithforRights.pdf>

3 *Faith and Children’s Rights: A Multi-religious Study on the Convention on the Rights of the Child*, Arigatou International, in collaboration with UNICEF, KAICIID International Dialogue Centre and World Vision International.

4 *Learning: The Treasure Within*. Report to UNESCO of the International Commission on Education for the Twenty-first Century (1966).

5 *UNESCO Guidelines for Intercultural Education*. UNESCO (2006), p.14.

LEARNING TO LIVE TOGETHER DEVELOPMENT

On the occasion of the Special Session on Children of the United Nations General Assembly held in May 2002, the late Rev. Takeyasu Miyamoto, former President of Arigatou International and inaugurator of the Global Network of Religions for Children (GNRC), made a statement on behalf of the religious leaders in attendance and the GNRC to the plenary session of the General Assembly. In his address, Rev. Miyamoto proposed the establishment of the Interfaith Council on Ethics Education for Children. The Council was formed in 2004 and consisted of scholars and leaders from diverse religious backgrounds, pedagogues, educators, experts in ethics, professionals concerned with children’s well-being, and representatives of the United Nations. Its mandate was to fulfill Rev. Miyamoto’s commitment to make the development of spirituality in children—including their ethical values and esteem for people of different religions and civilizations—an essential part of the “quality education” pledged in the Special Session Outcome Document, “A World Fit for Children.”

HOW LEARNING TO LIVE TOGETHER WAS DEVELOPED

Committed to promoting genuine cooperation between people of different religions, the Interfaith Council on Ethics Education for Children guided the development of *Learning to Live Together* as a practical program for working with children from 12 to 18 years old.

From 2004 to 2008, the Interfaith Council engaged in the development of the manual in a process involving a series of testing workshops held with the cooperation of GNRC members, and in close collaboration with UNESCO and UNICEF. In 2008, the completed manual for the *Learning to Live Together Program* was launched at the GNRC 3rd Forum in Hiroshima,

Japan. By 2021, it had been used and implemented in over 40 countries around the globe, reaching more than 435,000 children. It is available in 13 languages.

THE NEW LEARNING TO LIVE TOGETHER FOR MIDDLE CHILDHOOD

The years between 6 and 11—middle childhood—are a time of important developmental advances that establish children’s sense of identity. During these years, children make strides toward adulthood by becoming competent, independent, self-aware, and involved in the world beyond their families.⁶ This also means that these years are critical in the formation of attitudes, values and dispositions regarding pluralism. Respect and appreciation of diversity are formed in these relatively early years of child development.

Research shows that a child’s overall health and well-being during this critical period of development affects their ability to concentrate and learn, develop and maintain friendships, and navigate thoughtful decision-making.⁷ It is during this period that they start posing moral questions and considering social issues. This is why ethics education programs tailored for this age group have such potential for nurturing their critical thinking and spiritual development, and for providing them with opportunities to explore relationships with others, challenge their prejudices and stereotypes, and develop life skills.

Chapter 2 of this manual, “**Middle Childhood and the Ethical and Spiritual Development of Children,**” describes the importance of this period of life in children and how their ethical and spiritual development during these years can contribute to their sound and holistic well-being.

⁶ Erikson, E.H. *Identity, youth and crisis*. New York: W.W. Norton and Company (1968).

⁷ *The Middle Years Development Instrument*. Research Brief. The University of British Columbia (2015). http://earlylearning.ubc.ca/media/publications/mdi_research_brief_web_november_2015.pdf

HOW LEARNING TO LIVE TOGETHER FOR CHILDREN 6 TO 11 YEARS OLD WAS DEVELOPED

Over the years, the effectiveness of the Program for children 12 to 18 was validated in multiple evaluation processes, verifying its contributions to children’s empowerment and to strengthening global citizenship education, social cohesion and peacebuilding. As a result, Arigatou International received strong calls from partners, GNRC members, and its network of educators around the world to develop an adaptation of *Learning to Live Together* designed for working with younger children.

Learning to Live Together for children 6 to 11 years old builds on the expertise Arigatou International gained over the last 18 years by developing, sharing and implementing its Ethics Education framework and approach. It was developed based on the implementation of the *Learning to Live Together Program* for children 12 to 18 years old carried out by partners in more than 40 countries, multiple lessons learned, inputs and recommendations provided by Ethics Education facilitators and trainers, the advice, guidance and support of the Group of Experts, and the lessons learned and recommendations gathered via a series of pilot workshops and stakeholders’ meetings held in several locations to facilitate the adaptation process.

In 2018, Arigatou International invited a group of experts in education, child development, child rights, ethics, peace education, and intercultural and interfaith education—from diverse religious and cultural backgrounds—to advise upon and guide the adaptation of the *Learning to Live Together* manual for middle childhood, tailoring it specifically for children 6 to 11 years old. The group of experts included representatives of UNESCO as well as former members of the previous Interfaith Council and international trainers. See the full membership in Annex 1.

From 2018 to 2021, the group of experts engaged in dialogue regarding the significance

of ethics education and the spiritual development of children in middle childhood. They reviewed methodological approaches that can better address the developmental needs of children during this period of life; the particular challenges that affect these children, including socio-economic, political and environmental issues, as well as the health and education crises caused by the COVID-19 pandemic that emerged in 2020. They explored the multiple opportunities that education systems, educators, families, and communities have to empower children to develop positively in a pluralistic world—in particular, by fostering their social, emotional and spiritual well-being and empowering them to contribute to their communities.

In 2019, seven pilot workshops were held, in Ecuador, El Salvador, India, Kenya, Portugal, Romania and Tanzania, involving 239 children from 6 to 11 years old from Buddhist, Christian, Hindu, Jain and Muslim communities or with no religious affiliation, and from other ethnic and spiritual communities, such as the Maasai, Roma and locally indigenous communities. Six of the seven pilot workshops were preceded by stakeholders’ meetings, which brought together a total of 175 participants from 45 different institutions. These included religious leaders, educators, child protection experts, and staff from UNESCO and UNICEF.

In all locations, the selection of participants ensured age and gender balance, as well as religious diversity representing the local reality. Except for Ecuador and Romania, where children came from the middle class socio-economically, children in other locations came from vulnerable contexts affected by several forms of social challenges, including poverty, violence in the home, street and gang violence, bullying, or alcohol and drug consumption.

In 2021, another two pilot workshops were held online, with participants from Bhutan and Indonesia, bringing together a total of 60 children, and two separate stakeholders’ meetings were held with experts from the Middle East and the United States of America, with a total of 60 people participating.



The pilot workshops provided the opportunity to test the proposed content and pedagogical approaches with children of these ages while ensuring a physically and emotionally safe educational environment, promoting cultural and religious sensitivity, listening to their voices, learning about their needs, challenges, dreams, and ideas, and identifying together with them best ways to respond to those. The workshops also provided opportunities to reflect upon how the program can best be implemented in contexts of violence, displacement, conflict or poverty.

VOICES OF CHILDREN INVOLVED IN THE PILOT WORKSHOPS: LESSONS LEARNED

Both the pilot workshops and the dialogues with diverse stakeholders generated important recommendations for the development process and allowed for reflection on various contextual issues that affect children and their views. A very important aspect of the pilot workshops was that children's reflections and experiences directly contributed to the design and development of the manual and offered significant contributions to the adaptation process.

In all seven locations, children shared about experiencing one or more types of violence: corporal punishment, bullying, neglect, poverty, or street violence. Many children expressed that they often fear the adults around them and feel isolated. Fears like these were witnessed in several children displaying low self-esteem or lack of self-concept. They presented as not feeling liked or accepted for who they are, having difficulties identifying their talents, strengths or sharing opinions, or avoiding participation. During the workshops, facilitators sought to develop safe learning environments for children to express their feelings, identify ways they can protect themselves and others, and find the support they need. The User's Guide Chapter of this manual provides concrete guidance on how to create safe learning environments as well as recommendations on what facilitators can do to respond to situations

of violence or distress that might affect some children.

The pilot workshops were also an opportunity to assert the importance of ethics education in fostering interfaith and intercultural learning, helping children challenge their prejudices and stereotypes, and promoting reflection on the significance of fostering inclusion in their societies. The reflections of the participating children showed an increased openness toward differences after the workshop activities, and a greater willingness to explore and learn more about the religious and spiritual beliefs of other people. In this sense, especially in contexts where cultural, ethnic, and religious divisions are heightened due to social fragmentation, this form of ethics education can be expected to contribute to the prevention of violence, to foster mutual understanding and respect from the younger years, and ultimately, to help lay a foundation for more inclusive, cohesive societies.

In India, for instance, in a pilot workshop conducted in collaboration with Shanti Ashram in Tamil Nadu, children had the opportunity to visit different religious sites, speak with religious leaders, reflect upon the experience, and learn about the differences and similarities in a safe learning environment. Children expressed their interest but also their discoveries as they entered the sacred place of the other, a place that otherwise they would never have had the opportunity to visit and dialogue about.

“Thanks for taking my friends to my place of worship.”

“I liked the fact that not just women of that religion but people from any caste can visit and also read the holy book.”

“I liked that the lamp and flowers are common to many religions.”

The workshops also served as an opportunity for reflecting on issues of violence as well as



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children's rights. In the workshop held with cooperation from GNRC Kenya, children from several UNESCO Associated Schools as well as from non-formal education programs in Kibera spoke about their feelings and reflected about the places which they feel most safe and protected. This dialogue was an opportunity to develop self-awareness but also for children to learn how to articulate when they feel that their rights are being violated or that their physical or emotional integrity is being trampled upon. When asked by the facilitator, "What makes you angry?", children replied:

"If someone calls you bad names."

"When the teacher beats you."

"When your friends beat you."

"When somebody shouts at you."

"When someone wants to beat you for no reason."

In all of the workshops, children developed a map of their communities and identified places where they felt safe. They identified diverse types of violence that affect them and other children, as well as new and alternative ways to address them and to protect and affirm the dignity of each and every child. For instance, in Ecuador, in a pilot workshop organized by the GNRC–Ecuador Committee, children identified violence in the school setting, how they felt and what they could do about it:

"My brother's friends used to bully me, and I could not talk to my parents about it for a long time, because they worked too much; finally they came to talk about it at the school."

In some locations, facilitators used storytelling, real life situations, games and drawings to introduce children's rights and foster dialogue regarding injustices in their societies and how to respond to them ethically. For instance, in El Salvador, children created a play about the

story of Malala Yousafzai, which was read to them. This resulted in a conversation around "why Malala could not go to school," where issues such as gender equality and the right to education and protection from violence emerged in very natural ways, awakening curiosity to know more.

In Tanzania, a game where children were or saw friends being excluded, privileged, or discriminated against was used to spark reflections on how the decisions that led to these results were made, who made those decisions and why, the impact on everyone, and what could have been done differently. In India, for instance, during an activity where children were invited to discuss and make decisions about their wants and needs, children discussed how they made those decisions, the values that guided them in doing so, and the implications of their actions.

Each workshop allowed for children to recognize issues of discrimination, xenophobia, and violence, as they were invited to put themselves in others' shoes and then identify ways they could stand up against these issues. This skill is particularly important in contexts of structural violence, where discrimination and injustices have been normalized, leading to the disenfranchisement of children and young people from marginalized communities.

In Portugal, for instance, various exercises helped children to realize that they are not alone in the challenges they face, and they were able to "zoom in and out" of their communities to acquire a holistic view of situations. They identified challenges other people face, the prejudices against others in the community, and their shared humanity. They became more critical of certain perceptions of others that had been passed down to them, and they realized that the "other" is someone like them. A child said, "I know Maria; she is my friend," referring to a child from a community they visited and with whom he played and talked during the visit. Yet he otherwise would never have had the chance to meet and get to know her for who she is and not for what others say about her or stereotypes based on where she

lives or comes from. The understanding of the “other” as a stranger changed to the “other” as a friend. Herein lies the power of *Learning to Live Together*.

Throughout the series of pilot workshops, facilitators’ experience and knowledge of child-development were recognized as critical factors when customizing the implementation of *Learning to Live Together* for this age group. Other key facilitator capacities included: ensuring context-sensitivity, developing safe and empowering learning environments, properly adapting the activities, and fostering children’s active participation. The ethics education facilitator needs to develop high-level facilitation, dialogue and questioning skills, to be fully acquainted with the manual content, and to know how to create an inclusive environment. The child needs to be at the center of the learning, with an adult that knows how to shape powerful, meaningful, and inclusive learning experiences.

LESSONS LEARNED FROM PRIOR IMPLEMENTATION OF LEARNING TO LIVE TOGETHER

This manual builds on multiple lessons learned during the implementation of the *Learning to Live Together Program* with children 12 to 18 years old over the last 18 years. These lessons were detailed and analyzed using monitoring and evaluation processes⁸ as well as information gathered from implementing partners.

Findings from Greece, India, Kenya, El Salvador and Romania suggest that education programs based on *Learning to Live Together* contributed to reduced prejudice among children against people who are different from them, their culture, or beliefs. As described by a child from India: *“Going into a mosque and learning about Islam, from a Hindu perspective, was one of the most incredible and life-changing experiences. It is impossible for me to explain the feeling, but so many of*

my stereotypes were broken down and so many of my questions were answered.”

Through *Learning to Live Together*, Christian, Muslim and Jewish participants have met together for the first time to talk about their shared land; Indian children and youth from all socio-economic classes and religious backgrounds have worked together; Roma children in Romania have felt included and welcomed by others; children in Kenya from diverse ethnic and religious groups have critically acknowledged each other’s similarities and embraced their differences; children escaping from war-torn countries and now living in Greece have strengthened their identities and felt included by “learning to play together” with others; and children in El Salvador have strengthened their sense of belonging and empowerment as a preventive mechanism against gang violence.

Learning to Live Together provides opportunities for children to identify the root causes of violence and injustices in their communities and create new ways to respond to those. Findings have shown that participating children reflect upon situations of conflict around them, and document how their behaviors and attitudes change, particularly as they begin to privilege dialogue over violence. Teachers noted the development of new friendships and relationships across diverse ethnic, religious, gender and socio-economic lines.

The program has also been shown to encourage the transformation of educators themselves, as they move from top-down approaches of teaching to horizontal methods that enable children to feel more engaged, included, and valued, resulting in better participation and dialogue. Evaluation processes have also revealed improved internalization of concepts and values among teachers and showed they were better able to translate them into their teaching practices; increased understanding of the social context and reality and how

⁸ *Systematic Implementation and Internal Monitoring and Evaluation of the Learning to Live Together Program - A Report on an Internal Review Process of Program Activities in 24 Locations in El Salvador, Greece, India, Kenya, and Romania.* Arigatou International (2014).



those affect schools and children; as well as feeling better equipped to create safe learning environments for children and promote dialogue that allows children to interact, open up, share their ideas and collaborate.

The *Learning to Live Together Program* is well-positioned to address pressing contemporary social issues and serve as a critical component of any education curriculum in formal and non-formal education settings. Field studies suggest that there is a direct link between children's school success and values-based education that nurtures competencies in children to learn to live together.⁹ Arigatou International's experience also strongly suggests that the program, when implemented systematically, run by trained facilitators, and supported by local institutions, can make a valuable difference in the lives of children and lead to concrete child-led actions that help to make communities more harmonious and inclusive.

WHERE *LEARNING TO LIVE TOGETHER* CAN BE USED

Learning to Live Together has been developed for use in formal and non-formal education and within diverse religious and secular contexts. It is intended to serve as a resource for everyone concerned with fostering children's sense of ethics and values, supporting their spiritual development, and increasing their capacity to learn to live together in a pluralistic world. The objective has been to develop a program that is relevant on a global level and yet flexible enough to be adapted within different cultural and social contexts.

⁹ Lovat, T., Dally, K., Clement, N., & Toomey, R. (2011). Values Pedagogy and Teacher Education: Re-conceiving the Foundations. *Australian Journal of Teacher Education*, 36(7). <http://dx.doi.org/10.14221/ajte.2011v36n7.3>

CHAPTER 1

LEARNING TO LIVE TOGETHER IN A PLURALISTIC WORLD

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.”¹⁰

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, deeply embedded inequalities in social organization, lack of access to basic facilities and education, disease and malnutrition, and lack of access to information, connectivity and digital platforms 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.”

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.”¹¹

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 Ethics Education for Children 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 civilizations, and building faith in that which people refer to as God, Ultimate Reality or Divine Presence.”¹²

The Ethics Education for Children 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.”¹³

10 Gautam, Kul. Towards a World Fit for Children, WCC Journal on Health and Healing, Issue No 179 (2005), p. 5.

11 Preamble of the Convention on the Rights of the Child.

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

13 Ibid.

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

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...¹⁴*

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 children live in, the experiences they have, and the examples of behavior 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.¹⁵*

At the heart of all learning is experience, the greatest teacher—this truth cannot be over-emphasized. 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.

¹⁴ Gibran, Khalil. *The Prophet*, Chapter entitled “Children,” Arrow Books Ltd, New York (1991).

¹⁵ Law Nolte, Dorothy. *Children Learn What They Live*, Workman Publishing Company, New York (1998).

ETHICS EDUCATION AND HUMAN RIGHTS

The vision and mission of the Ethics Education for Children Initiative resonate in particular with those articles in the Universal Declaration of Human Rights that address the rights: 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 Ethics Education for Children Initiative 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.*

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, and
- 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, and
- The best interests of the child.

Learning to Live Together has been developed as a contribution to the realization 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 behavior 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?" we 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 behavior 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 behavior 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 legitimized 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 behavior in society can deviate from what is ethical.

Moreover, if acting ethically constituted doing "what 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 behavior.

What, then, are ethics? First, ethics are 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. Ethical standards encourage values and virtues, such as honesty, compassion, respect, empathy, responsibility and the fulfilment of basic human needs. Ethics are those standards that impose reasonable obligations to refrain from rape,

stealing, murder, assault, slander and fraud. 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.¹⁶

Secondly, ethics is the name of the discipline concerned with 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 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.¹⁷

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:¹⁸

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 behavior. Values constitute that which is accepted by the

16 Galtung, Johan. *Human Needs, Humanitarian Intervention, Human Security and the War in Iraq*, keynote address, Sophia University, Tokyo, 2004. <http://www.aa.tufs.ac.jp/humsecr/report/040110Galtung.pdf>

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

18 *Compact Oxford English Dictionary*, Oxford University Press (2005).

person, 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 Ricœur¹⁹ and Guy Bourgeault,²⁰ for example, generally reserve the term “ethics” for fundamental reflection on essential questions of human behavior (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 refers 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.²¹

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 behavior 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 behavior, 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.

All religious communities and humanists 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 relationships, 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 behavior, such as love and compassion, justice and fairness, honesty and generosity, non-violence and self-control. These communities may emphasize on overarching ethical principles—such as “Loving one’s neighbor 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 fruit. An intentional stress on developing specific skills and capabilities in children could naturally foster ethical behavior.

19 Ricœur, Paul. *Soi-même comme un autre*, Paris, Seuil (1990).

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

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



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; their 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.²²

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 being a part of 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 identities are 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 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 civilizations, 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 in 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.²³

Since 1993, there have been further attempts to draw up ethical criteria for a number of

22 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.

23 *Declaration Towards a Global Ethic*. The Council of a Parliament of the World's Religions, at https://www.global-ethic.org/wp-content/uploads/2020/12/WEE_2018.pdf

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 ethical codes that were arrived at independently, 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 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.²⁴

The human capacity to choose between alternatives is recognized 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.

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



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 neighbor 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 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 periodical observations and recommendations to each nation. 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 person or organization.

Most religious and secular traditions are convinced of the truth of their own beliefs, and

some may feel the urge to share them with others. But today, most traditions recognize 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 "different" with "wrong," nor allow 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 this 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.

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 analyze and to sympathize, to use both our heads and our hearts. Analyzing is collecting facts about a problem, observing the conditions, identifying root causes, and proposing solutions. Sympathizing is feeling for another person, feeling the pain of someone who is suffering or feeling the anger of a person in rage.

An old Native American prayer from the Sioux people says: "Oh Great Spirit, grant me the wisdom to walk in another's moccasins before I criticize or pass judgement." When we empathize, 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 recognize injustices perpetrated on others, and to gain the determination to address those injustices.

Religious traditions call upon people to empathize with the poor, the marginalized 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 empathize 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 peacemaking 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. These 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 behavior, 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

Ethics Education for Children promotes an attitude and approach to others in relation to oneself.

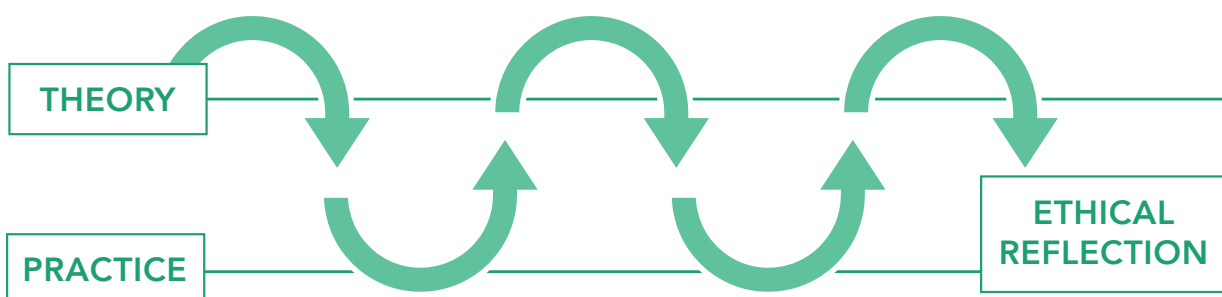
This image illustrates a learning process that evolves like a spiral. It is through learning, with space for free critical thinking, that each child and young person will be able to build and practice a *positive relationship* with herself or himself, the other, the environment and with that which people 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 civilizations. 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 empathy, mutual understanding and respect, individual and

collective responsibility, solidarity 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.

Ethics Education for Children 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 and inter-culturally. Ethics Education for Children does not promote a new religion, but acknowledges and affirms diversity. It is not a new “teaching,” but a new way of emphasizing the building of positive relationships. Its approach:

- Is inter-cultural,
- Is inter-religious,
- Affirms diversity, and
- 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, the ethics education 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 strengthens our 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 neighbor.” In the Jewish and Christian traditions, loving one’s neighbor, 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 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 behavior towards the environment.

The unique needs of children have historically received less attention but are now increasingly being recognized. The Convention on the Rights of the Child—a bill of rights for those under 18 years of age²⁵—was only adopted 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 recognize 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.

²⁵ Article 1 of the *Convention on the Rights of the Child* states: ‘For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.’



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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, socialized into the norms of human behavior, 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.²⁶

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 for 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 socialized 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 regardless of their religious and non-religious beliefs. These values need to be encouraged in children from a very early age.

Third: While recognizing 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 practice our faiths and beliefs in ways that demonstrate our common humanity and interdependence.

Fourth: Today, we also emphasize 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.

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-centered codes of ethics, and each tradition seeks to transmit these values and ethics through its religious instruction, interpreted into religious life.

²⁶ Walzer, Michael. *Thick and Thin: Moral Argument at Home and Abroad*, Notre Dame, University of Notre Dame Press (1994), p. 8.

During the UN Special Session on Children in 2002, 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.²⁷

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-centered 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.²⁸

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. Working together with people of diverse religious and spiritual backgrounds and those who do not adhere to any belief, is a prerequisite 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 Ethics Education for Children 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 neighbor, to nature, and to life itself. It is through such an attitude, and the practice that flow from it, not through theory, that we understand our own traditions and that of our neighbors.

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, within UNESCO's four pillars for education: learning to know, learning to do, learning to live together and learning to be, and more recently in the Sustainable Development Goals, particularly Goal 4.7 that supports education for sustainable development and global citizenship, addressing the social, humanistic and moral purposes of education, and links education

²⁷ *A World Fit for Children*. UNICEF, (2005), p. 12.

²⁸ Smith, Wilfred Cantwell. *Patterns of Faith Around the World*, Oneworld, Oxford (1962).



with other SDGs. According to UNESCO, quality education refers to the development of tools for life that the learners feel confident and motivated to use. It also refers to the development of behavior 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 behavioral 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 for education. UNICEF's Global Framework for Transferable Skills, which refers to the skills, knowledge, attitudes, and values that enable children to become successful life-long learners who can learn, un-learn, and re-learn; find and retain productive work; make wise decisions; and positively engage in their communities, is an important reference framework for ethics education to support interfaith and intercultural learning.

Transferable skills, life skills, or 21st century skills also support crisis-affected children to cope with trauma and build resilience in the face of adversity. They include problem solving, negotiation, managing emotions, empathy, and communication, among others, and they work alongside knowledge and values to connect, reinforce, and develop other skills and build further knowledge.²⁹

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 neighbors 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 September 11, 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 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.

²⁹ *Global Framework on Transferable Skills*. UNICEF Education Chapter Programme Division (2019).

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 favorite 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, the late Rev. Takeyasu Miyamoto, the founder of Arigatou International, 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 recognize 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 practicing 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 only with experiencing certain 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 neighbor 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.

It is important to recognize that many adults live in stressful conditions due to extreme poverty, displacement, difficult family relationships, food insecurity, family and public health crises, or violence in the community or in the home. These high-stress conditions can inhibit their capacity to care for and respond sensitively to the needs of their children. Caregivers under stress can have difficulty providing the kind of support needed to foster children’s social, emotional and spiritual well-being, particularly in challenging times when children need the most protection and nurturing care.

Nurturing children’s spiritual development and ethical values in these circumstances requires a whole-community approach that can foster resilience not only in the communities but also in the children themselves. Strengthening adults and children’s spirituality alike becomes paramount in equipping families with tools to go through adversity and strengthen their abilities to cope with stress and even trauma.

CHAPTER 2 – MIDDLE CHILDHOOD AND THE ETHICAL AND SPIRITUAL DEVELOPMENT OF CHILDREN

During the early years of children’s growth and development, enormous changes occur physically, intellectually, emotionally and spiritually.

Our development as humans is dynamic and is influenced by environmental conditions as well as family and community factors. While certain aspects of development are universal—for example, we all strive to walk, talk, and think at certain points in our growth—the pace and timelines for each individual will differ. There are also key periods of development in the areas of morality, ethics and awareness of justice. The foundation of morality lies in the ability of human beings to love, to feel, to empathize or sympathize with one another. This ability is like any other capacity or ability—it is there in potential at birth and has to be protected, nurtured and fostered. The love that a child feels at the beginning of life has the power to create reciprocal feelings. Positive life experiences help the child to develop the capacity to positively relate to others and express love later in life.

The years between 6 and 11—middle childhood—are a time of important developmental advances that establish children’s sense of identity. During these years, children make strides towards adulthood by becoming competent, independent, self-aware, and interested to be more involved in the world beyond their families.³⁰ This also means that these years are key for the formation of attitudes, values, and dispositions. Respect, pluralism, and appreciation of diversity reach a new peak during the middle years of child

development. It is during this period of time where children’s capacity to put themselves in the place of the other starts maturing as they move away from the purely egocentric. It is a period when children start exploring universal values and principles that help them expand beyond themselves and acknowledge their differences with others, working outward from their immediate circles to larger contexts as they take interest in and start connecting with the other. This occurs along with the process of development of cognition from concrete to more abstract thinking.

As children enter middle childhood, there is a marked decline in the amount of time they spend in the family environment. They begin to build and grow into relationships with others such as peers, teachers, and community members—ultimately connecting with the wider world as they learn to use media and have access to technology.

Even though the family’s role becomes less prominent in these years, children’s most important relationships in middle childhood continue to be within the family. The experiences that middle years children share with their parents, caregivers, siblings, and extended families have an enormous impact on what and how they learn, and the way they see themselves and the world. Stable, consistent and nurturing relationships are vital to supporting optimal mental health in middle childhood.³¹

As children progress with building relationships and understanding others and the world around them, they also become more aware

30 Lombardi, J. *Time to Care: Redesigning Childcare to Promote Education, Support Families, and Build Communities*. Temple University Press. (2003).

31 Schonert-Reichl, K. A. *Middle childhood inside and out: The psychological and social world of children ages 9 to 12*. Burnaby, BC: United Way of the Lower Mainland. (2007).



of ethnic and religious identities and other aspects of diversity, such as socioeconomic disparities and gender. The exposure to diversity, which can include a variety of cultural and religious beliefs, influences children's awareness of others and their capacity to acknowledge and respect differences.

As children grow, they develop a higher capacity to understand group memberships and the complexities present within individuals and groups, for example, coming to reject over-simplistic stereotypes.³² Paradoxically, it is also in middle childhood when they become more vulnerable, receptive and prone to adopt a host of exclusionary attitudes and activities, such as gender and race stereotyping, bullying and victimization.³³

As children's relationships expand and their world gets larger and wider, their lives during these years are concerned with exploring the world, understanding how it functions, and learning how people relate to each other and how we need each other to survive. At the heart of this is the truth that, despite all the wonderful diversity among human beings, our underlying needs for survival are much the same. These are also the perfect years for children to understand the interdependent nature of our lives. How could we survive for even one day without the work done by the countless, unknown others who have come before? It is not only other people that we

depend on; we depend on the earth itself, upon nature, plants, animals, water, ocean, and air. For children in this age group, new realizations like these interest and inspire them. With this knowledge comes the understanding and acknowledgement that we are all somehow fundamentally the same, yet at the same time very different.

A child's overall health and well-being during this critical period of development affects their ability to concentrate and learn, develop and maintain friendships, and navigate thoughtful decision-making.³⁴ In this light, ethics education programs can be important opportunities for children to increase their self-knowledge and self-esteem, to explore, identify and make sense of their emotions, to develop critical thinking and spiritual awareness, to form relationships with others, to challenge their prejudices and stereotypes, and learn collaborative skills.

Values-based education can play a critical role in the developmental trajectory of children, because values influence decision-making, meaning-making and peaceful living. Recently, values-based education has reemerged as a prime focus in the curriculum of schools and higher education institutions and is seen as a means to develop 21st-century educational outcomes such as "ethical reasoning" and decision-making.³⁵

REVIEW OF SOME OF THE MAIN THEORIES OF CHILD DEVELOPMENT AND THE MIDDLE CHILDHOOD YEARS

In order to understand the importance of ethics education and interfaith and intercultural learning in middle childhood, it is critical to refer to some of the theories of child

development that can help to bring attention to the developing capacities of children in these years and their diverse ways of knowing and learning. Most of the classical theories

32 Eberhardt, J. L., Goff, P. A., Purdie, V. J., Davies, P. G. *Seeing Black: Race, representation, and visual processing*. *Journal of Personality and Social Psychology*, 87, 876–893. (2004).

33 *Child Development*. UNICEF. https://www.unicef.org/cwc/cwc_58621.html

34 *The Middle Years Development Instrument*. 2015 Research Brief. The University of British Columbia. http://earlylearning.ubc.ca/media/publications/mdi_research_brief_web_november_2015.pdf

35 Acar, O.; Turkmen, L. & Roychoudhury, A. *Student Difficulties in Socio-scientific Argumentation and Decision-making Research Findings: Crossing the borders of two research lines*, *International Journal of Science Education*, 32:9, 1191-1206, DOI: 10.1080/09500690902991805 (2010).

presented below have provided a springboard for other studies on ways of learning during this critical stage of development within cultural, social, and religious contexts.

One of the most important theorists who has transformed the view of how children learn is Jean Piaget with his theory of cognitive development that describes the progression of children from the sensory to more abstract learning and thinking. Piaget claimed that as children grow, they create new schema, in a process that he called "assimilation," and they modify existing ones, in a process he called "accommodation." Once knowledge is assimilated or accommodated, there is a temporary sense of balance until the next moment of learning occurs³⁶. This process of learning by forming and modifying schemas is what builds the knowledge base in children that enables them to learn about the world around them, which is a critical development task in the middle childhood years.

Later on, Piaget's stages of development were criticized and new theories emerged adding new knowledge about learning that was made possible through brain imaging and research on information processing, memory (short and long term) and safe environments for learning.³⁷ In particular, new theories challenged the idea of development as a monolithic process, and argued that there is wide individual variation in development and competences. Outcomes depend on a dynamic interaction between the child and others, including the infants' and caregivers' motivations to engage with and respond to one another.³⁸

Erik H. Erikson, one of the most important psychoanalysts of the 20th century, highlighted

the importance of identity development during the childhood years and emphasized the interrelationship and the formation of identity during adolescence. Erikson's psychosocial theory of eight distinct stages of development considers the impact of external factors, families, and society on the development of the human person from childhood to adulthood.³⁹ One critical contribution of Erikson is that children develop in the context of society's expectations, prohibitions, and prejudices, which provides critical insights into the importance of interfaith and intercultural learning.

Lev Vygotsky, a Russian psychologist, who contributed to child development understanding through his sociocultural theory, asserted that learning is an essentially social process in which the interactions with others who are peers or mentors such as teachers, parents and caregivers, play a crucial role in the development of cognition⁴⁰. Vygotsky offered a constructivist approach to learning in which the learner is seen as constructing his or her knowledge by interacting with the surroundings as well as with other people. Vygotsky's theory advocated for interactive learning models such as small group work and cooperative learning formats as ways to scaffold.⁴¹ In the middle childhood years, the implications of this theory are important, especially when values-based concepts are discussed and reflected.

Other theorists such as Albert Bandura, a social cognitive psychologist known for his social learning theory, supported early in his work the idea that learning is an act of action and reaction.⁴² Bandura later elaborated on this

36 Shute, R. H.; Slee, P. T. *Jean Piaget (1897–1980) and cognitive developmental theory*. In *Child Development (International Texts in Developmental Psychology)* (p. 70). Taylor and Francis. (2015).

37 For more information about learning theories and theorists see Shute, R. H.; Slee, P. T., *Child Development – Theories and Critical Perspectives* – Second Edition. Taylor and Francis. (2015).

38 Brinck, I. and Liljenfors, R. *The developmental origin of metacognition*. *Infant and Child Development*. 22 (1): 85–101. (2003)

39 Malone, J. C., Liu, S. R., Vaillant, G. E., Rentz, D. M., & Waldinger, R. J. (2016). Midlife Eriksonian psychosocial development: Setting the stage for late-life cognitive and emotional health. *Developmental Psychology*, 52 (3), 496–508.

40 Shute, R. H.; Slee, P. T. *The child developing in a social world*. In *Child Development (International Texts in Developmental Psychology)* (p. 126). Taylor and Francis. Kindle Edition.

41 Gillies, R. *Structuring co-operative learning experiences in primary school*. In R. M. Gillies & A. F. Ashman (Eds.), *Co-operative learning: The social and intellectual outcomes of learning in groups* (pp. 36–53). Routledge. (2003).

42 Part of the behaviorist school led by Ivan Petrovich Pavlov and Burrhus Frederic Skinner, which understood that we learn by association.

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theory by describing learning as a process that involves observation, imitation, and modelling. For him, role modelling is a critical aspect of children's learning during these years, as they are constantly observing others' behaviors. Parents, caregivers, teachers and mentors become the greatest source of learning at this age, helping to shape children's development and understanding of themselves.

Further, Howard Gardner's theory on the existence of more than one intelligence, has changed the educational world and provided a different insight into children's ways of learning. Gardner was able to demonstrate that one notion of smartness is not enough to accurately reflect a person's intelligence.⁴³ He proposed eight⁴⁴ intelligences to account for the broader range of human potential in children and adults. Educators guided by this theory look for strengths rather than deficits when teaching, recognizing that each child, including the marginalized, possesses at least one or two of the intelligences. The teacher's job is to uncover those and provide appropriate opportunities to learn.

Maria Montessori, a medical doctor turned educationalist, also contributed to the understanding of children, their development and their ways of learning. Montessori's theory of learning sees children as inherently curious and learning-driven. She saw children as intrinsically motivated to acquire all that they need from both the tangible and intangible aspects of their environment, as they strive to gain independence. Two key practices of Montessori pedagogy are: an emphasis on forming mixed-age groups (because children help and learn from each other); and

a carefully prepared learning environment that offers freedom, within boundaries, as well as opportunities for contributing and taking responsibility.⁴⁵ It is also a holistic approach that emphasizes all aspects of development.

Another important theory to consider in the development of children, is the attachment theory, as elaborated by John Bowlby⁴⁶ and Mary Ainsworth⁴⁷. The theory posits that the quality of the connection between caregiver and child is a primary determinant of child development. Attentive, responsive, emotionally attuned responses to the child by the caregiver are foundational to the child's developing sense of safety and security in the world. Children who develop a "secure" attachment style thanks to the bond they share with their caregiver are more likely to explore and play freely, better able to regulate their emotions, develop a clearer sense of self, exhibit greater openness and trust in interpersonal relations, and--even into adulthood--are more resilient in the face of common risk factors and enjoy better educational, social, health, and other outcomes.

Later researchers such as Shaver and Hazan⁴⁸ and Fraley and Shaver⁴⁹ have found that the importance of safe, secure, emotionally connected bonds with others remains critical to human development throughout the lifespan.

Educators and other adults who work with children can be important sources of "secure attachment" experiences for children--especially children who live in difficult environments. They can do this by responding attentively, empathically and

43 Davis, K. Harvard University & Christodoulou, J. Harvard University & Scott Seider, Boston University & Howard Gardner, Harvard University, *The Theory of Multiple Intelligences*. <https://howardgardner01.files.wordpress.com/2012/06/443-davis-christodoulou-seider-mi-article.pdf>

44 These intelligences are: linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinaesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence.

45 The Montessori Series. Maria Montessori. *From Childhood to Adolescence*. Vol. 12. The Montessori-Pierson Publishing Company (2008).

46 Bowlby J. Maternal care and mental health. *Bull World Health Organ*. 1951;3(3):355-533. Bowlby, J. *Attachment and Loss, Vol. 1: Attachment*. New York: Basic Books (1968).

47 Ainsworth, M. D. S., Object relations, dependency, and attachment: A theoretical review of the infant mother relationship. *Child Development* (1968), 40, 969-1025.

48 Shaver, P. R., & Hazan, C.. A biased overview of the study of love. *Journal of Social and Personality Relationships* (1988), 5, 473-501.

49 Fraley, R. C., & Shaver, P. R.. Adult romantic attachment: Theoretical developments, emerging controversies, and unanswered questions. *Review of General Psychology* (2000), 4, 132-154.

genuinely to children's needs and concerns in the educational setting, and by validating children's emotional experiences. This kind of responsiveness also provides powerful modeling that helps shape children's responses to one another.

Even this brief review of developmental and learning theories clearly reveals how the understanding of learning has evolved over time to focus more on meeting the individual needs of children and working with their intrinsic capacities, fostering teamwork as a means of learning in interaction with others, and ensuring the creation of safe, appropriate environments for discovery and making sense of the world. The function of the educator as a catalyst for learning and a role model is increasingly understood as critical not only for the acquisition of learning but also for nurturing values and the development of critical consciousness.

A number of psychologists have, in fact, postulated theories explicitly addressing the stages of moral development and the idea of ethical reasoning, providing insights into children's understanding of themselves in relation to others and the environment around them.

An essential contribution to field of moral development is Carol Gilligan's *Ethics of Care*, a theory developed in response to Kohlberg's theory of moral development, and that speaks of the "morality of nonviolence," where there is a heightened understanding of choice between one's own needs and care for others. Gilligan affirms that a moral problem arises from conflicting responsibilities rather than from competing rights. This conception of morality as concerned with the activity of care, centers moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness ties moral development to the understanding of rights and rules.⁵⁰

It is important to note that none of these theories see development as a perfectly linear process of smooth, guaranteed growth from one stage to the next. The same is true of the development of ethical awareness. This is why it is so important that children are consistently offered spaces for understanding how their lives are dependent on each other and how all life is interconnected. We hold the lives of others in our hands; our actions affect us all, and what we do and do not do has an impact around us and beyond. This awareness that all of our interactions and relationships present ethical demands can help transform how education is seen—from a process merely seeking to inculcate knowledge and develop the intellect, to a process of fostering a higher understanding of oneself in relation to others and to our shared humanity.

This ethical dimension of learning in the middle childhood years creates the foundation for the formation of a global citizenship whereby children are empowered to assume active roles, both locally and globally, in building more peaceful, tolerant, respectful, inclusive and secure societies. The development of global citizenship is based on three domains of learning—cognitive, socio-emotional and behavioral.⁵¹

- Cognitive: Knowledge and thinking skills necessary to better understand the world and its complexities.
- Socio-emotional: Values, attitudes and social skills that enable learners to develop affectively, psychosocially, and physically and equip them to live together with others respectfully and peacefully.
- Behavioral: Conduct, performance, practical application and engagement.

Learning processes and opportunities during the all-important middle childhood years must not neglect the exploration of the ethical dimensions of life that form the foundation for global citizenship.

⁵⁰ Gilligan, C. *In A Different Voice: Psychological Theory and Women's Development* (1982).

⁵¹ *Global citizenship education: topics and learning objectives*. UNESCO Global Citizenship Education (2015) <https://unesdoc.unesco.org/ark:/48223/pf0000232993>



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The Global Framework on Transferable Skills,⁵² developed by UNICEF, also focuses on cognitive, social and emotional skills adhering to some key principles that guide how transferable skills should be, such as: holistic, understood within the life-long learning cycle, human-rights based, include child and youth participation, gender-responsive, inclusive, relevant, innovative, responsive to emergencies, and evidence-based.

The Framework adopts the term transferable skills to highlight the transferability of these skills across different disciplines and domains. The domains of learning refer to life skills that are important such as the ability of children to problem-solving, ability to communicate, collaborate, resolve conflicts, regulating one's own emotions, and the ability to empathize with others.

SPIRITUAL DEVELOPMENT AND ETHICS IN MIDDLE CHILDHOOD

Whenever we struggle with the issue of how our lives fit into the vast scheme of things, we often touch upon that which we refer to as spirituality. This is true even when our questions do not give way to specific answers or give rise to specific practices such as prayer or meditation. Every time we wonder about the universe, why we are here, or what happens when we die, we may call it or link it to spirituality. We may also refer to spirituality when we are moved by beauty, love, or creativity that seem to reveal a meaning or power beyond our visible world. An idea or practice may be "spiritual" when it resonates with a wish to establish a relationship with what we may feel is the deepest meaning of life.⁵³

As mentioned in the previous chapter, children have innate spiritual capacities that need to be nurtured through our relationships with them, through a safe, empowering and positive environment, and the spaces and experiences we create for them.

In middle childhood, the many new experiences that children go through, their heightened awareness of themselves, the discovery of the world around them, and the relationships they start building, are special moments through which they make sense of their lives

and discover that there is something beyond themselves. The cultivation of spiritual growth is important for all, especially for children and young people, because it is related to the non-material, ethical, and self-awareness aspects of human development. In fact, it is a necessary counterbalance to the achievement-focused demands of many curricula.

Spiritual nurturing has been found to be a protective factor that aids in coping with trauma, helping to find a sense of support and protection, and effectively handling the stressors and uncertainties associated with difficulties.⁵⁴ As such, it is particularly important in contexts where children are affected by violence or have been victims of violence.

Violence against children not only violates children's physical and emotional well-being but also their spiritual safety and development, since it breaks their connections with others and their sense of trust and respect for other human beings. Nurturing the spiritual development of children can create the foundations for strengthening life meaning and hope, even when life presents difficult challenges.

Spiritual nurturing has also been shown to be a significant predictor of happiness in children, both in terms of the intrapersonal dimension,

52 *Global Framework on Transferable Skills*. UNICEF Education Chapter Programme Division (2019).

53 Ucko, A. *Conceptualization paper on Learning to Be: Ethics Education and Early Childhood: An Intercultural and Interfaith Approach to Ethics Education in Early Childhood Development* (2017).

54 Vinuesa Andrade, M.A.. The role of spirituality in building up the resilience of migrant children in Central America: Bridging the gap between needs and responses, *International Journal of Children's Spirituality*, 22:1, 84-101 (2017).

which supports the value they give to their lives, and the communal aspect which refers to the quality of their interpersonal relations.⁵⁵ In middle childhood, children as young as 10 are already questioning their personal identities and have an awareness of a life purpose.⁵⁶

Children's religious or spiritual insights are often brushed away as being only "cute," precocious, or merely mimicking adults, rather than understood as intrinsic truths in their lives. Children's beliefs may be expressed in non-verbal forms that may not always be fully recognized as part of their personal growth. Their capacities for spiritual awareness may not be acknowledged.

Many textbooks ignore the spiritual aspects of growth even though these are emphasized in many traditions and are part of a holistic approach to the child. Mahatma Gandhi said:

*But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training I mean education of the heart. A proper and all round development of the mind, therefore, can take place only when it proceeds pari passu with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole.*⁵⁷

James Fowler developed a theory of spiritual development that conceptualizes the development of faith across the life span⁵⁸. Fowler describes the middle school years (starting at age 6) as a stage of "mythic literal" faith. This stage initiates the beginning of reflection on the feelings and ideas of faith. Children in this stage are able not only to remember facts and the sequence of events but also to discover meaning in them. The

meanings, however, are concrete and literal. In this stage children are able to sort out make-believe from real. Children also start to ask existential questions about life and death and the existence of God or a transcendent being. They also develop a sense of empathy with others and start understanding that each person has his or her own and unique religion, or none, that may be different than theirs.

Spirituality is closely related to ethics, as it supports the understanding of and connection with the self, others, nature, and with that which people refer to as God, Ultimate Reality, or Divine Presence. A spirituality that connects these multidimensional relationships helps children to be grounded, to build a sense of belonging, and to strengthen their identity. It also lifts them up to develop a sense of purpose and meaning regarding who they are, what they do, where they live, and what they are meant to be and want to become.

Children's spiritual development is also affirmed in the United Nations Convention on the Rights of the Child, which recognizes in Article 27 the "right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development." Article 29 also acknowledges the role of education in helping children to develop a "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."

The theory and research of child development has made it clear that countless opportunities exist during middle childhood for children to further their awareness of their relationships with others, grow spiritually, and increase their capacity to respond to the ethical demands around them.

55 Holder, M.; Coleman, B.; and Wallace, J. (2010). Spirituality, Religiousness, and Happiness in Children Aged 8–12 Years. *Journal of Happiness Studies*, 11, 131-150. 10.1007/s10902-008-9126-1

56 Lipscomb, A. & Gersch, I. *Using a 'spiritual listening tool' to investigate how children describe spiritual and philosophical meaning in their lives*. *International Journal of Children's Spirituality*, 17:1, 5-23, DOI: 10.1080/1364436X.2011.651713 (2012).

57 Gandhi, M.K. *Harijan*, May 8, 1937.

58 Fowler, J. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. HarperOne; Revised ed. edition (September 15, 1995).



CHILDREN'S CHARACTERISTICS IN THE MIDDLE CHILDHOOD YEARS: CONNECTIONS TO SPIRITUAL AND ETHICAL DEVELOPMENT

Described below are some of the key characteristics of children in the middle childhood years, with information on how these can help to support their innate spiritual capacities and ethical development.⁵⁹

EXPLORATION

During the middle childhood years, children move from the sense of wonder into a sense of exploration prompted by their curiosity and developing imagination. They want to understand everything about the world; not just the world, the universe. Children shift from an inward view of the world to an outward view. They also develop a strong desire for belonging and a higher appreciation of other points of view, recognize norms and demands, and build closer same-sex friendships with their peers.

When children are given opportunities to explore, they develop a sense of awe, of appreciation for the world around them, and awareness of the interconnectedness of life. Exploration without instruction, exploration without expectations, exploration with a free spirit, will help children to find joy in what they learn and discover, and learn to create meaning by themselves.

Exploration also allows children to translate abstract ideas into concrete action using their hands. The coming together of the mind, the heart and the hands enable them to direct their energies into thoughtful actions. While creating opportunities for exploration, children learn to observe, reflect, make choices, and come up with new realizations by themselves.

RELATIONSHIPS

During this period, friendships are developed based on trust and reciprocity, and children learn to regulate how they play with others, becoming more aware of rules and the responses of others. They also become more aware of their own feelings and start understanding the feelings of others. Children start moving away from an absolute sense of the rules, and start analyzing them and judging what is right or wrong. For this to happen, they need time to be able to listen to each other, discuss, negotiate and arrive at a consensus in the group. The ability to form this prosocial behavior of considering another's point of view, with controlled emotion and empathic insight, may be dependent on genetics to a degree, but is largely dependent on parental guidance and modelling.⁶⁰

Opportunities for children to interact, share, and be with others in a safe environment, through free play and care, are critical for them to form relationships and develop a sense of belonging. Helping children to learn to express their feelings and appreciation for one another, as well as learn to solve their disagreements in positive ways, will help them build a strong socio-emotional foundation, as well as develop a sense of reverence for their lives, the lives of others, and the relationships they build, based on respect and care for one another.

During this period, children start seeing and shaping themselves as members of a community, and therefore the relationships they build become one of the first identity markers in their lives.

⁵⁹ These characteristics are selected based on some of the most prominent characteristics of children in these years. They are not exhaustive but provide reflection on how children's traits are a natural and innate foundation of their spirituality.

⁶⁰ Roberts W., and Strayer J. Empathy, emotional expressiveness, and prosocial behavior. *Child Development* (1996) 67: 449–70.

FAIRNESS

This period can be understood as the birth of morality in human development. The child wants to decide for him/herself what is good and bad and is less willing to merely accept another's opinion on it. This is the period when the child wants to find out as much as possible about the world and people. If the child has more exposure and information at this age, he or she can make better and more informed decisions in the next period.

"That's not fair!"—this statement is very often heard from children in middle childhood, when they believe rules are forced upon them without being consulted. Children in middle childhood are capable to go beyond punitive ways of resolving problems to find restorative approaches that allow them to reconnect with one another and reconcile their differences. They are capable of great empathy and understanding, which need to be nurtured and encouraged.

Maria Montessori believed that it is during the years from 6 to 12 when the concept of true justice is born. Initially children are oriented towards a distributive and retributive kind of justice, but they can be guided toward a more restorative and need-based justice. True justice implies that the greater the need, the greater the response should be. Children, Montessori said, need to be presented with the idea of service—service for a reason that is greater than oneself.

REASONING MIND

The child at this stage no longer has an absorbent mind that seems to take in everything effortlessly, as it was during the early years; from now on, what she or he learns will require intention and effort. This child now has a reasoning mind which is no longer willing to blindly accept all that they see and hear; the child wishes to understand the reasons for things and how things function. These children question everything. The key questions of this age are "How?" and "Why?"

It is paramount during this period to let children question freely, without conditioning, and without necessarily responding to their questions, but supporting them as they develop their own answers and continue exploring. During this period, children do not respond well to rules that are arbitrarily laid down; they want to be involved in creating rules that make sense to them, and in defining how the rules help them and help others. They have the capacity to think by themselves about the implications of their actions, and they want to know that what they do has an impact. Children become aware of their individual and collective responsibilities and the implications they have for others.

The recognition of children as right-holders and as individuals with agency, entitled to participate and to express their views, as stated in Article 14 of the CRC, is a fundamental component of child development. A critical aspect of children's empowerment is their right to speak and be listened to on issues that concern them. Article 12 of the CRC articulates the rights of children to participate in their societies and be part of the decisions that concern them—supporting the idea that they should be allowed to express their views freely in all matters and be heard. This is even more important in the middle childhood years, when children are developing their self-esteem, are learning to speak up when their rights are violated, and are developing their critical thinking and ability to make decisions, according to their evolving capacity.

IMAGINATION

Children 6 to 11 years old have the ability to imagine that which they have not seen, that which does not exist, from the tiniest nanoparticles and the work of the cells in our body to that of the cosmos. The child's mind can travel through time and space. At this age they can start grasping how difficult life must have been for the people who lived before them, and how each piece of knowledge that we can now find with a touch of a button must have been hard won, with hardship and perseverance by the people who came before



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us. They can visualize possibilities where adults cannot, they can go beyond the boundaries created by tradition and stereotypes. During this period children start putting themselves in the place of the other and feeling for the needs, suffering and joy of other people.

This ability to imagine is the basis for empathy. Allowing children during these ages to imagine freely, and without any type of conditioning, is perhaps the best pedagogical approach to learning, and the best preparation for helping children to develop a mind that is open to alternatives, able to see beyond black and white choices, and able to envision new conditions that affirm the human dignity of people. Spaces for imagination should go hand in hand with reflections about the realities in which children live, and will benefit from “*What if...?*” questions that invite children to propose solutions.

FREEDOM

Children in middle childhood are increasingly independent and want to be even more so: they want to be free to make decisions, free to explore, free to ask and to do. That free spirit needs to be cultivated as it is only through freedom that children learn to make ethical decisions and understand the consequences of their actions. However, freedom in these years needs to be accompanied by guidance, role modelling and support, so children can learn to make decisions gradually, according to their evolving capacities. Freedom does not mean that children do whatever they want; it means they learn to appreciate their choices and the implications those have for them and others.

It is in the spirit of freedom that children learn and internalize their individual and collective responsibilities as well as gain self-confidence and inner trust in themselves.

PLAYFULNESS

Play is the essence of childhood and is part of children’s nature. Children have an innate playful spirit that allows them to go to unimagined places, give life to ideas and dreams, and engage without conditions, while connecting

them with their innermost capacity to enjoy the simplicity of life. Playfulness is perhaps one of the highest expressions of the human spirit, whereby joy, hope, appreciation of the present moment, freedom to wonder, and giving of oneself come together, at times unconsciously, in a delight in life and sense of wholeness.

The development of a playful spirit is also key to building resilience, the capacity to bounce back in the face of adversity, which helps to cope with stress, sense of failure, and disconnection.

Play is critical for children’s physical, emotional, cognitive and spiritual development. Through play—freely invented or guided—in a safe environment, children can deeply immerse themselves in a joyful set of experiences: exploring their senses, making sense of the world, expressing and coping with emotions, and engaging with others. However, when play is guided, it should not take away the nature of children’s playful spirit and their genuine capacity to enjoy. On the contrary, spaces should be created for children to express their innate playfulness, since that in itself offers the spark for children to create spaces that foster their spiritual growth.

All of the traits of children in middle childhood described above should be understood in harmony and co-relation. Each of them can build on the others, and all of them can lead to a higher awareness and care for the child’s self, relationships with others, and connection with nature and with God, Ultimate Reality, or Divine Presence.

It is important to note that these characteristics, even though intrinsic to children’s development during the middle childhood years, also require spaces, opportunities and means for nurturing them. Caregivers and educators need to be encouraged not to ignore, downplay or deny children’s spiritual capacities.

THE CHILD DEVELOPMENT ECOSYSTEM

The ecosystem for child development is formed by, among other elements, their

families, schools and communities. An ecosystem approach can help create the necessary conditions for the nurture of ethics and spirituality in the middle childhood years. Adults can either inhibit or encourage the spiritual development of children. Caregivers and educators can support children's spiritual development in many ways—every time it emerges in daily interactions and conversations about life's small and big questions, about meaning and purpose, or simply by letting children just be—in silence and still, when observing something.

The spiritual growth of children is also supported by the interactions between adults that children observe. This occurs in families, communal spaces, places of worship, educational settings and public places, whenever relationships of respect and care are affirmed, the life of each and every person is treated with dignity, and adults show love and care for others, or encourage acts of kindness and compassion in children.

Interaction with nature also plays an important role in children's spiritual and ethical development, as it provides children with a pro-formative experience of the care among biodiverse creatures. The capacity of children to know their place in the natural environment helps them develop an intersubjective "ecological" identity that nurtures virtues of mutuality and care.⁶¹ Nature helps children connect with God, Ultimate Reality or Divine Presence, and inspires in them gratitude towards life and a sense of interconnectedness with other beings.

The following story may spur reflection upon the ability of children to imagine possibilities, to defy the status quo, to assert themselves, and perhaps to grasp the interconnectedness of life and how the lives of others depend on their own. It also illustrates the role of adults in providing spaces to choose and model behaviors of compassion and care for others and nature.

Once there was a wise old woman and a smart little boy. The boy was driven by a single desire—to expose the wise old woman as a fool. The smart boy had a plan. He had captured a small and very fragile bird in the forest. With the bird cupped in his hands, the boy's scheme was to approach the old woman and ask her, "Old woman, what do I have in my hands?", to which the wise old woman would reply, "You have a bird, my son."

Then the boy would ask, "Old woman, is the bird alive or is it dead?" If the old woman replied that the bird was dead, the smart boy would open his hands and allow the bird to fly off back into the forest. But if the old woman replied that the bird was alive, the smart boy would crush the bird inside his cupped hands, and crush it, until at last, the bird died. Then the boy would open his hands and say, "See, old woman, the bird is dead!"

And so, as the story goes, the smart boy went to the old woman and he said, as planned, "Old woman, what do I have in my hands?"

The old woman replied, "You have a bird, my son."

"Old woman," the boy then said, his voice dripping with disdain, "Is the bird alive or is it dead?"

Whereupon the old woman looked at the boy with her kind old eyes and replied, "The answer is in your hands, my son."

Education today needs to be conceived as a common ethical responsibility and an incomparable opportunity to foster in children an awareness of the ethical dimension of their interactions and relationships with others.

⁶¹ Rimmer, Chad Michael. *Greening the Children of God — Thomas Traherne and Nature's Role in the Ecological Formation of Children*. Princeton Theological Monograph Series. United States (2019).

CHAPTER 3 – A ROADMAP FOR PLANNING AND IMPLEMENTING ETHICS EDUCATION PROGRAMS

This chapter provides step-by-step guidance for planning a *Learning to Live Together* (LTLT) program with various learning sessions for children from 6 to 11 years old.

WHO CAN USE THIS MANUAL?

Any teacher, social worker, caregiver, youth leader, religious leader, psychologist or anyone working directly with children.

WITH WHOM CAN THIS MANUAL BE USED?

With children 6 to 11 years old.

IN WHAT SETTINGS?

This manual can be implemented in formal, non-formal and informal educational settings, either onsite or online.

Formal education: Incorporated in any curricular area or in complementary subjects. Its use in the school setting has the potential to generate a culture of learning to live together if implemented widely as a whole-school approach.

Non-formal education: As a stand-alone program or mainstreamed into already existing programs of organizations or faith communities. Learning spaces outside formal education have the potential to provide quality learning opportunities and skills development for children outside of the school system or in more vulnerable contexts where children live.

Informal contexts: Families can help encourage the appreciation of differences and the positive development of the child's identity. The role of the home and the family in promoting respect and understanding between different groups is fundamental. Summer camps, thematic workshops, or celebratory events can also serve as informal spaces to foster learning to live together.

WHY IS IT IMPORTANT TO PREPARE?

We encourage you to follow the roadmap provided in this chapter as you engage in the preparation of your ethics education program and sessions. Doing so will help you:

- Customize the program to the context and children you will be working with
- Internalize the content and process
- Be prepared and thus more flexible to adapt and readjust to any unexpected situations during implementation
- Make sure everyone on your team is fully aware of the whole process and ready to take over any role if necessary

- Document the process
- Understand how you and your organization can monitor and evaluate your program's progress
- Develop a learning experience that is transformational and responsive to children's needs.

HOW IS THE ROADMAP ORGANIZED?

The roadmap is organized in sequential steps with information and reflection areas, according to the program and sessions design. It will allow you to think about and prepare to implement your LTLT program and implement



the sessions, making sure all considerations are made and key steps followed.

After working through the roadmap, you will be ready to start your program and sessions.

WHAT DO I NEED BEFORE I START?

We have prepared a Program and Session Design Template that you can find in Annex 4. As you go through the roadmap, it is important to use the template to help you design your program.

OVERVIEW OF THE 8 STEPS OF THE ROADMAP

Below you can find a summary of the eight steps we recommend you follow when designing a program and sessions. The upcoming pages will provide you with more comprehensive and detailed information about each step.

1. Reflect upon your context

This step will help you customize your program into a specific group of children and context. You will understand better the profile of the children you are working with, their ages, diversity and needs. It is also the time to consider the location where

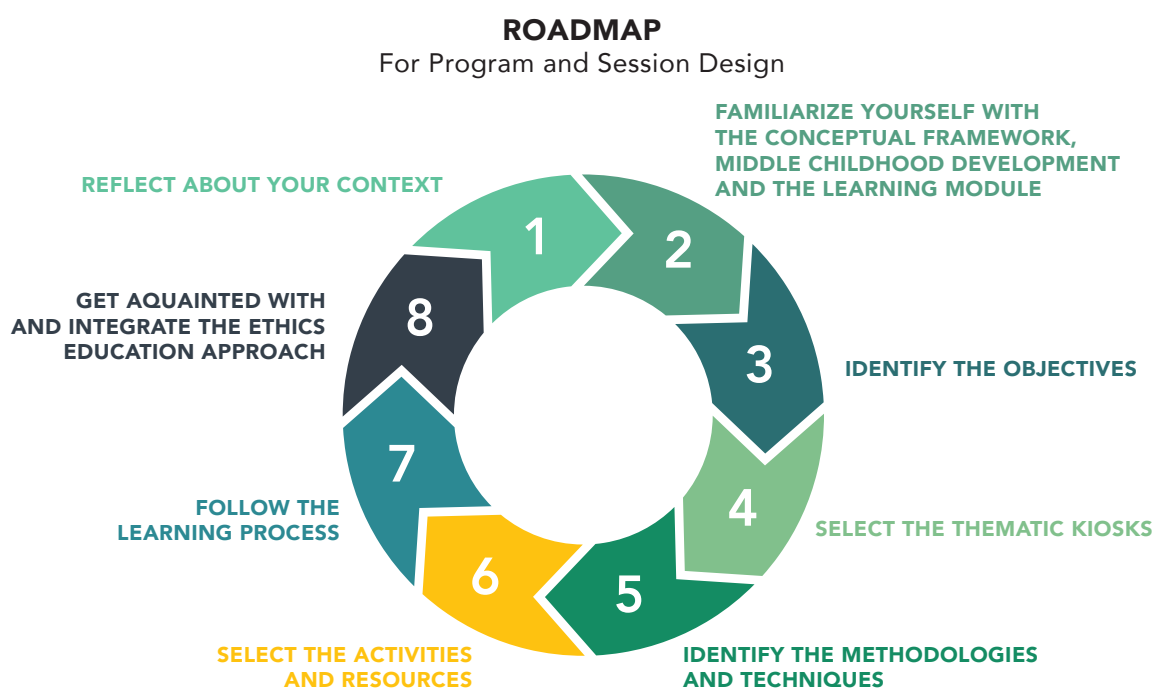
the program will be implemented, the duration, and resources available.

2. Familiarize yourself with the conceptual framework, the chapter on Middle Childhood and the Ethical and Spiritual Development of Children and the Learning Module

You are invited to read and dedicate time to explore and reflect upon the conceptual framework that forms the foundation for ethics education for children and the approach described in this manual. These are: human dignity, ethics, values, spirituality, child rights, and intercultural and interfaith learning.

We also encourage you to explore, “Middle Childhood and the Ethical and Spiritual Development of Children” (see pages 34-44) to ensure you have a good understanding of the developmental milestones during those years and how spiritual and ethical development occurs during this period.

Once you are familiar with these core aspects of LTLT, it is time to explore the proposed Learning Module, where these various concepts are translated into practice.



3. Identify the objectives

The third step will help you reflect upon and identify what you want to achieve with children at the end of your program and through your sessions. This is an important step to make sure that your program and sessions are aligned with the change you want to see.

4. Select the thematic kiosks

This is the time to narrow down and select the thematic kiosks that you want to be a part of your program.

5. Identify the methodologies and techniques

Learning to Live Together uses a transformative pedagogy that incorporates a diverse range of methodologies and techniques that build on participants' experiences, help them solve problems in positive ways, and foster collaboration, introspection and dialogue, thereby contributing to transformative actions led by children. The methodologies address participants' different learning styles and developmental needs.

Once you have the kiosks identified, it is time to think about which methodologies and techniques suit better the work of the specific content.

6. Select the activities and resources

In this step, you select the activities for the sessions you will be implementing. The ones proposed in the manual follow the content areas of the kiosks proposed in the Learning Module.

7. Follow the Learning Process

To support children's active engagement and a transformative learning experience during your LTLT program, you are encouraged to follow the Learning Process (see page 57). It serves as your guide for designing and implementing a program and sessions based on this manual's Ethics Education Approach.

8. Get acquainted with and integrate the Ethics Education Approach

The Ethics Education Approach explains the way you can design, plan and deliver LTLT programs to ensure high-quality, transformative learning experiences for children. It describes a transformative pedagogy that helps empower participants to critically examine their beliefs, values, and knowledge in relation to their own experiences, context and reality, thereby becoming critically conscious and able to influence the communities around them



DETAILS FOR EVERY STEP OF THE ROADMAP

1 – REFLECT UPON YOUR CONTEXT

Take some time to reflect upon:

- **Who are the participants of your program?**
Think of their age, gender and gender balance, group dynamics, religious, ethnic or cultural makeup.
- **Where is the program going to be used?**
Determine if it is going to be used within the curricula or as an extra-curricular subject, or whether it is going to be implemented in a non-formal setting through a program put on by an organization as part of their children's activities.

As you go through the different steps, refer to the pages where the information and components are presented, and design your program step by step.

- **How long will your program last?**
Identify the duration, either a few hours, days, weeks or months.

- **Where will it take place?**

Inside a classroom, in an open space like a hall or gym, in nature? Will it be implemented online or onsite?

- **Who will be facilitating the sessions?**

Think of the facilitators, who they are, how many there are, and where they come from.

- **What are the issues affecting the children you work with?**

Think of the issues affecting children at home, at school and at the community level.

- **Are there any conflicts, violence or injustices affecting the communities where children live?**

How can that be considered in the program design, so the program does not do harm by exacerbating those issues but on the contrary contributes to their transformation?

GENERAL RECOMMENDATIONS FOR WORKING WITH CHILDREN 6 TO 11

- When working with children 6 to 8 years old, we encourage you to privilege the use of activities that are shorter and varied, to supportively address their attention span; and to generate the exchange of ideas, views and opinions through play, contact with nature, drawing, storytelling, etc.
- If you are working with a more mixed group—6 to 11 years old—consider organizing the session in a way that caters to both groups' learning needs. You might start the session in one large group, then organize children into small groups according to age, and at the end bring all the small groups together again.
- The number of children will also influence the session and program design. In order to get children actively involved in the learning, it is ideal to work with groups of no more than ten children to ensure that all voices are heard, and that everyone gets the chance to interact meaningfully. In formal education with larger numbers, we recommend working in small groups within the classroom, using techniques to ensure children rotate and work with their peers, while creating moments for the whole group to share and learn from one another.
- Consider the use of written materials carefully, particularly when working with children 6 to 8, who may still be acquiring writing or reading competencies.
- In multicultural contexts, try as much as possible to be inclusive of children's languages in the materials used and activities.
- Make sure the materials used relate to children's local reality—school context, family, community, sacred spaces—and to situations, challenges or positive experiences they encounter during this period of their lives.
- Use a sensitive approach to gender, age and socio-economic dynamics, majority-minority relations and conflicts between groups, allowing for interaction, dialogue and learning together in safe spaces and employing methodologies that help them connect and go beyond any divisions.
- Privilege the use of play and games, while combining those activities with moments to dialogue and reflect.

2 – FAMILIARIZE YOURSELF WITH THE CONCEPTUAL FRAMEWORK, THE CHAPTER ON “MIDDLE CHILDHOOD AND THE ETHICAL AND SPIRITUAL DEVELOPMENT OF CHILDREN”, AND THE LEARNING MODULE

The *Learning to Live Together* manual is composed of key conceptual concepts that form the foundation of ethics education for children and the approach described in this manual. These are: human dignity, ethics, values, spirituality, child rights, and intercultural and interfaith learning.

Despite being presented individually (See Chapter 1), these areas are intertwined and should be considered and woven together when designing and implementing your program. The nurturing of values—respect, empathy, responsibility and reconciliation—supports developing children’s abilities to make ethical decisions and to uphold and affirm the human dignity of the other. Enhancing children’s ethical attitudes and behaviors fosters their spiritual development, as it supports children’s ability to nurture deep connections with themselves, others and the wider world, as well as to pose questions about life, its purpose and its meaning, and to see their role and appreciate the interconnectedness of all beings. Creating moments for children to engage and learn with and from those who come from diverse backgrounds—acknowledging and affirming our common humanity—paves the way for intercultural and interfaith learning.

Ethics Education facilitators will design programs that help children develop and build upon the intrinsic characteristics of the middle childhood years, with a special emphasis on children’s imagination, their growing interest in the world, and their expanding relationships.

3 – IDENTIFY OBJECTIVES

The **program goal** is the expected outcome that you are trying to achieve by implementing the program with children, the change you want to see happening in the participants. On the other hand, **learning objectives** are statements

that describe specific elements of behavior and competencies that you, as a facilitator, expect children to be able to gain as a result of participating in the program. While your objectives should be set from the beginning of the program, your actual outcomes may differ depending on children’s involvement.

Example of a program goal:

Children develop friendships across ethnic, religious and socio-economic lines and develop collective actions to help transform their immediate communities.

SMART LEARNING OBJECTIVES

- **Specific:** A specific learning objective has a much greater chance of being accomplished than a general one.
To set a specific learning objective, answer the six “w” questions:
- **Who:** Who is involved?
- **What:** What do I want to accomplish?
- **Where:** Identify a location.
- **When:** Establish a time frame.
- **Which:** Identify requirements and constraints.
- **Why:** Specific reasons, purpose or benefits of accomplishing the goal.
- **Measurable:** Establish concrete criteria for measuring progress toward the attainment of each learning objective you set. When you measure your progress, you stay on track and reach your target dates.
- **Attainable:** When you identify learning objectives you begin to figure out ways you can make them come true. You develop the attitudes, abilities, skills and capacity to reach them.
- **Realistic:** To be realistic, a learning objective must represent something toward which children reach.
- **Timely:** It should be grounded within a time frame.

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KEEP IN MIND

Spend some time identifying the goal for your program. Once you have the goal, identify the learning objectives for the specific sessions you are preparing.

4 – IDENTIFY THE THEMATIC KIOSKS

Learning to Live Together and its key conceptual areas come alive and are experienced as participants work through the Learning Module, which contains different thematic areas that pave the way for children to reflect, dialogue, reflect and act together.

The Learning Module is represented by the image of a village, which is in turn composed of several content areas called “kiosks.” Each kiosk is designed to create transformative learning experiences where each child can flourish, learn about themselves, their immediate and expanding world, practice new skills, and nurture their spirituality and ethical values. As they explore the “village” and journey through the kiosks, children will learn to develop positive relationships with themselves, their families, as well as with other children who come from different social, cultural, and religious and spiritual backgrounds.

Check Chapter 4 to get fully acquainted with the Learning Module

There is no set route to follow through the kiosks. You, as a facilitator, can decide and plan the path you want the participants to take, based on the issues affecting children at present as well as their learning needs, while taking into account the particular educational context in which the program is to be implemented.

The Learning Module will guide you to:

- Design a customized program and sessions
- Identify the activities that best serve the learning objectives

- Guide and assess the implementation

The Learning Module is accompanied by:

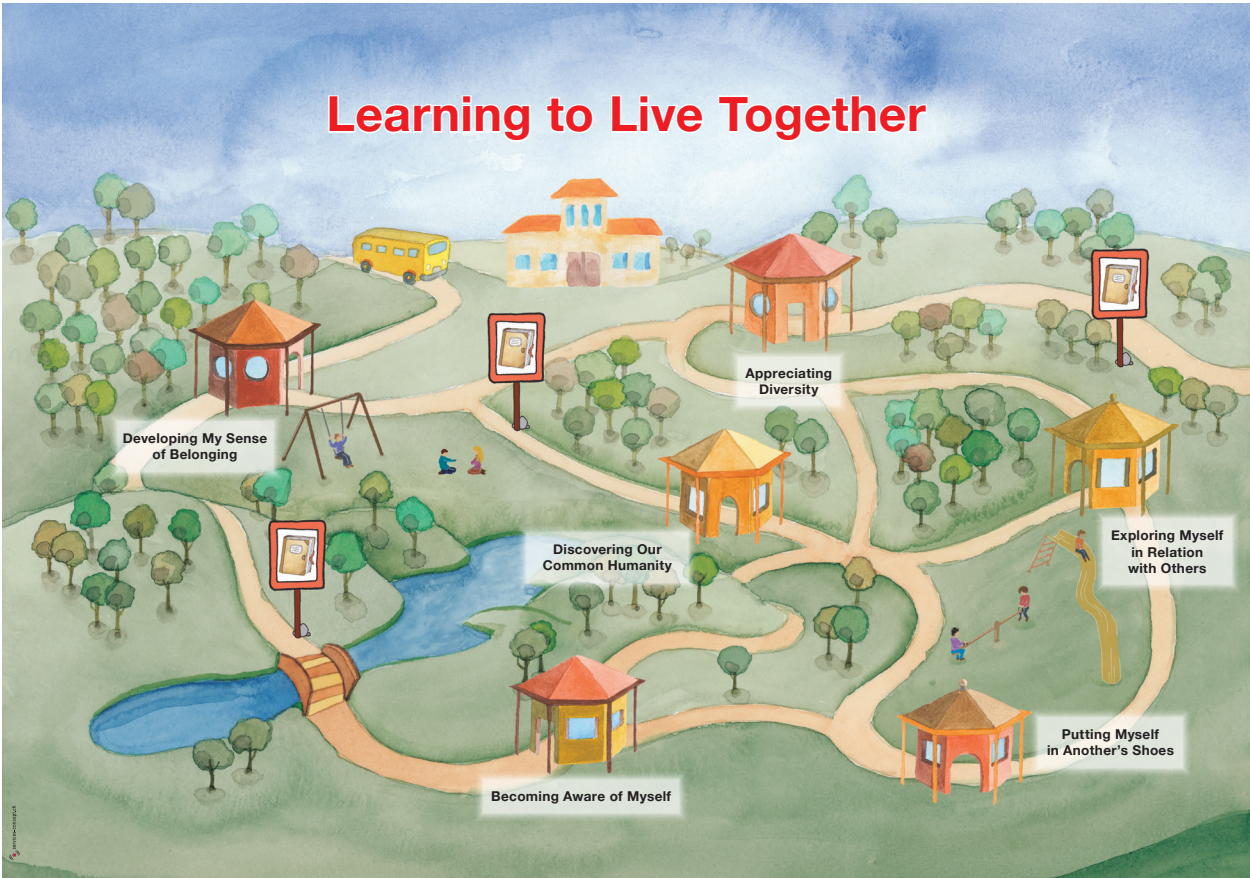
- A Program and Session Design Template (see Annex 4) to guide you through the actual process of preparing for your program and sessions and then implementing them
- Activities (see Chapter 6) and resources (see Chapter 7) which you can use to prepare and guide the sessions.
- The “Monitoring Progress” chapter of this manual will support you in assessing the progress of the program’s implementation.

ABOUT THE VILLAGE

The village represents the learning environment, and is the “venue” for the experience participants go through during the program’s implementation. It is composed of several elements, each with a specific purpose:

- Kiosks: Are incorporated into the village and are shaded, open and protected places, each with a unique thematic, where participants are invited to explore, deepen, discover, reflect and dialogue about different topics and issues from different angles and points of view. Each kiosk is also an opportunity to deeply connect with oneself, others and nature, and to identify ways to respond to ethical demands.
- Paths: The village is composed of several paths, all connected and with no particular order to follow. The learning path you choose for each group of participants is unique as it will respond to participants’ learning needs and context and lead to a journey of self- and collective- discovery, letting participants make connections between successive kiosks. This approach

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will help children to nurture the values and concepts promoted in each module

- **Time:** The paths, kiosks and activities have no time limit. Instead, your program and sessions can be adjusted to the particular needs of the group, giving ample time for participants to learn and find connections within and between each kiosk.
- **Connecting points:** The village map indicates areas or rest points that invite participants to take a pause and connect with themselves and their peers. It provides spaces to reflect upon their learning and how it connects with their lives, opportunities to pose questions and ponder their journey.

The learning path you select should allow participants to engage in a constant process of reflection, dialogue, learning and discovery that supports the development of values,

positive attitudes, and skills and behaviors that are conducive to living together. It should encourage them to respect their own and others' cultures and spiritual and religious beliefs, and inspire them to together transform our shared plural world.

5 – IDENTIFY THE METHODOLOGIES AND TECHNIQUES

Learning to Live Together uses a transformative pedagogy that incorporates a diverse range of methodologies and techniques that build on participants' experiences, help them solve problems in positive ways, and foster collaboration, introspection and dialogue, thereby contributing to encourage transformative actions led by children. It addresses participants' different learning styles and developmental needs.

The LTLT program benefits from the work of Janusz Korczak, a Polish-Jewish children's author and educator who played an important role providing new insights into child psychology. From his diary and other writings one can highlight the following 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 upon 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 behavior.
- Facilitators must, at all times, display ethical behavior towards their students and towards each other. Children very quickly pick up on tensions and rudeness between adults and may use this as an excuse for their own behavior.
- Develop group norms of behavior and, when needed, hold discussions when these norms are not followed.

These approaches promote methodologies that provide space for exchange, interaction, encounter, discovery, critical thinking, reflection and action.



The following proposed participatory and collaborative methodologies support the creation of safe and empowering learning environments and build on the experiences of children.

They are participatory and collaborative methodologies which entail a holistic approach to learning, where the whole child—his or her physical, emotional, cognitive and spiritual development—and the environment he/she grows up in and context, are considered in the intentional design of activities. Facilitators are encouraged to privilege the use of techniques such as games, play or the arts that cater to children’s different learning styles and the developmental needs of this particular age group, as well as to help empower children to engage in joint and collaborative actions.

If implementing the program online, several considerations should be made on the choice of methodologies and techniques to ensure active online engagement. Online participatory methodologies privilege the use of games, and small-group engagement for sharing and discussion of ideas and opinions.

PROPOSED METHODOLOGIES:

Experience and dialogue-based learning is the golden thread of the proposed methodologies. Irrespective of which specific methodology you choose, it is good to consider and bring the experiences of children to the learning context and activity. These can be past or current events in children’s lives which can create opportunities to explore, share and reflect upon them, but also to discuss and learn about other children’s realities.

Learning through dialogue is the key that unlocks the openness to new possibilities and new ideas, perspectives and narratives, and allows for new actions to emerge. Dialogue is not about defending opinions or making counterpoints, or about being wrong or right. It is about listening in order to understand how things are from the other’s point of view.

Cooperation-based learning

Cooperative learning enhances the ability of children to work with one another to achieve a

shared objective. Learners work in 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 cooperation-based learning, there is a positive interdependence among children’s 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.

Cooperation-based learning enhances the ability of children to work with different people. During small-group interactions, they can find many opportunities to reflect upon and interact with 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 learning also enhances participants’ communication skills and strengthens their self-esteem. Activities that involve cooperation-based 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 learning techniques are joint projects, games and role playing.

Problem-based learning

Problem-based learning helps participants take an active, task-oriented, and self-driven approach to their own learning. It supports the development of children’s creativity, as well as their capacity to find non-violent alternatives for solving differences or issues that affect them in their communities. It strengthens their critical thinking, their capacity to analyze, and their ability to reflect upon ethical values and responses as they work together to create alternatives. It encourages participants to pose questions, making use of their natural and innate curiosity as they are confronted with problems that do not have absolute answers or easy solutions and that reflect the complexity of real-world situations.

This methodology can be used with games, role-playing, analyzing case studies or learning

about inspirational people who have sought to contribute and respond to the problems of their communities and world. It is important that it is not exclusively focused on solving a problem but rather on fostering their reasoning mind, finding new possibilities, reflecting on the dilemmas, analyzing the root causes of a problem, and understanding the consequences and impact that a problem, situation, issue or conflict has on themselves, others, their communities and the world.

Introspection-based learning

This methodology cuts across all implementation of the LTLT program. It helps to nurture the self, assess progress, and to establish deep relationships and connections with the self, others, nature, and with that which people refer to as God, Ultimate Reality, or Divine Presence.

It gives children the chance to identify, connect and assess their inner thoughts, feelings, desires and relationships, helping them to be grounded in who they are and aware of their sense of purpose and meaning. It entails the creation of opportunities for their minds to travel through time and space, see beyond boundaries, imagine without any type of influence, be open to alternatives, and go beyond dualistic thinking.

It is particularly important for intercultural and interfaith programs for ethics education to allow children to reflect upon their relationships, and to listen deeply and actively to one another—with empathy, respect, care and curiosity. This helps them to reflect upon who they are, how we are all interconnected and interdependent, and on our shared humanity.

This methodology is also a good avenue for equipping children to assess their own progress and develop meta-cognition skills. This can be achieved by creating spaces for children to reflect upon their dreams, fears, purpose, or the reality they live in, or by posing “What if?” questions that allow them to imagine new possibilities. It can be done via movement, music, play, prayer, meditation, silent walks,

experiences in nature, journaling, talking to one another, or simply being still in silence with a gentle curiosity that invites the senses to be mindful of the world within and without.

RECOMMENDED TECHNIQUES:

Some of the following techniques can be adapted to work online with children, when appropriate.

Storytelling

Storytelling uses the ancient art of conveying events in words and sounds, by improvisation or by repeating from the local cultural heritage and traditions. Stories allow children to enter another world, which seems at the same time so well-known and yet also unknown. Stories are not just 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 the shoes of others. They can develop their creativity and ability to reflect upon their behaviors by entering into the world described in the story.

Arts

Arts such as drama, dance, music, drawing, painting, and poetry encourage children to create and express themselves—their ideas, feelings, and thoughts, their hopes and their dreams. Participants can either participate by creating “art” themselves or by engaging with an artist or the artwork of other artists. Both of these can be engaging and transformative experiences for children, and the facilitator may decide how the participants will be involved with the art depending on the learning objective.

Art helps to nurture spirituality, freedom of thought, creative thinking and problem-solving skills. Art is viewed as a means through which imagination, creativity and innovation find expression as well as a window to new realities and possibilities. Arts-based learning can be powerful because it taps into the child’s affective side, evoking emotions, empathy, and

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wonder about who and where they are and who they want to be. It invites them to think about their purpose, to explore the big and small questions of life. Art as a learning technique has the capacity to engage children personally, emotionally, and even spiritually. It can also help them develop confidence and self-esteem.

Play

Play is paramount for learning and children's full development, particularly the during middle childhood years. Children have an innate playful spirit that allows them to learn, to give life to ideas and dreams, to test their ideas and knowledge, to experience wonder and imagine possibilities, and to develop their spirituality.

Play techniques create spaces for nurturing children's playful spirit—spaces where they can explore their senses, express and work with their emotions, work through a sense of failure, gain competence and engage freely with one another. In play, children develop their higher awareness and care of self and grow spiritually, by accessing their genuine capacity to enjoy free play in contact with one another and nature.

The use of this technique requires facilitators to be aware of the importance of nurturing free play and joyful experiences where children can express their innate playfulness. By using this technique, facilitators nurture imagination, freedom, exploration, and spiritual growth.

Learning in nature

Children are naturally drawn toward nature and natural surroundings. To use contact with nature—trees, leaves, soil, sun, water or wind—is a less structured technique. It is a way to play that fosters infinite kinds of interaction, finding nature in the backyard, the school yard, a local park, or on a hike to a lake—all activities that let children connect with themselves and with nature. This technique allows children to interact freely and meaningfully with their surroundings. It also helps them understand the cycle of life and develop responsibility as they see how living things can die or flourish depending on the care they receive. Being

in nature helps children question about the earth and the meaning of life. It has the power to activate more senses—what they can hear, sense, smell, touch—which in itself helps them find calm and fosters a sense of wonder.

Field trips

This technique expands children's learning beyond the walls of the classroom or other venue, into the community outside. It provides children with new and unfamiliar experiences and encounters with other people and other beliefs, cultures and ways of being that cannot be reproduced in the school setting. Field trips provide an opportunity to enhance socialization and citizenship, expanding children's understanding of the world, human interdependence, and specific subjects or projects.

Focus groups

This technique entails facilitating discussions among groups of five to eight children in order to generate further information and opinions about a certain topic or concept. These groups are run by a moderator who develops a discussion guideline appropriate for the group and ensures each participant has the chance to speak. They can be used to examine the concepts and values children have about peace, their ideas about how to deal with violence, and their suggestions for how best to promote peace in schools and communities.

With this age group, discussions should be very specific and quite brief, inserted within methodologies that promote active engagement.

Games

Through cooperative and collaborative games, participants work together to accomplish a set task or to reach a goal. Games enhance participants' ability to work with others, to build confidence, work with the concept of fairness, discover new ideas and challenge stereotypes and prejudices—which is particularly important in intercultural and interfaith contexts. Avoid

competitive games that end with “winners” or “losers.” Games can be used as a warm up or as a full activity.

Mindfulness

This technique can help children to find calm, connect with the self, improve concentration, and enhance their physical, emotional and spiritual well-being. It includes contemplative practices, focusing on and absorbing the present moment with greater awareness of thoughts, desires and sensations. Walking, listening to music, breathing, meditating, connecting with the self, opening the senses to what is heard, seen, touched, felt, tasted—all these support children’s self-awareness, self-control, and anger and stress management.

Role-playing

This is a way of entering into others’ experience and of exploring participants’ problems and situations without being personally exposed. Participants assume the roles of characters and collaboratively create a situation (which can be based on their own reality). Participants can determine the action of their characters. It can support breaking the ice, particularly in a new group, while also encouraging creativity and helping to build synergies among participants. It is particularly useful for deepening the understanding of a situation, finding non-violent alternatives, and sparking reflections upon children’s individual and collective responsibilities.

Roundtable discussions

This is a technique for dialogue and exchange of ideas that encourages equality and respect among participants. It is used to engage children in ways that help them see situations from different perspectives and integrate new with prior knowledge, using a structured, roundtable discussion format that allows participants to engage in active discussions with their peers regarding an assigned topic. The focus is to engage

children in a deeper analysis, understanding and discussion of complex topics you wish to present. No one sitting around the table takes a privileged position and the facilitator allows the conversation to develop naturally while ensuring everyone has a voice.

Service learning

This is an activity oriented to action where children are invited to do a specific service and then reflect upon the experience. It aims to nurture participants’ social responsibility and altruistic attitudes toward the community. It can also be used to apply knowledge and skills to specific issues or to learn how to transform specific situations. Examples include recycling campaigns, environmental programs, clean-ups at places of worship, and mentoring or sharing their knowledge and talents with other children.

Sports

All activities that involve body movement are highly interesting for children of these ages. Sports have the potential to enhance cooperation, participation, inclusion, as well as to promote equality, address gender issues, promote fairness and fair play, and develop character and teamwork. By engaging in common physical tasks in cooperative games, children who come from diverse ethno-cultural backgrounds develop better intergroup understanding and are able to build relationships and friendships across social, economic, and cultural divides. They acquire a sense of belonging, of a shared identity.⁶² Facilitators are encouraged to avoid competitive sports that end up with “winners” and “losers,” and instead to focus on sports where everyone’s talents, competencies and collaborative effort are valued.

6 – SELECT THE ACTIVITIES AND RESOURCES

Based on the kiosks, methodologies and techniques selected, identify the activities and resources you will use in the sessions.

⁶² Arigatou International, Good Practices Series N°2 *Learning to Play Together* (2014).

The activities proposed in this manual follow the Learning Process and are based on the content areas of the kiosks proposed in the Learning Module. Go to the “Activities” (see Chapter 6), and select activities based on:

- Learning objectives identified for the program and specific sessions
- Profile and number of participants
- Setting—indoors, outdoors, nature, online

7 – FOLLOW THE LEARNING PROCESS

To support children’s active engagement and ensure a transformative learning experience during the implementation of an LTLT program, facilitators are encouraged to follow this Learning Process. It serves as a guide to designing and implementing a program and sessions based on the *Learning to Live Together Program*.

This Learning Process was specially developed in order to create spaces that foster individual and collective ethical reflections that lead to action, and to ensure a safe environment for intercultural and interfaith learning by:

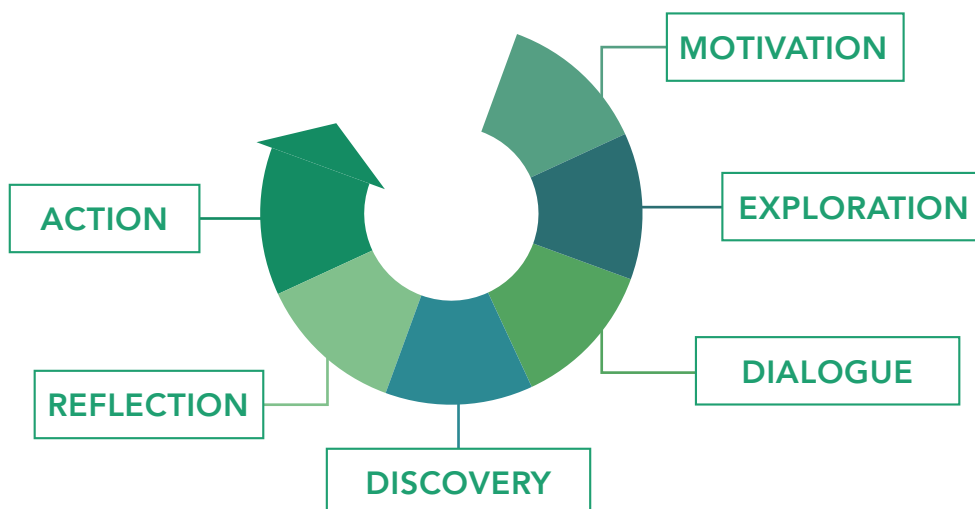
- Creating meaningful encounters and facilitating sharing of diverse experiences, ideas, opinions among participants, to

promote critical thinking and ethical reflections

- Exposing participants to diverse narratives and life experiences through a genuine and non-judgmental learning experience that encourages active and empathic listening
- Recognizing and valuing each child’s experiences, culture, beliefs and ideas
- Nurturing deep connections among children through moments for reflecting on the meaning and interconnectedness of life
- Empowering and encouraging collaborative actions as a response to ethical demands
- Equipping facilitators with good listening and questioning skills, so they can generate and facilitate meaningful learning opportunities among participants.

The Learning Process presented below is a fluid sequence composed of several phases that are intertwined. The transition between them should be smooth and imperceptible by participants.

LEARNING PROCESS



Motivation—Begin your session by generating children’s interest around the thematic you are introducing. Particularly during the middle childhood years, children are very curious and attracted to colorful environments, and are motivated by games, stories, short video clips, sounds and body movement. Be mindful of the setting and how it will influence your participants’ attention or distraction and always be sure to connect it with the topic.

Exploration—Once participants are enthusiastic around the theme, it is time for them to explore it together. Create learning spaces for children to share their ideas, thoughts, experiences or questions through the use of their senses: seeing, touching, hearing, doing or thinking about situations from different perspectives. This is not a time to share knowledge or present a lot of facts but to help children build knowledge together, strengthen their skills and reflect upon their attitudes.

Dialogue—Dialogue is central to any learning process, especially in an interfaith and intercultural learning process. Dialogue gives an opportunity to come together to exchange ideas and views, listen to different perspectives, share experiences, and discover and connect with oneself and one another. Appropriate spaces need to be created where participants feel comfortable to enter in dialogue during the learning experience, where they can express themselves without feeling judged, and where they can listen to others with empathy and connect with one another.

Discovery—Through the exploration and dialogue phases, participants will discover new understandings and ideas. However, discoveries do not come immediately or all at once. Space is needed for sharing the main outcomes of a group discussion or to reflect upon what happened during an experience or activity. This allows participants to have an “aha!” moment, where they come to a new realization which helps them put the pieces of their learning experience together.

Reflection—This is a moment for participants to make sense of their experience. Facilitators can provide some time for individual reflection by creating spaces for each person to think about their experience, for instance by inviting participants to use the Learning log (see page 79) or other tools (see Chapter 5). In this time, participants can revise their own learning and reflect upon why it is important for them and others.

Action—This does not always come as part of a specific session, but should always be the result of the learning. Every session should conclude with participants relating their learning to their own reality and context, which may inspire them to identify an appropriate action they can later take. Facilitators should intentionally create spaces for strengthening participants’ awareness and their capacity to positively respond to the actual situations that affect them or others.

RECOMMENDATIONS

- Give ample time to each part of the learning process in order to ensure that it contributes to individual and collective transformations and actions.
- Customize the learning process to the developmental needs of each age group. For instance, children 6 to 8 might need a shorter time for dialogue.
- The Learning Process can run through one session or across several, and can also be used to design an entire program.
- If the session is being designed for online implementation, consider a shorter duration and break out groups and follow the several moments of the process across multiple online sessions.

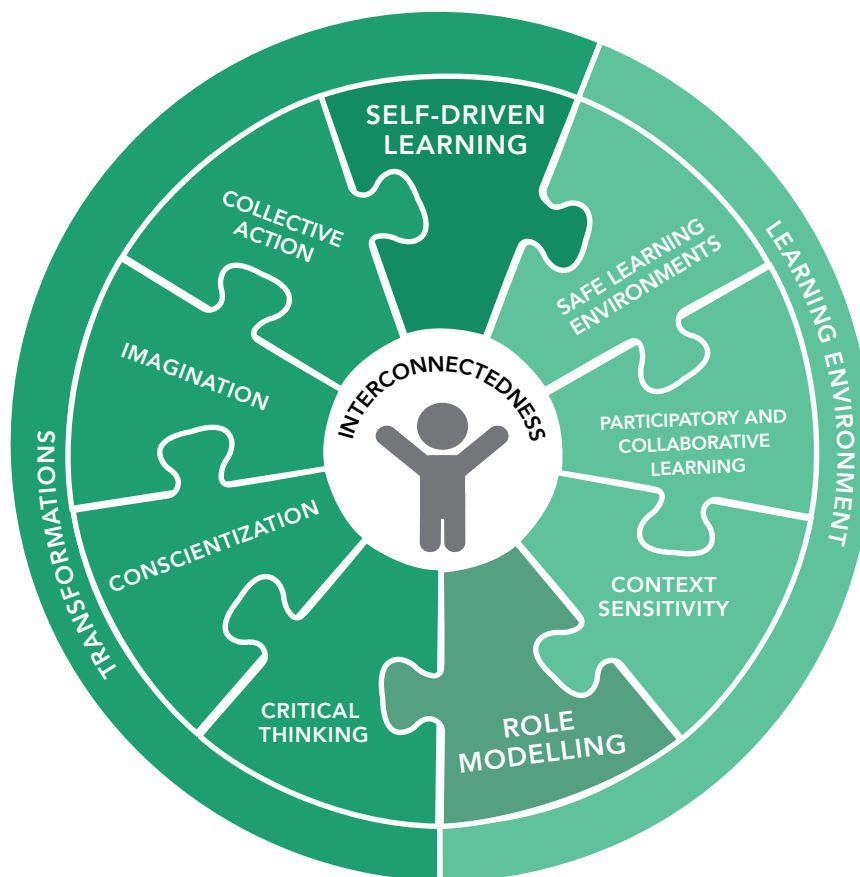
- The Learning Process is very fluid and flexible. There is no need to rush through the phases in order to complete all in one session. Give ample time to each phase and always adjust the experience to the group's pace and needs.
- Dialogue with younger ages, particularly children 6 to 8, may come in diverse and

creative ways as they express themselves and listen to each other, sometimes through movement, during games, or while playing, drawing or crafting. Always use the momentum and adjust to their evolving capacities.

KEEP IN MIND

Design your activities following each phase of the Learning Process

8 – GET ACQUAINTED WITH AND INTEGRATE THE ETHICS EDUCATION APPROACH



The Ethics Education Approach describes the required elements in and ways of designing, planning and delivering *Learning to Live Together* programs using a transformative pedagogy. It ensures that the program and the various sessions help create safe environments for children, encourage transformations, and above all help them to connect with themselves, with others, with nature and with what people refer to as God, Ultimate Reality, or Divine Presence.

It is very helpful for facilitators to be familiar with the aspects of the Ethics Education Approach and how it helps during programs to develop children's competencies to learn to live together with others and fosters their innate spiritual capacities and ethical reflections.

The Ethics Education Approach is built on learning opportunities and practices that allow for the nurturing of spirituality and ethical reflections while fostering interconnectedness and also critical thinking, the development of imagination, and critical consciousness. It employs a self-driven learning process that inspires children to become role models.

Ultimately, the approach aims to create opportunities for children to act collectively to achieve common goals, build on their own experiences, and learn to appreciate the diversity around them, while enhancing opportunities for their spiritual development. This transformative pedagogy demands highly intentional facilitators who are well-prepared and aware of the influence their actions, behaviors and attitudes have on children, and who strive to be role models.

As you plan your programs, sessions, and specific activities, make sure to integrate these elements in practical ways. The following pages provide you with concrete tips to ensure delivery of a transformative pedagogy.

Around a core of interconnectedness, the approach includes four elements related to learning environments and five elements related to encouraging transformation. The diverse elements are meant to be woven together and are not to be understood as elements to be developed separately. While each of the areas are separately described below for ease of understanding, it is important to visualize the whole as a cohesive approach.

Interconnectedness

Interconnectedness is at the heart of the Ethics Education Approach. It is the acknowledgement of a common humanity, the humanity in and of all others. It is an acknowledgement that one's own identity is shaped in relation to others. Interconnectedness can also be expressed through the term "Ubuntu," which can be loosely translated as "I am because you are." This is the central element that also brings the other elements together.

Interconnectedness does not happen immediately; it is fostered throughout the program. Children should be encouraged to identify where they wish to place themselves in society and understand the web of interrelations with others. Understanding the interconnectedness of humanity and their shared responsibilities as people can help children and youth expand their circles of concern and care for others.

How you can do it:

- Create spaces that help children to recognize the interdependence of life and see that who we are is shaped by our ancestors, family, community and people around us.

- Create opportunities for children to get to know themselves—who they are and want to be. Invite them to explore their strengths and talents as well as those of others, to look at their roots and their shared needs, and to acknowledge and appreciate the diversity among them and their responsibility and need to protect the planet.
- Provide moments for children to deeply connect with nature, with themselves and with others, going beyond the immediate, learning about what keeps them centered and how to meditate, breathe, find calm, and work with their emotions when their dignity is trampled upon, or they feel close to reacting violently.
- Create opportunities for participants to explore each other's views, experience moments together, challenge their own ideas about the other, and create connections and foster relationships.

LEARNING ENVIRONMENTS

This next set of elements should be integrated throughout the planning, design, facilitation and monitoring of ethics education experiences. Interconnected, these elements help to build a learning environment that is suitable to conduct an ethics education program. The facilitators carry a more direct responsibility in ensuring these elements and are encouraged to engage children as part of the process, according to their evolving capacities.

Create Safe Learning Environments

Safe learning environments are welcoming and embracing spaces that enable the active, inclusive, genuine and interactive participation of children and facilitators in the programs. Safe learning environments (SLE) create the necessary conditions to support and encourage participants to be themselves, share, express their thoughts, feelings and beliefs, and connect with one another.

How you can do it:

- Understand the context, needs and profile of the participants, being sensitive to their gender, age, religion, culture, and language, among other characteristics.
- Create a physically safe space and engage with children about what a safe learning space means and entails.
- Address any cliques and power dynamics that may form in the group such as minority-majority relationships.
- Call each child by their name, acknowledging the presence of each and every person.
- Use multiple methodologies in order to cater to the diverse learning needs and styles of the participants.
- Establish horizontal relationships, not top-down relationships, making yourself appropriately vulnerable and accessible in order to encourage children's openness, genuine and meaningful interactions
- Ensure that participants' ideas, opinions, experience and suggestions are taken into consideration.
- Provide ample time for interaction, reflection and discovery about the self in relation to others, before moving onto other aspects of the program.

These recommendations can help you build a common ground of open sharing and mutual trust, where children feel valued, encouraged to be authentic, and protected, and need not fear being judged for what they say or who they are.

Participatory and Collaborative Learning

Learning can happen individually, but it is through collaboration with others that children can challenge their views, develop new ideas, learn about and broaden their own perspective on the diversity of the world,



and enrich themselves while exploring their own identity. Participatory methodologies are inclusive, embrace diversity, and respect each participant's pace and style of learning.

Participation is essential for enhancing children's agency, particularly during these ages. Include children in the process. Create spaces for inclusive participation by making sure it is possible for all—irrespective of their cognitive, physical and emotional abilities—to take part in the process in meaningful ways and to express themselves and interact with others.

How you can do it:

- Understand and cater to participants' diverse learning styles.
- Use a variety of methodologies and techniques.
- Use innovative and visually attractive materials.
- Build on the knowledge, skills and resources participants bring.
- Provide spaces and plan activities for children to exchange views, collaborate, discuss, engage in dialogue, and participate in experiential and problem-solving exercises.
- Provide clear and child-friendly workspaces and keep materials—crayons, scissors, paper—readily available on tables, while helping children take ownership and responsibility for the space.

Context Sensitivity

Learning to Live Together programs not only need to incorporate an understanding of children's own context and social reality but should also be customized to the particular context where the program takes place.

Be aware of the issues affecting children and the community—any socio-economic and political realities or conflict issues, as well as

the needs of children in relation to these. Be mindful that children of this age group learn by example, from what they observe, and thus tend to normalize what they see, how people relate to each other, and even violence and harmful behaviors, attitudes and practices.

How you can do it:

- Analyze the context, socio-economic and political realities, conflict issues, as well as the needs of the children.
- Plan the program to include the voices of different groups and with consideration not only to how the context can affect the program but also how the program can influence the context.
- Consider carefully the resources and activities using culturally and locally based activities that respectfully respond to local and cultural traditions, and by including different perspectives and resources.
- Ensure that materials do not portray any particular bias for or against one group or the other, or demonstrate any sense of segregation or discrimination.
- Make sure that the facilitator team also represents the religious, cultural and language diversity of the participant group.

Role Modelling

Educators are encouraged to act as role models, embodying what they are trying to transmit. In doing so, they also inspire the children themselves to become role models, to reflect upon and be motivated to discover themselves in relation to others, at times even in the midst of adversity and contradictions.

Role modelling is critical to develop an empowering learning environment but it is also a transformation we want to see in children.

Role modelling can help to multiply the program's effectiveness in helping participants learn to live together in today's global and pluralistic society.



Role models are not perfect people; rather, they are individuals who are engaged in an on-going process of reflecting on the ethical implications of their own behaviors and taking action on what they learn to become a better person in relation to themselves, others, nature and society. LTLT facilitators are called on to act in a way that is open, embracing and inclusive.

How you can do it:

- Constantly reflect upon your own attitudes and behaviors, the way you apply ethical values in your interactions with others, and your practice as a facilitator.
- Share your reflections with peers or with a mentor.
- Keep a Reflection Log.
- Revisit the Reflection Log throughout the program implementation to better understand where you are, where you want to be, and how you can get there.
- Share appropriate personal experiences of dilemmas with children to encourage horizontal dialogue.
- Develop genuine relationships with children without being afraid of showing that sometimes adults do not have answers to questions.

TRANSFORMATIONS

The next set of elements relate to the broader transformations that are possible for children participating in ethics education programs. As children grow in these areas, it can enhance their capacity to make well-grounded ethical decisions, nurture values, spirituality and resilience, and engage in collective actions.

Critical Thinking

Critical thinking goes beyond the capacity to argue against or in favor of a belief or idea; it entails the capacity to be open to multiple narratives, understand others' arguments, find

alternatives and challenge one's own views and perspectives on the world without fear of losing one's identity. Critical thinking represents an on-going avenue for personal transformation and working to foster it is a critical element of the Ethics Education Approach.

During the middle childhood years, children start forming their understanding of the world and are more curious and excited to expand their view and explore the reality around them. It is vital that facilitators allow them to try to comprehend the world themselves while helping them to understand the tendency toward biases, stereotypes and misperceptions and the consequent need to go beyond the surface of an issue.

How you can do it:

- Create ample spaces for children to explore and interact, to see realities from different angles, to reflect upon their own lives, dilemmas, and decisions and how they and others are affected by them.
- Use strong questioning and listening skills to create powerful dialogues.
- Encourage open-ended questions.
- Allow children to ask and respond freely, and to ask "Why?" again and again in order to enter into a process of unlearning.
- Use materials and methodologies that are relevant to the context and children's realities, that encourage exploration, that allow children to seek and find solutions and alternatives from different points of view, and that create opportunities to see issues from different angles.

Conscientization

The process of developing a critical awareness of one's social reality through reflection and action is a very important component of the ethics education pedagogical approach. In this process, educators relate concepts, discussions, methodologies and activities to children's own realities and social context.

How you can do it:

- Foster the inner voice— dialogue with the self—of children to help raise awareness about their own place within the specific context and what can be done to transform it.
- Create spaces to develop meta-cognitive skills and for children to be constantly reflective about the learning, sharing and changes in their own processes.
- Find ways for children to listen to different narratives and meet people of different backgrounds and ways of thinking.
- Provide opportunities to reflect upon and identify the causes of violence and injustice in their communities, school and society.
- Invite children to envision ways to positively transform situations within their own sphere of influence and evolving capacities.
- Encourage children to reflect on experiences, situations around them and the world, and the impact of those on society and individuals, and in so doing, to develop a sense of solidarity with others.
- Develop meaningful dialogues.
- Promote the use of journals.
- Create experiential activities that challenge the way children see the world around them.
- Challenge preconceived ideas, the privileges each person has or lacks, and the power that lies within each person to change the self and inspire changes in others.

Imagination

LTLT programs should always include opportunities for children to envision possibilities, new relationships, connections or realities. Imagination can support children as they consider ethical and non-violent alternatives for addressing problems they face, seek to transform conflicts into peaceful realities, and aspire to learn to live together.

Nurturing children’s imagination can also promote their spirituality, their connections with themselves, others, nature, and that which people refer to as God, Ultimate Reality, or Divine Presence.

Allowing children during these ages to use their imaginations freely is essential, as children 6 to 11 have a rich ability to imagine what they have never seen, or things that do not exist yet. They can visualize possibilities that adults cannot and go beyond conventional boundaries. These years are also a time when they start putting themselves in the place of the other and feeling for the needs, suffering and joy of other people.

How you can do it:

- Promote spaces where children can draw inspiration and re-envision themselves, their relationships with others and their communities, especially in situations where the reality where they live is challenging in terms of the absence of safe space or the presence of violence and conflict.
- Cultivate a sense of inner space and freedom so children can develop their own vision and understanding.
- Create spaces for children to have contact with nature as much as possible.
- Let their minds travel freely; let them wonder, be, connect, and engage without constraints or boundaries.
- Let them explore solutions and alternatives.
- Let them meet other people who can inspire them, people who have engaged in actions to transform the world; this helps them reflect upon alternatives and find inspiration within.
- Use free or guided play, drawing, painting, music, storytelling, and contact with nature.
- Nurture and stimulate children’s senses, eliciting the potential to see new things, appreciate different smells, or become aware of different sounds.



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Collective Action

The *Learning to Live Together Program* aims to empower children to work together and take actions as a result of their participation in the program, that can transform the realities around them.

During the middle childhood years, children become more independent and willing to be involved in activities; they want “to do” things, and to engage in action. During program implementation, facilitators play a critical role in fostering collective actions by empowering children to be agents of change in their communities.

Collective actions can be simple actions children take together to respond to their realities, or bigger projects that engage the wider community. This entails a facilitated process involving the creation of opportunities for exploration, dialogue and meaningful interactions designed to allow participants to go through a shared learning journey. Over time, the children themselves become more able to engage with each other to identify and respond to ethical challenges they may encounter during their journey.

Why is this so important?

Such collective actions allow children to strengthen their positive relationships and develop mutual understanding and trust among one another. Instead of seeing each other as competitors or strangers, they start seeing each other as companions on a shared journey. It also helps to develop a shared collective identity and gives children across socio-cultural divides opportunities to strengthen intercultural and interfaith learning.

How you can do it:

- Create spaces for children to envision new realities and think up ways to bring them to fruition in their sphere of influence.
- Practice critical thinking, critical consciousness, self-driven learning and imagination.

- Allow participants to come up with their own ideas and solutions and take ownership of the processes and outcomes.
- Encourage and allocate resources for them to take actions collectively that will enhance their awareness of their common humanity, their shared responsibilities and develop their individual and collective identities with respect for their differences.

Self-driven learning

Give children the freedom to connect their learning to their own realities and to other topics and experiences outside the program, driven by their own curiosity and intrinsic motivation to explore and learn. Let the learning be guided by their free spirit, their strong willingness to do, to ask, to make choices, learn and understand consequences, and their individual and collective responsibilities. All this will help them develop self-confidence to continue advancing their ability to take ethical choices and actions.

Children must know what the journey they are starting together with the facilitators is about, and must be free to explore, engage, stop, think, discuss, and ask questions, whatever they might be. The facilitators’ responsibility is to provide spaces where children can be actively involved in the process, make suggestions, and use resources they are familiar with.

How you can do it:

- Prepare the sessions using the Learning Process proposed in this manual, which will ensure that participants are actively involved in the experience and more aware of the changes happening inside of them.
- Invite children to give their own inputs to the design of the program, the topics they want to discuss and learn about, etc.
- Stimulate curiosity about the topic to be discussed through the use of practical exercises and techniques.
- Recognize and appreciate participants’ learning efforts.

- Promote the use of monitoring tools to ensure that participants connect with themselves and constantly reflect upon their

discoveries, their own learning process, their strengths, weaknesses and vulnerabilities, and what they want to learn and improve.

Now that you are acquainted with the Ethics Education Approach, take some time to reflect on how its elements are integrated in your program:

<p>How is the gender, ethnic, religious, or socio-economic diversity in the group?</p>	
<p>Which factors could prevent you from creating a safe learning environment? Consider majority-minority relations, conflicts, or the particular location where the program is taking place.</p>	
<p>How are you including participatory and collaborative methodologies in order to provide opportunities for creative expression (including dance, art, drama, etc.) during the program?</p>	
<p>How does your program take into account the issues affecting children, their community and the socio-political dynamics? How are these issues considered in the objectives that you defined for your program?</p>	
<p>Does your program incorporate cultural and local traditions such as music, games, and stories?</p>	
<p>What could hinder the creation of spaces for dialogue among children, their openness to ask questions, and possibilities to think critically about issues affecting them?</p>	
<p>What do you think are the best ways to provide spaces and encourage children to take ownership of their own learning?</p>	

<p>What kind of opportunities can be provided for children to work together to address common challenges in their communities? Are there any opportunities to partner with civil society organizations or involve other community members?</p>	
<p>What are your reflections about your own pedagogical practices, the values you uphold, and the biases you carry and what they mean for your role as an educator?</p>	

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KEEP IN MIND

Based on your answers to the questions above, now review your program and session plans to ensure that the diverse elements of the Ethics Education Approach are considered and included. Incorporate the result of your reflections in the Program and Session Design Template and during the implementation process.

FAMILY INVOLVEMENT

The involvement of children’s family members is paramount for a successful implementation of the program since they are still the primary influence on children’s lives, playing a major role in their physical, social, emotional, spiritual and cognitive development. When families are involved as a continuation of the program, they can help to address some of the ideas, concerns or questions that may emerge in children as a result of their participation in the program. Family engagement can also strengthen the program’s results and benefit the community, in a mutually enriching learning process.

The approach to family engagement involves thinking of families as partners of the program. Throughout the sessions, children are encouraged to engage with their families through simple joyful activities that support continuous dialogue, reflections and exchanges, creating nurturing and supportive learning environments for children in the home.

Consult the “Activities” chapter (see page 86) for several recommendations on how to involve families in the sessions, which are tailored to the diverse themes of the program.

Below are a few guidelines on how you can ensure proper involvement of families throughout the program:

- Before you start the implementation, invite families for an informal meeting, where you can share about the program and its purpose and respond to any questions or concerns that they may have.
- Inform them and get their written permission for specific activities that may involve people outside the program, or children going outside the usual venue such as a field trip or any other community engagement
- Throughout the program, share updates about the implementation, such as articles, photos with materials developed by children, poems, or quotes from children.
- Involve them in activities as appropriate, for example, asking them to participate in sharing inspirational stories, their experiences, or any inspirational actions or projects they have started or are involved in, or invite them to be part of an intergenerational dialogue.
- Invite them to a celebration at the close of the program where children can share what they have done and learned, and where they can show some of the materials or actions they have been part of because of their participation in the program.

WHAT CAN I DO...?

Challenging and unexpected situations are likely to occur. They require preparation on the facilitators’ part, so they are read to intervene in an assertive and appropriate manner.

Here, you will find recommendations about what to do when faced with specific difficult situations or challenges during the implementation of an ethics education program.

The recommendations below were drawn from our experience during the implementation of *Learning to Live Together* over the years and from the pilot workshops conducted during its development and adaptation. We invite you to reflect upon how these situations might affect your performance as a facilitator.

TO FOSTER CHILDREN’S AGENCY

Children’s agency is paramount when implementing an ethics education program. It is important that children are encouraged to be actively involved as much as possible during the program’s implementation. Article 12 of the Convention on the Rights of the Child emphasizes that, from early ages, children are acutely sensitive and aware of their surroundings and environment and can very rapidly understand and participate, always



according to their evolving capacities. They are able and should be encouraged to communicate their opinions, feelings, and expectations, and to make their own choices and decisions in all matters that involve them during the program.

This entails a child-centered approach as well as awareness of and readiness to support children's active involvement and their sense of agency, recognizing that they are capable of initiating their own learning.

Below are a few guidelines for how to enhance children's agency when preparing a program or session:

INCLUDE children in the session preparation. Invite them to choose and collect materials for the session, as appropriate; decide about the best setting and decoration for the room; create spaces for them to identify the ingredients for a successful time together along with other children; when working in smaller groups, give each group the responsibility to share the materials, organize them, and keep the room, materials and table clean and organized; ensure each table has the materials to keep it clean, which promotes a sense of competency and responsibility.

LISTEN with an open, empathic and respectful attitude to what children have to say about the session. By doing this you model trust and collaboration, showing them that their ideas are heard and that they matter and that you are together in the journey, side by side.

ASK questions that allow children to see diverse options and perspectives for the session and allow them to challenge others' ideas in a respectful manner and agree based on what is realistic to do. Help them reflect upon the group's diversity and needs such as language, culture and religion. When there are children with disabilities present, help children reflect upon how to make sure they are fully involved. All these factors need to be considered in sensitive ways.

BE FLEXIBLE. Children see the world through their own lenses, which may be different from adults. Be open and willing to adjust the plans

to what they share, taking risks and trusting them. Ensure their contributions are reflected in the program or session.

ENCOURAGE children to take the lead and be creative in their suggestions for the program or session, while always keeping them safe.

DO IT TOGETHER. Children can become co-facilitators, introducing the session, giving instructions for the activity, sharing materials, facilitating a dialogue, directing a game, reading a story, etc.

BE INCLUSIVE—Include children with disabilities, building on their capacities and the talents that are present in every child. Make sure all children are seen, heard and included. Address any issue emerging such as dynamics between majority-minority groups, discrimination, stereotyping, gender, etc.

TO INVOLVE CHILDREN OF DIVERSE ABILITY LEVELS

The creation of safe and inclusive environments where all children are actively involved according to their evolving capacities is vital to the *Learning to Live Together Program*. All children, no matter their level of ability, have the capacity to learn and the right to be actively involved and to exercise their voice, have a choice, share an opinion and develop to their maximum potential.

Below are some guidelines and tips to follow when designing and implementing a program for full participation of children with diverse ability levels:

- Make sure that the space where the session takes place is welcoming to the needs of your children. Ideally, the space should be free of obstacles for children such as stairs, low light, or narrow doors. In the case of visually challenged children, find out whether or not they need someone to accompany them, as some, despite their vision challenges, may have autonomy and/or independence. Please consider that, even if you do not have the ideal situation, no child should/needs to stay out of the activity. Talk to the child about

the help they need or talk to their caregivers or accompanying person to learn what you can offer them in that environment. If your environment needs some modification or adaptation, try to do it or help the child to deal with obstacles—remember that they may already know how to do this, as the world where they live is not ideal, either, in terms of accessibility.

- Create a supporting environment where children understand the interconnectedness of all, affirming the human dignity and interdependence of life, with spaces for them to recognize the strengths, abilities, challenges, and potential of all children in the group, and foster the sense of solidarity and mutual support.
- Address any issues—discrimination, stereotypes, prejudices—that may emerge about the disability.
- Use textbooks with larger fonts, a less dense layout, and a varied color scheme to support those who are sight-challenged. Not all people with vision challenges need this, so check and use braille versions of available materials when needed.
- Use senses as much as possible and appropriately. All children learn in different ways, so it is important to make every activity as multi-sensory as possible. However, some children may have sensitivity to touch for different textures, others may become stressed in environments with loud sound, with too much or too little ambient light. You can find out how each child reacts to sensory stimuli and adapt it according to their possibilities. Talk to parents or legal guardians about the characteristics of the children.
- Children with learning disabilities might have difficulty in one area, while they might excel in another. Create opportunities for tactile experiences. The level of attention children give to an activity can vary greatly. Allow children who have this type of difficulty to come and go in the activity, ensuring that

they can be part of the group according to their capacities.

- Children with learning disabilities may not be able to read or interpret texts. It is important that, in an activity that requires reading, someone in the group reads aloud and the children can share what they have understood.
- Use simple and concrete instructions for the activities and session.
- Ensure that, in activities where physical mobility is required, all children are involved and have a role to play. As an example, if you have a child that cannot walk or run, they can give instructions, read, lead, etc. If the child has vision challenges, privilege the use of group activities and games where they can give and receive support.

WHEN I DON'T HAVE A RELIGIOUSLY DIVERSE GROUP

You can still use the program to create awareness about other religions or to work on cultural issues. Consider these recommendations:

- Make sure participants get exposure to other religious beliefs by using experiential activities. You can use Interfaith Visits 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 children can talk with 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 religious beliefs unlike their own 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 shape the participants' religious identity.

WHEN A TOPIC IN A SESSION CAUSES A PARTICIPANT EMOTIONAL DISTRESS

Learning to Live Together is designed to relate to very personal issues, including identity, values, and culture. The program will therefore invite participants to reflect upon personal prejudices, biases, and experiences—to look into their own soul and emotions. Experience shows that this process leads to the internalization of positive attitudes.

Here are some useful recommendations:

- Allow time to listen to the participants' feelings if they want or need to share them with others.
- Talk privately to the participant experiencing emotional distress and let them know that it is all right to feel emotional about the topic. Ask them what is causing the distress and why they are being hurt by it.
- If a participant expresses a situation that could include a mandatory report, such as being abused at home, make sure you talk with them after the workshop or activity and assist with finding help or a solution to the problem.
- If a participant expresses emotional distress during the middle of a session, be empathic. Ask what is happening, allow the participant to express their feelings and ask the other participants to listen and to try to understand the child's emotions.
- Help the participant(s) find calm 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 a participant tells you something in confidence, be sure to respect that confidentiality. Be sure to follow all local laws and institutional regulations and policies regarding mandatory reporting of situations of child abuse or neglect. Consult with appropriate trusted professionals in your context for guidance on how to address these situations. Prioritize child safety at all times.

TO TACKLE SOCIAL ISSUES INSTEAD OF RELIGIOUS ISSUES

You may be interested in using *Learning to Live Together* to discuss social problems of greater relevance to your region, as a model for addressing other types of conflicts and differences. Indeed, *Learning to Live Together* can be used to tackle any issue rooted in a lack of respect and understanding among people.

We do, however, still recommend that you use this resource with groups of participants from diverse religious backgrounds, even if the main thrust of your program 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 children, displacement issues, migration, resource conflicts, discrimination based on gender).
- Use Kiosks from the Learning Module that emphasize 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.
- Use the topic/issue that you have chosen to emphasize how that issue affects relationships among people and their individual and collective responsibilities to do something about it. Let participants discover that they can be part of the solution rather than the problem.

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TO ADDRESS TENSIONS IN THE GROUP BECAUSE OF RELIGIOUS DIFFERENCES

Learning to Live Together helps create awareness of the need for mutual understanding and for openness to others who are different. It aims to build bridges of trust and nurture participants' reconciliatory attitudes. The program is full of tools for tackling tensions over religious differences.

Here are some useful recommendations:

- Spend more time creating a safe environment for interaction among the participants.
- Emphasize the importance of our common humanity and the richness of diversity. This will allow you to create a sense of interconnectedness among the participants.
- Challenge participants' stereotypes and prejudices by implementing the kiosks that allow them to experience how others live and think.
- Create spaces for dialogue and for sharing. Emphasize 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.
- Use case studies, articles, films, and songs about conflict transformation in other regions, and facilitate discussions in which parallels are drawn to the participants' own context.
- Present cases of people who are working for mutual understanding among different religious groups and let participants discuss and reflect upon this work.
- Let participants reflect upon their personal conflicts with those who belong to a different religious group.

- Form a group of facilitators that represent the religious diversity of the participant group to create a balanced atmosphere and counteract bias in the discussions and facilitation.

TO SUPPORT PARTICIPANTS WHO HAVE BEEN EXPOSED TO VIOLENT SITUATIONS

Learning to Live Together can be used with groups from various socio-economic and cultural backgrounds. Children who have been, or are being, affected by violence need opportunities to strengthen their self-esteem, have access to Mental Health and Psychosocial Support (MHPSS), and be empowered so that they can enhance their resilience and their social, emotional and spiritual well-being.

Here are some useful recommendations based on the experience of ethics education facilitators and on UNICEF's Approach to MHPSS⁶³:

- Emphasize the kiosk *Exploring Myself in Relation to Others*.
- Create spaces for participants to strengthen their self-confidence and self-esteem, through activities that encourage them to use their creativity, participate and interact without being judged. Make sure all children are heard and that they also feel that they are being listened to.
- Prepare activities that help the participants visualize 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.

⁶³ *Mental Health and Psychosocial Technical Note*. UNICEF (2019). <https://www.unicef.org/media/73726/file/UNICEF-MH-and-PS-Technical-Note-2019.pdf.pdf>

- Liaise with social workers from the local community who have received some training in specialized care, psychological first aid and basic mental health care, or structured psychosocial groups with children/parents to provide extra support.
- Engage with existing support groups for children and families and group-based psychosocial activities (e.g., in child-friendly spaces).

You can use films that show the struggle for justice led by different religious and social leaders, or invite organizations or people who are working with non-violent resistance movements.⁶⁴



⁶⁴ For more details on resources, games and media on non-violent conflict, see *A Force More Powerful* at <http://www.aforcemorepowerful.org/>

CHAPTER 4 – LEARNING MODULE

Children grow in constant relation and interdependence with others and their social and natural environments. It is during the middle childhood years that children gain more autonomy, expand their circles of influence and start developing relationships beyond the family, driven by their curiosity and need to make sense of and engage with the world around them.

Learning to Live Together invites facilitators to prepare and facilitate a learning journey with children that aims to create opportunities for them to explore, connect with themselves and others, and their immediate and expanded social and natural environments. The journey is designed to provide opportunities for children to nurture ethical values, reflect upon changes they would like to see, and get inspired to make a difference in their communities, nations, and the world.

During this journey, children explore where they come from, their commonalities and differences; they learn about their own and others' emotions; they learn how to dialogue, listen to one another, and work with others by building

empathic, caring and respectful relationships. Children also explore issues affecting them and their natural and social environments: the home, the places they grow up in, the school, places of worship and meditation, playgrounds, the neighborhood, the community around them, and beyond. They reflect upon their shared responsibilities to care for and protect each other, nature and the world.

Along the way, children are encouraged and equipped to personally and collectively respond to the needs of the immediate realities where they live and become aware of issues that affect their communities, and how they can contribute to transform those situations, according to their evolving capacities.

Ultimately, the learning journey contributes to the creation of transformative learning experiences where each child can blossom, nurture their spirituality and develop ethical values that can help them to build positive relationships with themselves, as well as with others who come from different social, cultural, and religious and spiritual backgrounds.

ABOUT THE JOURNEY

This journey is envisioned as a transformative learning experience, where children are actively engaged in their own learning process and supported by safe environments, caring adults, and a pedagogy that fosters children's agency and their well-being and provides opportunities for each child to develop their innate capacity for spirituality and engaged in social and emotional learning.

As they move through the different kiosks of the learning journey, children identify and explore their emotions, and learn to manage them in positive ways. They strengthen their self-awareness and self-esteem while positively developing their identities in relation to others.

Through the journey, children can learn to challenge ideas that reject or diminish the dignity of others based on their social, cultural, religious or spiritual backgrounds. They learn to understand the interconnectedness of life and to empathize with others through encounter, dialogue and reflection, and this helps them to build caring, respectful, and responsible relationships with one another as well as their natural and social environments.

The journey aims to stay close to children's realities, including their schools and learning environments, religious and spiritual communities, sports teams, vocational camps, community shared spaces, homes and family, and playgrounds.

The journey allows children to develop knowledge and strengthen skills and attitudes, while helping them nurture values that foster their ability to learn to live together with others in plural societies.

Ultimately, it is designed to contribute to intercultural and interfaith learning, thereby enhancing education for peace, global citizenship and the promotion of sustainable development.

THE THEMATIC KIOSKS



EXPLORING MYSELF IN RELATION WITH OTHERS

Children explore and acknowledge themselves—who they are and want to be in relation with others, while building self-awareness and self-esteem. In this kiosk, children explore their identity, their perception of themselves and others, and how it reflects on their relationships with one another.



DEVELOPING MY SENSE OF BELONGING

Children explore their family, cultural, religious and spiritual traditions and roots. They reflect upon who and what contributes to who they are and acknowledge and appreciate their interconnectedness with others. They discover the diversity in their own backgrounds, strengthen their sense of belonging to their communities, and create the foundations for the development of identities.



APPRECIATING DIVERSITY

Children explore the world in which we live while learning and appreciating their cultural, ethnic, social and religious differences and similarities with others. In this kiosk, they challenge their stereotypes and prejudices about others and learn to respect those who are unlike them and live in different ways, embracing more complex narratives about the world around them.



DISCOVERING OUR COMMON HUMANITY

Children acknowledge that our lives depend on each other and that we are who we are only in relation to the other. They learn to affirm the dignity of everyone and the sacredness of life. Children reflect upon our interconnectedness and the interdependence of life, developing a sense of respect and gratitude for all living beings, including nature, and for those who come from similar or diverse social, cultural, ethnic, religious and spiritual backgrounds. In this kiosk, they strengthen their empathy and solidarity with others by recognizing the humanity and dignity in the other.



BECOMING AWARE OF MYSELF

Children become more aware of themselves, acknowledging how their thoughts have an impact on their well-being. They learn to identify their emotions, where those emotions come from, how to work with them, and how to respond to others' emotions in a positive, respectful and empathic way, which helps them to build caring relationships with themselves and others.

Children also reflect upon how emotions and thoughts can lead to behaviors and actions that can either protect or harm them and others physically and emotionally, thereby strengthening their ability to care for self and others. They think about forgiveness and reconciliation by participating in relational processes that help them develop positive interpersonal skills.



PUTTING MYSELF IN ANOTHER'S SHOES

In this kiosk, children strengthen their ability to empathize with others by learning to identify their needs and understand with their minds and hearts the choices, struggles, joys and suffering of other people. Through the activities in this kiosk, children connect with their inner selves, which helps them affirm the humanity and dignity in each and every person. Children realize the importance of going beyond physical

appearances and take a step forward to deeply connect with and understand the other, their situations and struggles, and what moves and touches people's lives.



CARING FOR OUR PLANET

In this kiosk, children reflect upon the ethical demand to care for the environment and protect it. They become aware of the impact of people's actions on ecosystems and natural resources, and the short- and long-term consequences of human behaviors. Children realize the interdependence of human beings with nature and their stewardship of mother earth, as they learn to contemplate, respect, be with and care for nature.



PROTECTING THE DIGNITY OF ALL

Children identify and understand the fundamental rights all children and adults have, regardless of race, ethnicity, religion, social origin, gender, sexual orientation, disability, age or any other status. They explore and reflect how rights need to be promoted, protected and affirmed and learn how to break the silence about violence against them and others. Children identify how their rights and the rights of others are violated in their communities, reflect upon the injustices and

violence around them, their societies and the world, and their impact on the well-being of children and others. Children self-examine their own behaviors, their privileges or lack thereof, and enhance their abilities to stand up for the protection of children's rights.

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IDENTIFYING NON-VIOLENT SOLUTIONS

In this kiosk, participants identify solutions to concrete situations of injustices and violence against children by reflecting on specific situations. Children learn to identify the causes of violence, and how they can respond to protect themselves and others, as well as to support others affected by violence. They identify non-violent alternatives for responding to situations of violence around them and learn to de-normalize violence in their lives, schools and societies by challenging social norms that justify and condone violence against children.



BECOMING INSPIRED

Children find inspiration within themselves and by getting to know or witnessing the actions of other people. They become inspired to become role models and aware of their responsibility for helping to transform situations around them, particularly when theirs and others' rights and dignity are not being protected. They reflect upon the ethical consequences of actions and choices and how their decisions can help build bridges of trust among people and in their communities. In this kiosk, children develop hope and faith in humanity, while strengthening their own and their capacity to see and act beyond the challenges and difficulties that life presents.



ENGAGING IN DIALOGUE

Children learn to listen actively, with empathy, and engage in dialogue with one another to build positive relationships and reconcile differences. They become aware of the critical need and importance of dialogue with others. Children explore and reflect how words, attitudes and behaviors can hurt or heal, and they learn to listen carefully to understand rather than to react. Children are equipped with tools to communicate with empathy their emotions and ideas in ways that are positive, respectful and non-violent, while learning to acknowledge and respect others' points of view and find common ground with those who are different.



MAKING A DIFFERENCE

In this kiosk, children see themselves as part of a global community and are empowered to create, plan and engage in collective actions, according to their evolving capacities, that help bring about a positive transformation in the immediate environments where they live, and help protect and care for the planet. Children are equipped to work with others, in ways that are fair, ethical and caring, becoming active and committed local and global agents and citizens that respond to their own needs, those of others and of the world. Through the activities of this kiosk, children develop their sense of purpose as they are inspired and empowered to make a difference in the environments where they live, and contribute to build a better world.

CHAPTER 5 – MONITORING PROGRESS

THE MONITORING APPROACH

Learning to Live Together has clear aims and learning objectives. As children and facilitators go through the program, spaces and opportunities are created for participants to pause and assess how they are progressing in their own learning journey.

Each person's learning and progress happens in unique ways and at different paces, particularly when working on the strengthening of attitudes, knowledge, skills and behaviors at an individual and collective level. Accordingly, the *Learning to Live Together* approach to monitoring focuses on creating opportunities for children to assess their own progress as they go through the program, helping them to reflect upon how they relate to themselves, to

others, to nature, to their communities, and to the world, through a continuous individual and collective process.

It is also important to understand the group progress that emerges during the implementation of *Learning to Live Together* programs through joint projects and actions developed by children, and local engagement as a result of their participation. Facilitators' progress is also an important element to consider during program implementation. It is critical to create opportunities for the adults involved to assess where they are, review the changes they are going through, and strengthen their self-reflection and ability to embody what they want to transmit.

MONITORING & EVALUATION

Monitoring includes the collection of information on the processes and results of sessions implemented in relation to what was planned in terms of content, activities and resources allocated. This information allows facilitators to identify the areas that went well and the areas that need further adjustment.

Evaluation takes place at the end of the program. It should be conducted to identify the competencies participants developed and the actual learning outcomes, for comparison with the intended objectives of the program. It takes place through the analysis of the information collected during the monitoring phase. This provides useful information to the facilitators for measuring the results and impact of the program.

Monitoring and evaluation should happen throughout the implementation of the program and its sessions, starting from the planning phase. During the sessions, it is important to observe how they are progressing, gather participants' quotes, get feedback on the sessions, and assess the extent that activities address their learning needs.

At the end of each session, and then again at the end of the whole program, facilitators should assess participants' satisfaction and get their feedback on the facilitation, logistics, content, and how the experience met their expectations, as well as their takeaways and other learning acquired.

Monitoring and evaluation of the learning and competencies can be done by using the tools recommended in this chapter.



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WHY MONITOR?

The monitoring of progress serves several purposes:

- Strengthens children’s self-reflection and ability to identify the changes they go through as the program progresses, fostering their self-awareness and understanding of how they relate to themselves, others and the world.
- Supports facilitators’ own efforts to identify and reflect upon their experience and learning, and the ways they can improve as facilitators.
- Allows for assessment of how the learning objectives identified for the program and each session are being met and helps to identify possible adjustments.
- Helps to identify the changes the program brings to the implementing organizations.

HOW TO UNDERSTAND CHILDREN’S LEARNING AND PROGRAM PROGRESS USING THE COMPETENCY FRAMEWORK

The Competency Framework (see Annex 3) consists of clusters of Knowledge, Attitudes and Skills (KAS) that children are expected to develop and strengthen throughout their experience in a *Learning to Live Together* program. It is an effective way to monitor and understand how well the learning objectives identified for the program and sessions are being met and to identify possible adjustments.

The Competency Framework presents the KAS for each specific kiosk, and is therefore aligned with the manual’s learning objectives and purpose.

Competencies are assessed using the Baseline and Endline Questionnaire developed specifically for this manual (see Annex 5), which allow participants’ final learning and the changes they go through to be evaluated.

Several other tools can also be used to assess progress during the program based on the KAS. The following pages introduce you to some of them.

MONITORING AND EVALUATION TOOLS TO USE WITH CHILDREN

Progress assessment with children from 6 to 11 years old must be done in simple and playful ways, avoiding much reading or writing. Moments of assessment should be short and take into account their attention span. The tools suggested below can be customized to the local context and used at various times during the program.

THE LEARNING LOG

What it is

As the program starts, each participant is given an empty plain notebook for their use throughout the sessions and activities. The notebook is introduced to the children as a “friend” they will take with them throughout the learning journey.

Facilitators can plan to give the notebook in a special way, introducing it as a special place where children can share their experiences, trust their most important thoughts, ideas and feelings, and go back to when they want to. Children are invited to give it a name, if they want, and decorate it—with drawings, paintings, or any other creative way they find.

It is a private learning log, in which children can share ideas, thoughts, feelings, challenges and learnings as they go through the activities. They can express themselves through drawings, writing or collage. Participants should be reassured that their notebook will stay private and that no one will ever ask them to share what they have written, if they do not wish to do so.

Why to use it

The use of a learning log is central into the program’s implementation. It helps to nurture spirituality, as opportunities are created for participants to connect deeply with themselves—who they are, their experiences, emotions, reflections—through free expression.

Giving children the opportunity to interact with themselves, to wonder why and how things happen, and acknowledge what they know, perceive and experience through reflective questions is key to developing self-awareness. It helps them to develop their self-knowledge and strengthen their critical thinking.

How to use it

It can be used any time by children during the program, but opportunities should be created for its intentional use:

- At the beginning of the session for children to share how they feel on that day, their thoughts, or any other thing related to the topic to be discussed.
- As part of the activity—as an invitation to draw, write, freely express something related to the activity proposed to the session.
- Freely during the session whenever they want to record something they learned, a new idea, challenge, feeling, etc.
- End of the session as a way to reflect upon what they have learned.
- End of exploring a kiosk.

BASELINE AND ENDLINE QUESTIONNAIRE ⁶⁵

What it is

This is a self-reflective questionnaire that allows facilitators to understand the entry point of the participants compared with the learning objectives identified for the program designed, as well as to assess participants’ learnings and changes after some time of implementation.

Why to use it

The Baseline and Endline Questionnaire has been developed based on the Competency Framework, allowing facilitators to assess changes in participants in terms of Knowledge, Attitudes and Skills (KAS) as a result of their participation in the program.

Attitudes and skills can be challenging to measure due to the qualitative data that needs to be assessed and the subjective component involved in any progress assessment. This concrete questionnaire is not a tool to grade performance, but an instrument that will support the assessment of changes and learning for each participant in the different areas of the program.

How to use it

The self-reflection questionnaire can be used as both a baseline and endline survey. It should be prepared in two sets: one to be responded to by the participants at the beginning, and the other at the end of the program. The changes in their responses reflect the changes in their competencies which can be assessed and measured using this self-assessment tool.

The baseline should be administered right before the program starts, and the endline at the end of the full program. Depending on participants’ age, you can collect the information orally or in writing. With children 6 to 8, it is recommended that you either do it collectively, or with an adult that helps each participant work through the questionnaire, or through a game. Use the same process at the endline.

PUPPETS

What it is

This is a puppet show and a simple way to collect children’s experiences and assess their progress during or after any of the activities and kiosks.

⁶⁵ See Annex 3



Why to use it

It is a fun, interactive way to collect information about children's experiences, and it allows them to genuinely express what they have learned.

How to use it

At the end of an activity, participants gather in a circle and the puppets show starts.

The puppet gives a self-introduction: "Hello children, my name is.... I am happy to meet you today and to learn more from you and about what you have done and learned. What is your name?..."

1. Encourage the children to say their names.
2. The puppet can ask children more about the activity or session... "I am here today to learn more from you and your friends about what you did today/during the last few days."
 - What was it about?
 - What did you enjoy the most? Why?
 - What was one thing that you learned?
 - What surprised you the most?
 - Was there anything difficult for you? Why?

You can also invite children to use the puppets to show you the story of the activity or session, and the whole group can pose some questions about it.

DRAWING

What it is

Drawing is an activity that many children enjoy and from which there is much to learn. Drawing not only helps children to focus and relax, but is also a safe way to express emotions, ideas and learning. Encourage children to make drawings about their experience during the session. We encourage facilitators to ask questions about the drawings based on the learning objectives identified for the session. In whole group, small

group, or in dyads, create spaces for them to share their drawings and what they mean to them.

Why to use it

By using drawing, you can understand how children are feeling. You can perceive whether they are internalizing the learning, and how they are connecting it to their lives.

How to use it

It can be used at the beginning of a session, asking the child to make a drawing on the specific topic of the session (for example, What kind of feelings do we have inside our hearts? What am I good at/what are my talents?). Then, at the end of the session, you can pose the same question and check the differences between the two drawings.

Make sure to take note of the meaning attributed by each child to their drawing. This works best in small groups that cater to younger children's attention span.

SMILE AT ME!

What it

This is a game that children play by positioning themselves on a series of simple drawn faces that will help them express how they feel or think during a session. Children choose the face they most connect with in response to a particular activity or session.

Why to use it

It is a fast, fun and simple way to understand how children felt during the session. It allows you to gather quick feedback about children's engagement at any given moment.

How to use it

On paper or on the floor, draw or show five simple faces that convey the following emotions: Happy, Excited, Sad, Surprised, Uncomfortable, Confident, Confused, Bored.

Invite children to choose the face that shows the emotion they felt most during the experience

they just went through, and ask them to share why they choose that particular face:

Happy face—You had a lot of fun and liked what you learned

Sad face—You felt sad during some of the discussions or sessions

Excited face—Something made you feel excited, full of energy and joyful

Confused face—You felt you didn't quite understand what was going on

Bored face—You felt that the session could have been more fun, or you felt it was boring

Surprised face—You did not expect to learn so much during the session

Confident face—You feel good, knowing that you can use what you learned in your life

Uncomfortable face—You felt uncomfortable with something that happened during the session.

Reassure children in advance that no one will force them to speak about their opinion, but that they can do so if they want to.

Customize the faces used for your context. You can also leave a blank space for children to share a feeling or emotion now shown by any face.

Be aware that a safe environment should already have been created before this exercise, so children feel at ease and confident to go to the emotion they felt the most.

Be sure to tell them that this is not an evaluation; it is just to learn about how they feel so things can be improved if needed.

SILHOUETTE

What it is

This is an exercise that serves to explore and understand changes in children's views or experiences as they go through the program by using the silhouette of a body to identify thoughts, feelings, actions, takeaways, or

commitments. It can be applied before a session or kiosk and again at the end. As an alternative you can also apply it only at the end, inviting participants to reflect upon the changes that emerged during a session or kiosk

Why to use it

It provides an opportunity to relate learning to the mind and heart, but also to actions, by linking those to the shape of a body, with which children can connect more easily.

How to use it

Invite participants to draw a shape or silhouette of their body or, as an alternative, give children a sheet with a silhouette already drawn. Just ensure it is a gender-neutral shape/silhouette.

Create opportunities for children to share about their silhouette with another person and listen to each other's reflections.

Example of prompts you can use:

Head: An idea I gained during the session/program

Heart: A feeling I have now

Stomach: Something I would like to improve

Hand: Something I would like to do after this session/program

Feet: One or two takeaways or learnings

MAGIC CARPET

What it is

This is an invitation for children to join an imaginary trip about the experience they had during the session/kiosk. It can be a group, dyadic, or individual trip.

Why to use it

It is a fast, fun and simple way to collect and understand children's takeaways from a session.

How to do it

Children are given a rug/fabric/big leaf or anything else that they can think of as a magic



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carpet. All children are invited to imagine that they have superpowers to make the carpet fly and that this trip will be about what we have discovered/seen or learned during the session/learning journey.

You can use it to start or end a session or both, adjusting the questions accordingly.

The facilitator invites all children to sit on their carpet and to start flying. All children are invited to make the sound of the carpet flying. Once all the magic carpets are flying, invite participants to imagine the wind on their faces, the sun warming their bodies, the clouds caressing their skin and how the planet looks from high in the sky. Let them enjoy the magic moment of flying. Once all participants are fully into the experience, ask them to share with their peers/group:

What was the most special thing that you learned today/this session?

What did you learn from your friends?

Was there anything difficult for you?

Is there anything you will do differently now that you have learned about (...)?

Slowly bring children and the magic carpets back to the ground, to the here and now. Remember the experience and thank all for the magic trip and the great things shared and learned.

PEER TO PEER MODEL

What it is

This is a moment of dialogue that allows peers to share and learn from each other's experience during the session.

Why to use it

It strengthens children's self-reflection and ability to assess their own progress during the session. It provides the opportunity to learn from others' experience and learning, which may be different from their own, and to be appreciative of the chance to listen to and be listened to by their peers.

How to do it

Give each child some time to express in their Learning Log something about their experience through drawing or writing. Then, place participants in dyads or use a game that helps organize them into small groups. Invite children to find a place to sit down and share about what they have expressed in the Learning Log, showing it only if they want to.

Once they share, encourage them to ask each other questions or share any idea or thought they may have about it. End the moment by encouraging participants to show their gratitude for being listened to by the peer and for having the chance to listen to the other's deepest thoughts and feelings.

MENTORING

What it is

In Greek mythology, the character Mentor became known as a trusted friend, peer and advisor. With younger children, a mentor can be a trusting adult that acts as a safe harbor that children can go to when days are difficult, when emotions or life experiences are hard or difficult to understand. Mentors can also be older children or young people with whom children can connect easily.

Why to do it

This model aims to create spaces for children to share their thoughts, feelings, ideas and experiences with a mentor, who can serve as an inspiration for them to continue growing or improve in how they make decisions, relate to themselves, others and nature, and engage in transformative actions.

How to do it

- Invite someone from your community, someone you know—an elder, young leader or child—who has inspired the community and ask them to share their life experience with the group—talking about topics such as their relationships with others, spiritual life/beliefs, or the positive transformative actions they have engaged in. The children can, in

turn, share their own experiences, challenges, dreams, achievements or ethical dilemmas.

- Ensure that you connect the person with the thematic are you have been working on, so children can express what they have learned, their feelings, and any questions they may still have.

- Take note of the changes you observe in the group as a result of the theme discussed during the kiosk and the interaction with the mentor.
- Or, encourage children to select or find a person they trust, respect and feel supported by—someone who can offer insight, wisdom, and encouragement—with whom the child can talk on a regular basis.

CHANGE IN ACTION

What it is and why to use it

One of the main objectives of the *Learning to Live Together* program is to inspire and equip children to engage in joint actions that bring about positive transformation in their communities, nations, and the world. This tool will support understand the joint actions

children engage with. The language and chart should be adjusted to the group and activity.

How to use it:

Before children engage in a joint activity or project, invite them to come together to reflect and fill in the following chart:

NAME OF THE PROJECT	
What are the issues you want to respond to? What motivates you to take action?	
What will you do? Identify the actions.	
Who will you work with to develop your idea? What will they do?	
When will you do it?	
What do you want to happen as a result of our action?	

THE "MOST SIGNIFICANT CHANGE STORY TECHNIQUE," AS ADAPTED FOR THE LEARNING TO LIVE TOGETHER PROGRAM

What it is

This is a technique⁶⁶ designed to collect most significant change (MSC) stories from the field. The changes it seeks to capture are those which

have occurred during and due to a specific program, in this case, the *Learning to Live Together* (LTLT) program's implementation.

Why to use it

MSC stories collect the most significant changes in terms of attitudes, behavior, skills, or knowledge that children have experienced due to their time with the LTLT program.

⁶⁶ Developed by Rick Davies and Jess Dart https://www.researchgate.net/publication/275409002_The_%27Most_Significant_Change%27_MSC_Technique_A_Guide_to_Its_Use



How to use it

It should be used only after at least three months of regular implementation. Before starting the collection of MSC stories, it might be necessary to ask the children if they remember the activities related to *Learning to Live Together* and let them know that they will be talking about those.

For the validity of the use of this technique, it is important to explain to the children that

the aim of the questions is to learn about their experience with the activities that were carried out, as well as to find the most significant change that these activities have brought into their life.

For this particular age group, we encourage using an interview as a way to collect the stories. A template has been provided to help you collect stories (see Annex 6).

MONITORING TOOLS FOR FACILITATORS

In the *Learning to Live Together Program*, facilitators are encouraged to assess their own progress all along the way during the program's implementation. Here are some tools for doing so.

REFLECTION LOG

This self-reflection tool supports LTLT facilitators with reflecting on how the different elements of the Ethics Education Framework are integrated into the planning and implementation of their LTLT programs.

We encourage you to get a notebook that becomes a personal tool to accompany you in your journey of growth as an LTLT facilitator. It will support you in reflecting upon your ethics education programs, learning about the impact facilitating has on you and on the children and youth with whom you work, and strengthening the quality and sustainability of your programs.

In the Reflection Log, you can register the general reflections that come to your mind

as you go through the program, take note of children's quotes, difficulties or inspirational moments that you treasure. You can also express yourself freely, through drawings, poems, painting, etc.

MENTORING

As also proposed for children, you are invited to identify someone with whom you can talk about your progress, someone who inspires you, in whom you trust. This will allow you to further develop your reflection and metacognition skills, see situations from different angles, and will support your ongoing growth as a facilitator.

THE "MOST SIGNIFICANT CHANGE STORY" TECHNIQUE

Collecting your story as a facilitator will complement the program's assessment from the organization's point of view and also inspire others to pursue their path as facilitators.

CHAPTER 6 – ACTIVITIES

This chapter contains all the recommended activities to use as part of the kiosks.

The activities shown here are designed for children from 6 to 11 years old. Some are organized into two parts—with instructions for ages 6 to 8, and instructions for ages 9 to 11—while some are suitable only for one of those two age groups, and others are suitable for children from 6 to 11. In the description of each activity, you will find information on its objective, appropriate age, resources, and materials needed, along with instructions on how to facilitate it.

Some considerations as you explore this chapter:

- Some activities can be implemented in more than one kiosk and in more than one session. See the Table of Activities below for which activities go best with which kiosks.
- Even though we propose these specific activities, you are welcome to use others

that, based on your experience, will work just as well to address the topic at hand. Make sure to apply the pedagogical approach proposed by this manual when using self-selected activities.

- For each activity there are several resources—stories, songs, case studies—that you can use. Go to the “Resources” (see page 168) and select the one that best fits your activity, taking into consideration the age and context of your participants.
- The description of each activity follows the Learning Process proposed in this manual.
- As part of some activity instructions, there is an “Engaging the Family” area where you can find the activities suggested to work within the family context.
- Some activities are customized for digital environments. There is an area in each of these activities, illustrating how to implement it.

TABLE OF ACTIVITIES

KIOSK	ACTIVITIES PROPOSED	METHODOLOGY	PAGE
Exploring Myself in Relation with Others	This Is Me!	Introspection-based learning	92
	Mingling	Experience-based learning	127
	My Life Tree	Introspection-based learning	129
	Reach for the Stars	Discussion-based learning	134
	Puppet Theater	Experience-based learning	132
	Drawing and Free Painting	Introspection-based learning	108

KIOSK	ACTIVITIES PROPOSED	METHODOLOGY	PAGE
Developing My Sense of Belonging	Interfaith Visit	Experience-based learning	124
	Inspirational Stories	Discussion-based learning	122
	Movie Time	Discussion-based learning	128
	Story Telling	Experience-based learning	138
	This is Me!	Experience-based learning	92
	Puppet Theater	Experience-based learning	132
	Drawing and Free Painting	Introspection-based learning	108
Appreciating Diversity	Your Silhouette Is Mine	Introspection-based learning	150
	Drawing and Free Painting	Introspection-based learning	108
	Puppet Theater	Experience-based learning	132
	Flowers of the Same Garden	Experience-based learning	119
	Interfaith Visit	Experience-based learning	124
	Mingling	Experience-based learning	127
	Movie Time	Discussion-based learning	128
	Joyful Appreciation	Introspection-based learning	152
	Music Festival	Discussion-based learning	153
Discovering Our Common Humanity	Movie Time	Discussion-based learning	128
	Do We All Need the Same?	Discussion-based learning	106
	Cooking Together	Cooperation-based learning	96
	Picture Sharing	Experience-based learning	131
	Care and Protect Calendar	Experience-based learning	91
	Puppet Theater	Experience-based learning	132
	Writing Letters	Experience-based learning	149
	Connecting	Introspection-based learning	166
	Drawing and Free Painting	Introspection-based learning	108



KIOSK	ACTIVITIES PROPOSED	METHODOLOGY	PAGE
Becoming Aware of Myself	The Rainbow of Emotions	Experience-based learning	111
	Exploring and Connecting with Nature Around Me	Experience-based learning	109
	Exploring Your Heart	Introspection-based learning	113
	Understanding Your Heart	Introspection-based learning	115
	What I Can Do when I Feel Hurt	Experience-based learning	117
	Puppet Theater	Discussion-based learning	132
	Drawing and Free Painting	Introspection-based learning	108
Putting Myself in Another's Shoes	You Silhouette Is Mine	Introspection-based learning	150
	Puppet Theater	Experience-based learning	132
	Coloring the World	Introspection-based learning	95
	Bobby's Story	Discussion-based learning	94
	Story Telling	Discussion-based learning	138
	Unjust Situations	Discussion-based learning	141
	In Your Shoes	Experience-based learning	162
Using Case Studies	Experience-based learning	145	
Caring for Our Planet	Taking Care of Nature	Experience-based learning	140
	Picture Sharing	Experience-based learning	131
	What I Stand For	Discussion-based learning	147
	Movie Time	Discussion-based learning	128
	Taking Care of Nature	Experience-based learning	140
	Puppet Theater	Experience-based learning	132
	Drawing and Free Painting	Introspection-based learning	108
	Exploring and Connecting with Nature Around Me	Introspection-based learning	109

KIOSK	ACTIVITIES PROPOSED	METHODOLOGY	PAGE
Protecting the Dignity of All	What I Stand For	Discussion-based learning	147
	Puppet Theater	Experience-based learning	132
	Drawing and Free Painting	Introspection-based learning	108
	Detectives in Action	Discussion-based learning	100
	Inspirational Stories	Discussion-based learning	122
	Picture Sharing	Experience-based learning	131
	What I Stand for	Discussion-based learning	147
	Problem Tree	Discussion-based learning	165
	Media Literacy: Critical Reading of News	Experience-based learning	168
	Unjust Situations	Discussion-based learning	141
Identifying Non-violent Solutions	What I Stand For	Discussion-based learning	147
	Picture Sharing		131
	Social Lab	Experience-based learning	137
	Breaking the Silence	Discussion-based learning	102
	Diminishing Islands	Experience-based learning	104
	Puppet Theater	Experience-based learning	132
	Role Playing	Discussion-based learning	143
	One-thousand Paper Cranes	Introspection-based learning	157
Becoming Inspired	Unjust Situations	Experience-based learning	141
	Movie Time	Discussion-based learning	128
	Community in Action	Cooperation-based learning	135
	Desert Island	Discussion-based learning	98
	Inspirational Stories	Discussion-based learning	122
	Drawing and Free Painting	Introspection-based learning	108



KIOSK	ACTIVITIES PROPOSED	METHODOLOGY	PAGE
	Dilemmas	Discussion-based learning	146
	Unjust Situations	Discussion-based learning	141
	What I Stand For	Discussion-based learning	147
	Social Lab	Experience-based learning	137
	Puppet Theater	Experience Based learning	132
	Media Literacy: Critical Reading of News	Discussion-based learning	168
	Conversation Jar	Introspection-based learning	159
Making a Difference	Care and Protect Calendar	Experience-based learning	91
	Breaking the Silence	Experience-based learning	102
	Inspirational Stories	Discussion-based learning	122
	Hands On	Cooperation-based learning	161
	Social Lab	Experience-based learning	137
	Time Capsule	Cooperative-based learning	155
	Taking Responsibility	Cooperative-based learning	164
Engaging in Dialogue	Drawing and Free Painting	Introspection-based learning	108
	Meditation	Introspection-based learning	126
	Reach for the Stars	Experience-based learning	133
	Haiku	Introspection-based learning	120
	Writing Letters	Introspection-based learning	149
	Mandalas	Introspection-based learning	154
	Conversation Jar	Introspection-based learning	159
	In your Shoes	Experience-based learning	162

CARE AND PROTECT CALENDAR

OBJECTIVE

Children strengthen their care for each other, and ethical values are nurtured in the school/group environment.

MATERIALS

Big piece of cardboard, crayons, scissor, ruler.

AGES

6–11

HOW YOU CAN DO IT:

1. Introduce children to the idea of creating a group or class Care and Protect Calendar
2. Prepare in advance the drawing of a one-month calendar or day calendar—in formal education from Monday to Friday, or a 30-day calendar that you fill in each time you meet—with one blank box for each of the days in the calendar.
3. Organize children in small groups for each group to explore and identify the number of actions. Actions identified should have three objectives: (1) to look after themselves and each other; (2) to protect and care for the place/nature around; and (3) acts of solidarity and gratitude. It can be simple individual or collective actions that children find important. Write one action on each day of the calendar.
4. Here are some examples you can give to illustrate the idea:
 - Reach out to a peer I don't usually talk with much
 - Make a friendship tree to leave positive notes to each other every day
 - Do an exercise to learn how to breathe to find calm amidst difficult emotions or thoughts
 - Find positive news in the media and share it with your peers
 - Connect with nature. Go to the yard/park, breathe and appreciate the sounds, what you see, hear and touch
 - Thank three people—peers, family, friends, adults you know—who you are grateful for and tell them why
 - Do two acts of kindness today to help others
 - Learn something new
 - Hug each other and share your feelings with each other
5. Participants are encouraged to check the calendar every day/every day they meet and to put a checkmark on the day after the action is done.
6. At the end of the calendar, finish the exercise by reflecting on how small actions can change the world!



Engaging the Family

Children invite family members to create a month calendar with small actions they can do together to protect and care for each other and to do small acts of kindness and solidarity with people and the community around them.

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THIS IS ME!

OBJECTIVE

Children discover who they are and who and what contributes to who they are and want to be.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, or paint.

AGES

6–11

HOW YOU CAN DO IT:

1. Introduce participants to the activity through a game that shows how diverse and similar we all are.
2. In small groups, ask children to draw their silhouette and their family.
3. Ask them to make their drawing show answers to the following questions:

a. Silhouette

- What do you like the most about yourself?
- What talents do you have? Or what are you really good at? It can be something simple such as playing a game, drawing or painting, being a good listener, math, reading, etc.
- What is your biggest dream?
- What do you aspire to do when you grow up?

b. Family

- Who is your family (those who are important to you)?
- What do you like about your family?
- Why are they important to you?

- What do you do together?
- What do you enjoy doing the most with your family?

4. After the drawing and questions are complete, invite children to share more about their silhouette and about their family. As they share, use what they share to expand their learning about each other. For example, if families often go to their sacred places together, use this opportunity to explore the religious identity and diversity of the children and families represented in the drawings. As this is the period of their lives when they start joining their families in religious celebrations, this can become one of the most important things they do together as a family and part of their identity.
5. As you move towards the end of the activity, help children reflect upon how unique and beautiful we all are; how in this world we always grow up with the help and support of many people, especially our family and friends; that all these people help shape who we are and who we become.
6. Select one of the Monitoring tools to help children express and register their takeaway from the activity.

Recommendations:

- In contexts where children are affected by violence in the home environment, drawing the family can be a difficult exercise. Select the questions carefully so it doesn't trigger difficult or traumatic situations.
- In contexts where the traditional family is perceived as mother, father and children, but children are growing up with extended family members or other caregivers, they may feel shy when it comes to sharing about

their family. Make sure to convey at the beginning that family means “the people we grow up with, who care for us, who are important to us,” and give some diverse examples of different family structures so that all children can identify with the activity.

- Children with low self-esteem may not want to share their drawings with you or with others. Let them know that this is okay—they can choose if they share or not.

They may have difficulties identifying their talents, what they like about themselves, or even draw themselves very small. If you have known them for some time, feel confident to share with them some things you know they are good at, a wonderful thing they did, etc. A small but specific and genuine encouragement can help a lot. Give them the time they need to trust and open up, and this is sometimes all that is needed.



Engaging the Family

Children invite family members to make a collective drawing of their family and to share what they enjoy about each other and about doing together.

MY NOTES

A large rectangular area with a dotted border, containing horizontal lines for writing notes.

BOBBY'S STORY

OBJECTIVE

Children discover the value of every person by looking at others and at the inner self.

MATERIALS

Blank sheets of paper for writing on, colored pens or markers, balloon.

AGES

6–11

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 weights 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 ever 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 and me.

HOW YOU CAN DO IT:

1. Organize participants in smaller groups and tell them the story of Bobby
2. After reading the story, the facilitators in each group pose the following questions:
 - What is the story about?
 - Why do children make fun of Bobby?
 - How do you think Bobby feels?
 - How did you feel hearing his story?
 - How will all the bad things children say about Bobby help him?
 - Does avoiding Bobby help him get out of his own world? Why not?
 - What good sides may Bobby have?
 - What brings people closer to you?
 - What makes some people keep away from you?
 - What other feelings were present in the story?
 - What might you have in common with Bobby?
 - Have you ever seen someone like Bobby?
 - What can we do to bring joy to and support Bobby so he doesn't feel so alone?
3. When you finish the discussion with children, introduce Bobby to them. Bobby is represented by a balloon. Tell children to pass the balloon around carefully with their hands. Bobby is very sensitive and we can hurt him. When the balloon has gone around the room, let the participants meet in small groups to discuss the way they treat others or contribute to prejudice.
4. Finish the activity with the children reflecting about the need to value themselves and others, regardless of their physical appearance. Reflect upon the importance of looking at others' inner self and not to focus on their outward appearance.

COOKING TOGETHER

OBJECTIVE

Children to develop self-competency and collaborative skills. They increase their ability for self-reflection and their awareness of the interdependence and impact of their decisions and habits and of the food diversity in the world.

MATERIALS

Blank sheets of paper for writing on, pens and food ingredients adjusted to what you decide to cook, always respecting the dietary needs and religious traditions of the participants. Access to a community/school kitchen.

AGES

6–11

3. Organize children in small groups so all can contribute.
4. Ask children to wash their hands and get ready to cook together.
5. Take out all the ingredients and distribute them. As you and the children wash them, talk about where the diverse ingredients come from and who made them, where it was produced and who contributed to its production. You can also ask how nature contributed to its growth, how the food comes to their table and how far it travelled to get there. You can ask different questions for the different ingredients.
6. Serve the food together and reflect upon the impact that what we eat has on the planet, our community, and our health, and how we can foster habits that are conscious, healthy and planet friendly.
7. Use one of the Monitoring tools to invite children to register what they have learned from this exercise.

HOW YOU CAN DO IT:

1. Agree with the children on what you will cook, and together choose a recipe. If your group comes from diverse cultural backgrounds, you can either make more than one recipe—each small group focuses on one recipe from a different region—or do this activity more than once.
2. Encourage children to take the lead in the cooking process and tell the story about the recipe, always according to their evolving capacities.



DESERT ISLAND

OBJECTIVE

Children strengthen their capacity to make ethical decisions and relate to others in fair and peaceful ways.

MATERIALS

Blank sheets of paper for writing, pens, crayons and (newspapers).

AGES

6–11

HOW YOU CAN DO IT:

1. Prepare the scene so participants imagine they are on a boat in the middle of an ocean. Before participants enter into the room, make sure all facilitators are dressed like pirates. Spread a few old newspapers on the floor to represent different islands. Before children enter, organize them in diverse groups. Invite each group to come inside and go to their island (newspapers) and imagine they are all inside a boat that is sinking.
 2. Give children the following instructions: your boat is sinking, and you do not have much time until it sinks. There is a desert island you can swim to save your lives but before you leave the ship, choose ten things that you will need to survive on the desert island.
 3. Children write the ten objects they want to take. One object on each piece of paper.
 4. Suddenly some pirates enter the boats several times and each time they:
 - Grab one thing without permission
 - Try to bribe children with money in return for something they have
 - A wave comes and takes at least 2-3 objects from the group
 - Threatens them if they do not give one of the objects
 - Gives water to them in exchange for something they have
- Once the game is over, the group comes together to reflect and explore the following questions:**
- What happened during the game? How did you feel?
 - Can you survive with what remains? If not, why? If yes, how?
 - Which things were not fair during the game? Why?
 - Did you help each other? How?
 - How did you decide what to give away?
 - If you would do it again, what would you change?
 - Do people sometimes fight because of the things they want and need? Why does it happen?
 - In your school, home and in the community, what things are not fair?
 - Have you ever seen something similar to this happening?
 - And in the world? What are the unfair things/conflict/disputes and violence that you know about?
5. Share a reflection on how sometimes our decisions and behaviors can hurt or cause damage to others, ourselves and the world, and that sometimes it is hard to know how we might hurt others or ourselves. When we make decisions, it is important to

DETECTIVES IN ACTION

OBJECTIVE

Children identify and seek to understand the realities in their communities better and the conflicts, violence and injustices around them.

MATERIALS

Paper, pens, cardboard, crayons, scissors, glue, reusable material.

AGES

6–11

HOW YOU CAN DO IT:

1. Organize children in small groups according to the communities/areas they come from. Prepare a set of materials for each group: cardboard, crayons, scissors, glue, newspapers, etc. If children come from the same community, it is still important to organize them in smaller groups so all can actively participate. Each child may perceive the same community in diverse ways.
2. Ask children to represent their community as they see it on the cardboard, and to include the spaces they go to and are familiar with such as the school, home, religious or spiritual spaces, people they see, roads, etc.
3. Once the community is drawn, it is time for children to identify the following using colored stickers or markers:
 - Green:** Places that make you feel safe
 - Red:** Places that make you feel unsafe/that are dangerous
 - Yellow:** In your community—people/organizations that inspire you and with whom/where you feel safe

Some children in the same group may use green and others red for the same places. Make sure that they know that this is okay, that there is no right or wrong, as each has a unique experience that is important to share. This diversity should be acknowledged and explored during the following discussion.

UNDERSTANDING THE COMMUNITY

BETTER:

4. In groups, children explore the following:
 - Green:** What/who makes you feel safe in these places? Why?
 - Red:** What are the types of violence, things that are not fair, the conflicts present in your community? Why do you think these happen? What happens to your community and to people living there as a result of the violence, conflict and injustices?
 - Yellow:** Why do you feel safe with them/in those spaces?
5. The groups share their representation, trying to identify the similarities and differences among the different communities, why there are some spaces that, for them, are safe, and for some others, are dangerous, particularly in the school, and why that happens. Guide the reflection by talking about the invisible divides that sometimes are present in communities, that set people apart, and that we do not see, the stereotypes about others, etc.
6. Have the large group reflect on what kind of community they would like to live in and what kind of transformation they would like to see in their communities. If you are organizing this activity over several sessions, they can draw the community they dream of/imagine.

BREAKING THE SILENCE!

OBJECTIVE

Children explore and reflect upon issues, injustices or conflicts in their community that are often not discussed or addressed, and they identify what they can do together to break the silence and transform it.

MATERIALS

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

AGES: 9–11

This activity is designed to create a chance to discuss current realities, conflicts and injustices, and to spur reflection and joint action to transform them. You can use materials that you find online, or in local newspapers, to illustrate the issues.

HOW YOU CAN DO IT:

1. Share pictures, newspapers, magazines or other printed materials that present the issues you want to tackle spread out on several tables. Organize children in smaller groups and invite them to use the materials to make a collage about the conflicts or injustices in their communities today that are not often talked about or addressed, as they see it. Children can cut out words or images, draw their own pictures, do graffiti—whatever they find appropriate to express what they see. Give ample time for this.
2. When they have finished their collages, go around and look at each group's collage for a few minutes. Then, in plenary, ask the participants reflective questions about their collage such as:
 - What do you see?
 - What captures your attention the most?
 - What are the main issues people are not talking about or are silent about? Why?
 - How does this impact the lives of people in the community?
 - What thoughts and feelings come to your mind as you see this collage?
 - What consequences does silence have?
3. Ask participants to identify one concrete example of silent conflict or injustice in their communities from the previous discussion that they would like to do something about:
 - Why does this happen (root causes)?
 - How does it affect my life and/or my community?
 - Why should we act?
 - What can we do about it in our own circle of influence? What are others doing? Can we join some good actions that others have already been doing? If so, how?
4. Together with participants, identify one concrete, simple action (e.g., write an article to a newspaper, do an interview on the local radio about it, etc.) that children can engage in as a response.

DIMINISHING ISLANDS

OBJECTIVE

Children identify and explore the injustices, violence and conflicts around them. They understand how they make decisions, how sometimes we can contribute to injustices and violence, and how small actions can make a big difference.

MATERIALS

Old newspapers and a device to play music.

AGES

6–11

HOW YOU CAN DO IT:

1. Spread pages of old newspapers on the floor with gaps between them, as if it is a set of several islands. Each page represents an island. Make sure there is ample space for everyone to stand inside the islands, with at least a bit of extra room.
 2. Give instructions to participants, that they are on islands, that you rule the islands and whatever you say, they will need to obey. Inform children that there are sharks in the water. When the sharks hear music, they are relaxed and dancing, so all participants are invited to get in the water and go to different islands. Instruct them that they have to step onto an island whenever the music stops, since the sharks will go and hunt for whoever remains in the water. Periodically stop the music.
 3. Remove one island every time you start playing the music again, so that the number of islands gradually diminishes, and each becomes more crowded. Explain that, eventually, there will not be enough space on the islands for all participants; those who cannot fit onto an island will be out of the game.
- As the music stops and participants are on the islands, give some instructions to children:
- Protect one island. Tell the participants of one island that this is their island and that they will never be removed from it. Tell everyone else they cannot go onto this island.
 - Remove someone from an island, for no reason
 - Remove all girls or all boys from one group
 - Remove a younger participant
 - Remove the tallest participant on an island
 - Ask participants to select someone to leave the island immediately.
4. Play the game until there are only two islands, the protected one and the other with those participants who managed to fit on it at the end.

Once the game is over, the group comes together to reflect and explore the following questions:

- Ask those on the protected island about how they felt being protected and why they did or didn't welcome other friends onto their island.
- Ask the participants who were removed about how they felt being removed. Was it fair? Why?
- How did the girls/boys/younger/tallest participants feel being removed? Was it right? How did they feel? Why?
- Ask in general how participants felt seeing other peers going out of the game? Was it fair?

DO WE ALL NEED THE SAME?

OBJECTIVE

Children explore and expand their awakening to the shared needs of all beings.

MATERIALS

Paper, crayons, drawing paper, photos and representation of people, food, shelter, and clothing, as well as religious symbols, art, decoration from diverse locations around the world.

RESOURCES

Welcome to our World (book)

AGES

6–11

HOW YOU CAN DO IT:

1. Collect a variety of pictures that show people from different parts of the world, diverse food, clothing, homes and schools, transportation, how religion is lived through sacred places and objects, etc.

Organize participants in small groups, and in each group prepare the following materials:

- Small papers with the following titles: Clothing, Shelter, Food, Transportation, Education, Religion, Music, Art.
 - Have at least five diverse images for each area (e.g., five images of different foods from around the world)
2. Display the papers with the titles in a line in front of the children and engage them in a conversation:
 - How did you come here today? You all needed to travel, but some of

you may have used different modes of transportation. How do you think children around the world travel around?

- What did you eat yesterday? Do you like eating the same thing every day?
- Is everyone wearing the same clothes?
- Do you think people living in the desert/in the arctic could wear the same clothes as us?

After a short discussion, bring out the pictures and share them with the children. Ask for pictures that belong to a particular category.

Example: Do any of you have pictures of food, or people eating? Let's place them here. What do you see? What kind of things are they eating? What do you think children living in X place will need to eat? Will they eat the same kind of food as us?

POSSIBLE QUESTIONS FOR DISCUSSION:

- What do you see here?
- What did you discover?
- Do we all eat the same kind of food? Why?
- Do we all live in the same kind of home/wear the same kind of clothes/play the same kind of games/pray in the same way?
- Do people all over the world have homes/wear clothes/play games/believe in some kind of God?

Particularly at this age, when children's world has just started to expand from the family and close community to new people around them, and when they feel more curious about the world, it is important to help them reflect upon how no one lives in isolation—that people around the world share the same fundamental needs irrespective of the country they were

born, their religion, their culture or their socio-economic background. Help them explore how, ultimately, we are all human beings sharing a common humanity and world, a world we must respect and protect.

1. The reflection can be expanded to how most of our needs are related to our planet, to the sun, water, soil, etc., and that those the same for all of us. How do people cause damage to our shared world and how can we protect it?
2. End the activity inviting them to continue exploring the diversity in this world, finding ways to learn and meet children from other

places and to protect nature, so nature can keep protecting us. Use a tool from the "Monitoring Progress" chapter (see Chapter 5) to conclude the activity.

RECOMMENDATIONS:

- Organize children in groups of a maximum of eight so all can have the chance to be actively engaged.
- Younger children need concrete, short instructions as you go through the activity. Give one instruction and once you conclude that step, then move to the next.



Engaging the Family

Children invite family members to watch a movie (see Chapter 7 and page 188) from a different context or region and identify diverse ways of living.



How to customize for online settings

Make sure to make it very visual and to use a platform that is interactive and where children can write or draw to express their ideas while images are displayed.

Make the activity shorter for children 6 to 8 when online. We recommend no more than 45 minutes.

MY NOTES

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DRAWING AND FREE PAINTING

OBJECTIVE

Children are fully immersed in the present moment, focused and with calm mind.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, or paint.

AGES

6–11

3. Give the children ample time for drawing or painting.
4. It can be a free drawing/painting or guided by the themes of the kiosks: Family/Friendship/Dream/Hopes/World They Dream About/Nature Around Them/Common Humanity, etc.
5. Once finalized, spend some time together having the children show the drawings to each other and talking about them. In groups no bigger than five persons, organize into smaller groups. What did you draw/paint? Why did you draw that? How does it make you feel?

HOW YOU CAN DO IT:

1. Create a conducive environment with a quiet space to draw, where there will be no interruptions and minimal noise.
2. You can do it indoors or in an outside space such as a garden, park, or by a big tree so children are in contact with nature as much as possible.

RECOMMENDATION:

Make sure that the place selected offers no risks to children's safety; avoid any place near water or near animals that may react to their presence; avoid a park or place where you cannot ensure you can keep all children in your sight.



EXPLORING AND CONNECTING WITH NATURE AROUND ME

OBJECTIVE

Children are given opportunities to reflect upon themselves and acknowledge and appreciate their connection and interdependence with nature.

SETTING

A place in nature where participants can be in direct contact with either animals, or plants, water, sun, wind, gardens, etc.

AGES

6–11

Contact with nature can help calm children and help them to connect with themselves and with others. It is encouraged to use nature as much as possible during the sessions to support children as they develop their spirituality and strengthen their ability for self-reflection.

Some of the benefits of putting children in contact with nature include stress relief, improved short-term memory, increased mental energy, concentration, creativity, and positive effects on mental health. Nature can be a source of wonder and inspiration for children, and it is essential to their healthy development and sense of spirituality.

HOW YOU CAN DO IT:

1. Find a conducive and safe natural environment with a quiet space where there will not be interruptions or disruptive noise.

2. Invite children to move freely around the place with their hearts and senses fully open. Invite them into a big circle and ask:
 - What did you smell?
 - What did you touch?
 - What did you see?
 - What sounds did you hear?
 - What did you taste?
 - What did you feel?

Participants are told in advance to pay attention to the trees, soil, flowers, animals, colors, people, sun, wind, smells, touch, etc.

As an alternative you can also create several stations and move in groups through them:

- Waterfall/lake/ocean—Children sit near the water (keeping a safe distance from any danger) and are invited to find a place and sit comfortably, then to let their mind and senses travel free and listen to the sound of the water, etc., and attend to how it makes them feel.
- Tree—Children lay down under a big tree and observe its shape and color, the sound of the wind, and how it feels to touch the soil.
- Under the sun—Invite children to focus on their breathing, asking them to take deep breaths as they become aware of their body on the floor, the wind blowing, the sun on their face, and their heartbeats.

If there are animals present that are safe to be around, invite children to play with them and see how animals react to their cuddle and touch, and how the children feel when interacting with them.



3. Invite participants to reflect upon the power of nature and how we are all interconnected. You can lead a reflection about taking care of our planet:

- Did you enjoy being in contact with nature and animals? How did it feel?
- How does nature contribute to our survival? Are we connected with nature and animals? How?
- Do we at times cause harm to nature and animals?
- Do we always take care of nature and animals? Why?

At the end of the session, you can ask the children to draw or write in their learning logs:

How do you see the nature around you? How would you like to see it? What can we do to take care of our planet?

RECOMMENDATIONS:

- If your group includes children 6 to 8, we recommend placing them in smaller groups based on age, with an adult supporting each group.
- For children 6 to 8, ensure they have plenty of time to play and explore, and then invite them to draw what they have enjoyed the most, while you pose some questions that help them further explore the topic.



Engaging the Family

Children invite family members to choose a place in nature—garden, natural park, river, big tree—and just be together while exploring nature or having a picnic.

MY NOTES

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THE RAINBOW OF EMOTIONS

OBJECTIVE

Children identify and explore emotions and learn how to work with them, and understand the importance of caring for their own and others' emotions.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, paint, or crayons, and video display device if opting to show a video.

AGES

6–11

HOW YOU CAN DO IT:

It is important that children feel safe to genuinely share about their emotions. Adult facilitators are encouraged to join the activity and share their emotions too, which helps build this openness for genuine sharing.

1. As preparation for the session, draw a big rainbow on a paper with seven colors: red, orange, yellow, green, blue, indigo, violet

Share with the children that the session is about emotions. "Emotions flow through us every day and all the time! Life events, people we relate to, animals we care for, nature, things we see, or hear, or need to do—they all make us feel in very different ways as the days go by. Emotions are a good part of life, and no emotion is right or wrong, but some are more difficult to feel, understand and deal with. During this session we will explore several emotions, give them a name and learn what to do when they flow through the heart and mind."

2. Give each child a marker or crayon and give the following instructions.

I'll read some statements and questions for each color and you think about it and put your answer on that color. Feel free to share what comes to your mind and heart through writing or drawing. Remember, there is no right or wrong answer, and you can share your answers only if you want to. The most important thing is that you think and put it on the paper.

- Red: An emotion you are feeling strongly these days.
 - Orange: Something that can make you feel sad.
 - Yellow: What makes you really happy?
 - Green: What can at times make you feel ashamed?
 - Blue: Have you felt angry these days?
 - White: Did you feel any fear, something that scared you these days? If yes, what.
 - Violet: Something that makes you feel calm.
3. When children complete the rainbow, sit in a circle and go color by color and invite children to share what they wrote in each color.
 - Ask if they have felt the specific emotion these days. When and why? What did you do with the emotion?
 - Underline the common feelings but also the unique feelings in each color and how emotions and events can make us feel in so many different ways.
 - Ask children what we can do when feeling in a certain way. Give examples of positive and assertive ways to deal with emotions.
 - Ask children to think about how they can support those who feel sad or upset.

4. As an alternative, children can also role-play the emotions as they go through each color.
5. Offertimes during the exercise to think about how to regulate the emotions; how children can respond to others' emotions in positive, respectful and empathic ways, particularly difficult emotions. Pick examples that lead the children to reflect upon how certain emotions and thoughts can lead to actions that can either be protective, or harm them physically or emotionally, and upon how they can protect themselves from harming themselves or anyone else, even if they feel a strong emotion.
6. You can conclude by creating an emotions tree to keep in the room where the children usually meet, with feelings on each leaf so that, every day, in the school/organization, children can pick a leaf, and identify how they feel that day. You can take this opportunity for children to share how they felt during the day and what they did with it.
7. Select one of the tools from the "Monitoring Progress" chapter (see Chapter 5) and invite children to reflect upon what they have learned about their emotions and something they can do when a difficult

emotion or thought crosses their minds and hearts.

RECOMMENDATIONS:

- If your group includes children 6 to 8, we recommend dividing it into two smaller groups with an adult supporting each one, and then in plenary, sharing the results of the discussion, including what they have learned/what they take away from each color.
- Children 9 to 11 may further elaborate on their thinking during the discussion, and younger children may start getting agitated and less focused. Use an energizer—song, body motion—during the activity, for example when completing the seven colors, so they can release energy and get their attention back.
- Younger children may be less ready to speak about their own emotions, so always give the option for them to share "did you ever see that emotion in someone you know, another child like you, or any situation?"
- Speaking in the third person on perceived sensitive subjects can help them to open up and still feel safe while doing it.



How to customize for online settings

You can use a virtual rainbow drawn on the screen and use breakout rooms organized by age groups to complete the rainbow. Make participation more expressive and ask children to use their faces and bodies to represent the various emotions or situations.

Children can share with you their answers and an adult can support by typing the answer in the chat.

EXPLORING YOUR HEARTS

OBJECTIVE

Children identify their emotions in positive and empathic ways.

MATERIALS

Paper, pens, drawing paper, song/video

RESOURCES

Songs and videos available on Chapter 7

AGES

6–11

HOW YOU CAN DO IT:

1. Start the session with a short song or video about emotions. Share with participants that this is an activity where they can explore their heart and the various feelings that we all experience as people.
2. Organize participants in small groups according to the different emotions to explore. At each table, there should be one facilitator to support the activity. As an alternative, in case there aren't enough facilitators, you may work one emotion at a time with the children organized in small groups, and with you guiding the group discussions and going through each group.

These are some examples of emotions that you can work with: happiness, fear, sadness, shame and anger. For each emotion ask participants to discuss:

- When you hear the word ... What do you imagine/think of?
- How does the body react when people feel ... ?
- In which situations do people feel ... ?

Participants draw or write the answers on paper, and share it with the other groups.

3. Once the group explores all the emotions, it is time for them to think about how they react to their own and others' emotions—body, mind, heart—when the feeling emerges. Invite participants to role-play a situation where a particular emotion is represented. At the end of each role-play of an emotion, ask: Is there any other (more positive or assertive) way we could react? If you see someone feeling this way, what could you do to support? Who can you reach out to, to talk about this feeling? Who or what can help you?

Examples: Breathing deeply a few times, focusing on nature or sky, talking to a friend or a family member, drawing/writing about it, playing or listening to some music, etc.

4. Invite participants to reflect upon how emotions are part of us, that we all experience the most diverse emotions, some difficult, and some joyful. Help them understand how important it is for each of us to take care of our heart, to listen to it, and find peaceful and kind ways to deal with emotions that are more difficult.

RECOMMENDATIONS:

- When choosing a song or any other resource, check all the lyrics or content to ensure that it uses positive, age-appropriate language, without many abstract concepts or difficult words.
- Particularly in contexts where children are affected by violence or are going through difficult life experiences, it can be hard for them to speak about their own experiences. You can ask them if they have ever seen that emotion in someone, or if they can imagine how it might be to feel that way.





Engaging the Family

Children invite family members to share a moment they have felt happiness, sad, fear, shame, or anger. Children invite them to share what they do when feeling that way.



How to customize for online settings

For the activity, use breakout rooms divided by age group, while ensuring group diversity, so children can dialogue about the song or video.

Make dialogue shorter for children 6-8, or ask them to draw, and when they share their drawings, you can pose questions.

To keep younger children engaged, organize in two sessions, the first exploring and the second with the role-playing.

MY NOTES

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UNDERSTANDING YOUR HEART

OBJECTIVE

Children explore and learn to manage their emotions in positive and empathic ways.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, paint, or crayons, and video display device if opting to show a video.

AGES

6–11

HOW YOU CAN DO IT:

1. Once the group has the opportunity to identify and explore the various emotions, as in the activity titled “Exploring our Heart,” they are ready to think in more detail about how we react—body, mind, heart—when feelings emerge and to identify positive ways to manage and express them.
2. Organized in small groups, invite participants to role-play a situation highlighting the expression of a particular emotion. At the end of the role-play, reflect upon ways and ideas to manage that emotion in a positive way.
3. Share the following technique for managing difficult emotions:

Step 1— Stop and Breathe

When you feel the urge to react immediately, stop instead and focus on your breathing and on what is going on inside you.

Step 2—Give it a name

Give a name to what you are going through. Are you sad? Are you mad? How is your body reacting?

Step 3 - What can you do?

Now that you have taken some time to figure out what exactly it is that you are feeling, think of what you can do to make yourself feel better, to find calm again.

Step 4—Act

Never let a negative emotion grow without doing something to help yourself feel better.

4. In peers, participants are invited to think of one emotion, go through the steps proposed above and see how it helps them. Introduce it step by step so all children can follow it.
5. Facilitators share some positive examples of how to manage emotions: going for a walk or sitting down in a place you feel safe, talking to a friend or someone you trust, writing it down in your learning log, listening to music, drawing your feeling, focusing on your breathing until you feel you are calm again, etc.
6. Select a tool from the “Monitoring Progress” chapter (see page 5) that children can use to reflect upon why it is so important to manage emotions in a positive way and think about what they can do when they feel impacted by an emotion.

RECOMMENDATION:

It is recommended to implement this activity after participants have identified the emotions as suggested in the activity, “Exploring Your Heart.”

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Engaging the Family

Children invite family members to share what they do when good and difficult emotions cross their mind, body and heart, and how they can be there for one another when difficult emotions come.



How to customize for online settings

For the role-play, use breakout rooms organized by age group, while ensuring group diversity, so children can have ample time to do it.

Make role-play and steps shorter for children 6 to 8. If you have several breakout rooms divided by age group, the older children may take longer. Plan for some online games related to emotions that younger children can play as they wait to join the plenary room.

MY NOTES

Area with horizontal dotted lines for taking notes.

WHAT CAN I DO WHEN I FEEL HURT?

OBJECTIVE

Children learn about managing their emotions in positive and empathic ways in difficult situations.

MATERIALS

Paper, crayons, paper, song/video, jar.

RESOURCES

Short animated video or story

AGES

6–11

Children spend a great deal of their time in school, and this is where many emotions often emerge, particularly when children are affected by bullying. Once the group has identified and explored emotions in the previous activities, now choose a concrete situation, for example bullying, and explore and discover how to manage the related emotions.

HOW YOU CAN DO IT:

1. You can use a short, animated movie, story or role-play about the theme, followed by a discussion in small groups. You can have a dialogue using the following questions:
 - What happened?
 - What emotions did you see?
 - What can you do when you feel these emotions?
 - What can you do when you see a friend feeling like that?

- Did you ever see bullying happen in your school?
- If this was your friend, what would you do?

Explain to children that everyone goes through these emotions as well, and that it is important to listen and be present for them when emotions are difficult.

The well of emotions: "My heart needs to say something"

The objective of the well is to help children acknowledge and give a name to the emotions they are going through, think of its origin and to manage it in positive ways.

After exploring emotions and ways to manage them, participants are introduced to the well of emotions, which can be a decorated jar, shoe box, etc., and that serves as a place where children can go to write or draw their emotions and put them inside. Children do not need to write their name. They can use it anytime. At the end of the session/day, children can open the well, read the emotions and find collective ways to manage them, or share their support to any person that needs it.

RECOMMENDATIONS:

- For the small group discussion, organize children according to age groups, 6 to 8, and 9 to 11, as the language and depth of discussions vary.
- Focus more on sharing verbally than on writing.
- Intertwine the activity with short energizers that bring their attention back.

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How to customize for online settings

For the discussion, use breakout rooms organized by age group, while ensuring group diversity, so children can have ample time to do it.

Make the movie or role-play and steps shorter for children 6 to 8. If you have several breakout rooms divided by age group, the older children may take longer. Plan for some online games related to emotions that younger children can play as they wait to join the plenary room.

MY NOTES

A series of horizontal dotted lines for taking notes.

FLOWERS OF THE SAME GARDEN

OBJECTIVE

Children explore the diversity in the group

MATERIALS

Flowers, crayons, paper.
Use Poems from the "Resources" chapter (see page 7).

AGES

6–11

- A dream
- What I want to be when I grow up
- Something I like to do
- A game I like
- Something I am really good at

3. Organize participants in groups of three. Give each group three minutes to share about their flower petals and then have everyone move around to find two other friends to share with.

4. Invite children to paste their flowers into the garden, and ask them what they see, differences they found on the other flowers and things they had in common.

5. Ask participants to reflect upon how beautiful and diverse the garden is and how each flower/person brings something unique and beautiful.

HOW YOU CAN DO IT:

1. Represent a big garden or a vase on a cardboard or colored paper and give each participant one flower with as many petals as the questions you have and distribute them among the participants.
2. Invite each child to write their name at the center of the flower and in each petal the following:
 - My favorite food
 - A place I feel safe
 - People I like to be with
 - What makes me happy

RECOMMENDATION:

With participants 6 to 8 years old, it is recommended to use no more than five questions and to give them the option to draw their answers. Guide them through the questions step by step, moving forward as they finish each step.



Engaging the Family

The facilitator creates a flower with the questions on the petals and distributes it to each child inviting the family to use it at home by choosing one random petal to talk about.

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HAIKU

OBJECTIVE

Children connect with themselves and nature and learn to express their ideas and experiences.

MATERIALS

Paper and crayons

AGES

9–11

This activity is inspired by the idea of “Haiku,” a traditional form of Japanese poetry, which often focuses on images from nature such as animals and seasons. It is said that to write a Haiku you need to have the eyes and the heart of a child. All children have “Haiku eyes,” as they see the world with simplicity and openness.

You can have children make Haiku with what they see, or about stories or drawings, and add this activity to any theme you want to explore.

If you want to learn more about Haiku, there are many websites and books you can explore.

<https://www.creative-writing-now.com/how-to-write-a-haiku.html>

Write Your Own Haiku for Kids: Write Poetry in the Japanese Tradition, Patricia Donegan, Tuttle Publishing, 2018.

HOW YOU CAN DO IT:

1. Introduce participants to the meaning of Haiku:

Haiku is one the world’s shortest forms of poetry. It originated in Japan and is very popular around the world. You can see Haiku written by children and adults in newspapers, schools and even on tea bags.

Do you know why is Haiku so appreciated? Because it is so simple. All you need to

do is to pay a lot of attention to (notice) the everyday moments and experiences around you and express what you see in a short, three-line poem. It can be something beautiful you see, the sun caressing your skin, the wind on the trees, the sound of birds, friends playing... Or sometimes it can also be something sad, like an argument with a friend, or something else you hear, see or experience. It can be anything that touches you, anything you see, because Haiku is all about noticing what happens all the time around us.

When you manage to capture these moments in your own words, you have a Haiku! You don’t need to use complicated words; you can make it very simple, just as you see and feel it. Here is an example written many years ago by Kaga no Chiyo, a Japanese Poet.

Butterfly,

What’s it dreaming,

Fanning its wings?

2. How can you do it?

The facilitator selects a location that is safe and out in nature. If you are in a city, you can also find a safe place for children to observe what is around.

Give ample time for children to observe, touch, and experience nature, the place and the people nearby.

Ensure each child has a paper and crayons, and invite them to express in three lines something they have observed with their eyes and heart, and to put it down on paper following these simple instructions:

- Make it about something you have seen or experienced. It needs to be a real experience.
- It doesn’t need to rhyme.

- Make it about something that touched or surprised you in nature.
- Makes sure it comes from the heart, with compassion.

3. Once they finish writing their Haiku, invite them to read and listen to each other's Haiku with open hearts and minds. Share about how sometimes it is difficult to express what we see, experience, think or feel with kindness and compassion, particularly when going through difficult moments. Haiku allows us to take a break, to connect with the here-and-now and appreciate the moment, finding calm even when our dignity may have been negatively affected. Invite children to continue writing Haikus, you can even create a space in the

room for children's Haikus, so that they can write them any time they feel inspired or need to share something.

RECOMMENDATIONS:

- Some children may feel hesitant writing Haiku because of being afraid of misspelling. Reassure that they can ask for your support with any word. Children can also express themselves through drawing and then write a poem below their drawing.
- If children cannot quite write a Haiku at first, let them know that this is okay, that noticing is the most important step. Tell them that, as they continue looking for Haiku moments, they will make progress and learn how to translate what they notice into words.



MY NOTES

A large rectangular area with a dotted green border, containing horizontal dotted lines for writing notes.

INSPIRATIONAL STORIES

OBJECTIVE

Children become inspired by other children and adults who have brought about a positive change to their own lives and to the lives of other children and people around the world.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, paint, crayons, balloon, story, and a video display device if opting to show a video.

AGES

6–11

HOW YOU CAN DO IT:

1. Create a conducive environment with a quiet space where there will not be interruptions or noise.
2. Invite children to sit around and find a comfortable position to listen to/watch one of the inspiring stories/videos. Let them know it is a very brief story and a real-life experience of a child and share the thematic chosen: This story is all about....
3. Once the story/video is finished and if the group is small, in plenary go through the questions proposed below. In groups with more than 8 children, we recommend dividing the participants into smaller groups so all can share.
4. When the participants have finished the discussion, symbolically bring a child into the room—you can use a balloon, or dress yourself up representing a child—and ask them to imagine that he or she is in the room and invite children to share something with her/him—a wish, a feeling or a question.
5. Reflect with participants about the importance of bringing positive change, big or small, and act in Use one of the tools from the “Monitoring Progress” chapter (see page 5).

RECOMMENDATION:

- If your group includes children 6 to 8, we recommend dividing it into smaller groups with an adult supporting each.
- For children 6 to 8, invite them to draw how they imagine the child in the story/video, and while they are drawing, you can pose some of the questions.

RECOMMENDED INSPIRATIONAL STORIES

Right to Education – Malala Yousafzai winner of the International Children’s Peace Prize 2013

- What is this story about?
- What happened to Malala?
- How do you think it feels to leave all behind? How do you think she felt?
- What was unfair?
- What challenges did she face? What did she do?
- What needs/rights were not respected?
- Have you ever seen something similar?

Taking Care of the Planet – Kehkashan Basu winner of the International Children’s Peace Prize 2016

- What is this story about?
- Why is it so important to take care of the planet?
- What challenges did she face? What did she do?
- What needs/rights were not respected?

- What is hurting nature in your community?
- What can you do together to make your community a better place?

Being a Refugee – by Mohammed Al Jounde

winner of the International Children’s Peace Prize 2017

- What is this story about?
- What happened to Mohammed and his family?

- How do you think it feels to leave all behind?
- What was unfair?
- What challenges did he face? What did he do?
- What needs/rights were not respected?
- What do you have in common with Mohammed?



Engaging the Family

Children invite family members to:

- Share a story about someone that has inspired them when they were young.
- Share their own story about something they did and that brought a positive change to their community.



How to customize for online settings

For the dialogue, use breakout rooms according to age and group diversity so children can dialogue about the story.

Make dialogue shorter for children 6 to 8 or ask them to draw. While they are drawing, you can pose questions.

MY NOTES

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INTERFAITH VISIT

OBJECTIVE

Children learn about different beliefs and religions and one another's spiritual connection to places of worship and meditation.

MATERIALS

Materials and objects from diverse religions and spiritual traditions, learning logs

RESOURCES

Gather sacred objects and symbols from the diverse faiths and spiritual traditions that you will introduce.

AGES

6–11

HOW YOU CAN DO IT:

Getting ready for the visit(s):

- As a preparation for the visit(s), prepare a special place with a table comprising several sacred objects from different religions and spiritual traditions, for children to get a first-hand exposure to and learn more about various faiths. Prepare information about considerations to take into account when visiting the sacred place of the other.
- Organized in small groups, invite children into the space, ask them to walk through the room and touch and observe the many objects placed. Ask children to find a place to sit where they feel comfortable. Engage the group in sharing which objects they are familiar with and which ones are new to them, so they can explore similarities and differences they see.
- After this sharing, introduce the interfaith visit(s) that will take place and the different places they will visit. Ensure you use simple language and break down some concepts so all children, particularly the younger ones, can understand. Ask children what they think it is important for us to do in each place, to ensure that we are respectful and caring during the visit. Explain the different considerations in terms of clothing and logistics.
- Arrange the visit(s) in advance with local religious and spiritual leaders. Give them brief information about the program, the group, the learning objectives, the purpose of the visit(s) and request them to make themselves available to guide the children around the place of worship and dialogue with the children.
- Inform parents or legal guardians about the visit(s) and its purpose and get their consent for children's participation.

During the visit:

- During the visit(s), religious and spiritual leaders guide children around the place of worship followed by a dialogue where children can pose questions.

Reflection after the visit:

- After the visit(s), make sure to dedicate some time for reflection. To do this, on a flipchart make three circles: (1) What did I see, hear, taste, touch?; (2) How did I feel?; and (3) What commonalities and differences with my own faith/religion or spiritual tradition were there? Also include a larger area on the flipchart where participants can write general ideas: What was difficult? What surprised me? What touched me? What did I learn?

MEDITATION

OBJECTIVE

Children have an opportunity to connect deeply with themselves, reflect upon who they are and want to be, and learn to find calm and connect with that which people refer to as God, Ultimate Reality or Divine Presence in their lives.

MATERIALS

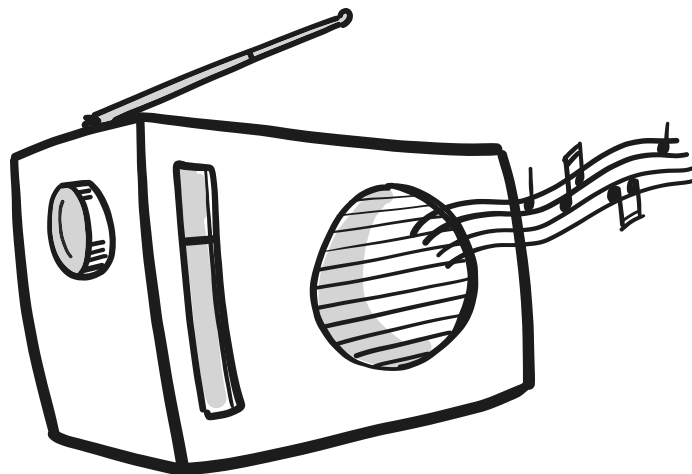
Calm and relaxing music, instruments, speakers, and a quiet place to sit.

AGES

6–11

HOW YOU CAN DO IT:

1. Find or create a special and quiet space indoors or outdoors. It can be a room, a garden or a space that is quiet and transmits calmness to the children.
2. Set the scene: light some candles, prepare a comfortable place to sit and choose together some music that conveys calmness. If someone plays an instrument, this can also be an alternative.
3. For around 5 to 30 minutes—depending on the age and attention span of the children—sit quietly and just listen to the music.
4. If you find a guided meditation more suitable, guide the children by saying words like the following during the time of meditation:
 1. Focus on your breath. Take long, deep breaths and notice the air filling your lungs. Be aware of how it makes you feel.
 2. Focus on what you hear, the many sounds around you.
 3. Focus on your heart, how it is beating and the things you are feeling: happiness, sadness, tiredness, or any other feeling.
5. End the meditation in a circle, just being together and sharing about the experience.
6. This is always a great way to start or end the day, you can start with a brief time and make it longer as children's focus expands.



MINGLING

OBJECTIVE

Children discover the diversity in the group.

AGES

6–11

- Those who like to sing
- Those who have a pet
- Those that like to pray
- Those who like (something they all like, it can be a cookie, chocolate, something small that you can share with them)

HOW YOU CAN DO IT:

1. Introduce participants to the Mingling game and how it works. You will read some statements and the children that respond Yes to the statement move to a certain place in the room to form a group. As you read the statements, several groups will emerge and children will jump from group to group.
2. You can play some music as the game goes on. Customize the statements for the children of your group.

Some examples:

- Those who are born in (country)
- Those born in (city)
- Those born in another country
- Those who can play a musical instrument
- Those who like to draw
- Those who like to cook
- Those who like to play football

As the game progresses, make some quick stops to give children the opportunity to pose questions to each other to learn more, or to share about the statement.

3. Organize children into small groups with a facilitator in each and open the dialogue with the following questions:
 - a. What did you discover about yourself?
 - b. What did you discover about someone else?
 - c. What are some of the similarities you discovered amongst yourselves?
 - d. How are we connected?

Conclude the activity by allowing children to see the web of connections, how we are all unique, and how many things we have in common, and acknowledge how diverse the world is.

RECOMMENDATIONS:

Check with families if children have food restrictions or allergies to anything before you share with them any kind of food.

MY NOTES

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MOVIE TIME

OBJECTIVE

Children gain greater awareness of the diversity in the world, or about conflicts and injustices facing children, and consider how their actions, even if small, can make an enormous difference.

MATERIALS

A good video or online streaming service. You can go online with other kids and watch the video together. Prepare some popcorn or some fruits or vegetables to eat while watching.

RESOURCES

Movies (see Chapter 7)

AGES

6–11

Select the film according to the age and of your children and the theme you want to address.

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

HOW YOU CAN DO IT:

1. Let children know in advance that they will watch a movie so they come prepared with comfortable clothing.
2. Share with the children briefly what the film is about.
3. Watch the film together in a comfortable place.
4. After the film, ask children broad questions that challenge their understanding of the film and of the depicted events and characters. Ask them about the characters' motivations: for instance, how some are just following orders whereas others use their conscience and initiative to take individual action on behalf of others. You could ask if the film bears any relationship to their own social reality or what they know of current world affairs.
5. You can facilitate a brief reflection on whose rights are being abused in the film. Whose rights are being fulfilled? Are people respecting each other? Are people taking responsibility for themselves and others? Are they protecting other people's rights?
6. You could also finish the dialogue by asking children what position they think they would take if faced with a similar situation as in the film.
7. Select one of the tools from the "Monitoring Progress" chapter (see pages ##-##) for participants to reflect upon what they have learned, what touched or challenged them.

MY LIFE TREE

OBJECTIVE

Encourage children to reflect upon their lives, who they are, their roots, who and what contributes to who they are and want to be.

MATERIALS

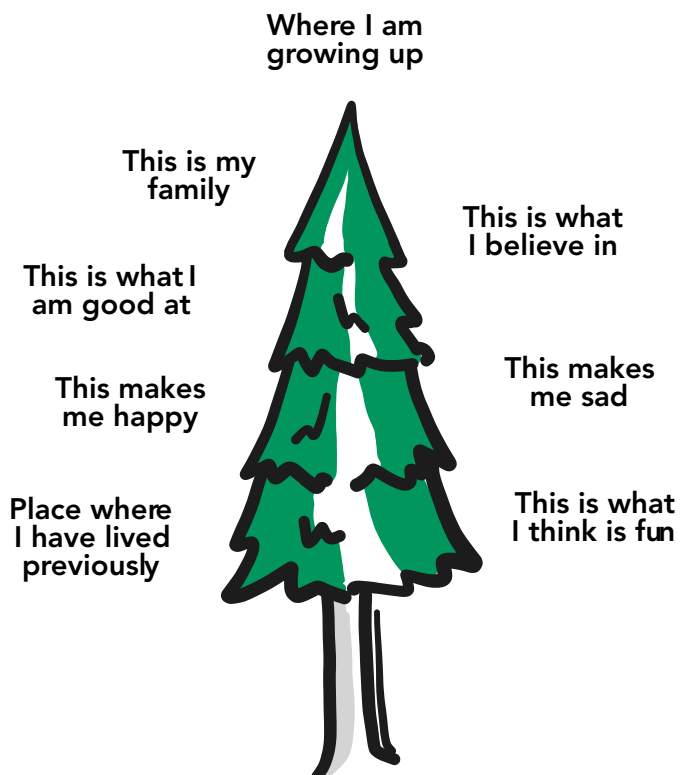
Blank sheets of paper for drawing on, colored pens or markers.

AGES

6–11

HOW YOU CAN DO IT:

1. Give children a blank sheet of paper and some colored pens.
2. Ask them to draw a big, beautiful tree.
3. When they have finished drawing, you can ask some of the following questions and ask children to place the information on the tree, wherever they want.
 - Where do you live? One thing you like the most about the place and community you live in.
 - With whom do you live?
 - What do you enjoy doing the most with your family/the people you live?
 - Who are your closest friends? What do you enjoy doing the most with them?
 - What are you really good at? It can be drawing, singing, playing an instrument, being a great listener, ready to help when someone needs something, or anything else.
4. After finishing, ask them to share with each other what they wrote/drew, and discuss similarities and differences.
5. Finish the activity with a reflection, using one of the tools from the "Monitoring Progress" chapter (see pages ##-##), focusing on each person's uniqueness and commonalities with others, their roots and how much the places they live and people around help them grow and feel happy and safe.



RECOMMENDATION:

- Children can either write or draw something that represents their answers on the tree. With younger children 6 to 8, you can propose that they draw the tree and then you can ask the questions, inviting children to draw their answers or something symbolic.
- With younger children, select no more than five questions.
- For visually challenged children, you may ask the child to imagine a beautiful tree that represents him/her and to describe the tree for you. They can then share their answers when talking with you.



Engaging the Family

Children invite family members to draw one big tree, with roots, branches, trunk and flowers or fruit (or the tree and questions can also be provided by the facilitator).

Each family member writes/draws:

- Roots: one person that helped/helps them grow
- Trunk: How was the home they grew up in, and what did they appreciate the most about it when they were children / What do they appreciate the most about their home (for the children)
- Flowers/Fruit: A wish for the family and its members
- Branches: What they appreciate the most about their family



How to customize for online settings

For the dialogue, use breakout rooms divided by age group, while ensuring group diversity, so children can show their drawings to each other, dialogue about their trees and find the uniqueness and commonalities, as well as one thing they have discovered about each other that they didn't know before.

Make the exercise and dialogue shorter for children 6 to 8, or organize them right from the beginning in smaller groups and ask them to draw the answers and share as they reply to each question. In plenary, ask all children to show their drawings and share one thing they have discovered about someone else.

PICTURE SHARING

OBJECTIVE

Children map and explore the reality of the world, the issues, and the challenges children face, and reflect upon what happens when we fail to understand and be in solidarity with one another.

MATERIALS

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

RESOURCES

Prayers for Peace
(see Chapter 7)

AGES

6–11

This activity is designed to create a chance to discuss current world realities and reflect together about them. You can use materials that you find online from all around the world that you can print, as well as local newspapers related to the theme you want to discuss.

HOW YOU CAN DO IT:

- Put the long piece of paper or cloth on the floor.
- Share newspapers, magazines and printed material and together make a collage about the world today, or about the community, as everyone sees it. Children can put up words, images, draw their own pictures, do graffiti—whatever they think expresses the reality of the world or their societies. You can let children do this alone, together, in pairs, etc. You can also do it with them.
- When they have finished the collage, gather around it and look at it for a few minutes. Then ask the participants reflective questions such as:
 - What is happening in/with the world/your community?
 - What thoughts and feelings come to your mind as you see this collage?
 - Why do you think things are this way?
 - Are we somehow responsible/did we contribute to this?
 - Would you like it to be different? How?
 - What can we do about it? What are others doing? Can we join some good actions that others have already been doing. If so, how?
- 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.

RECOMMENDATIONS:

- If your group includes children 6 to 11, we recommend organizing it into smaller groups by age, so all can contribute. Then paste all the group collages on a wall so it becomes one big collage.
- Make the dialogue shorter for groups including children 6 to 8.

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PUPPET THEATER

OBJECTIVE

Children are encouraged to express emotions and ideas in a safe and joyful environment. Children’s critical thinking and awareness of their own reality, and the issues affecting them and the world, are strengthened.

MATERIALS

A cardboard box like a breakfast cereal or shoe box. You can use kids’ toys as puppets or build new ones from kitchen spoons or socks. There are several online websites where you can find examples. Prepare the stand and puppets together.

AGES

6–11

HOW YOU CAN DO IT:

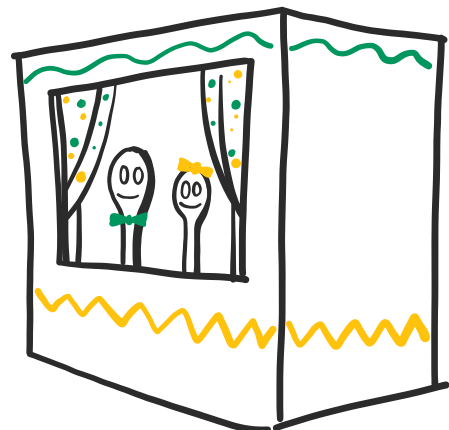
Choose a story related to the theme of the kiosk.

1. Present the characters and introduce the story. Ask children to introduce themselves.
2. To make the activity interactive, pose questions to the children that encourage them to share questions they have and what they know about the topic. Clarify any question, doubt, or misunderstanding they may have.

3. Finish the activity, asking children one thing they retained from the story: something that surprised them, something they didn’t know, emotions, ideas. Make sure the questions connect with the theme of the kiosk selected.
4. Invite children to use one of the tools from the “Monitoring Progress” chapter (see page 5) to reflect upon the experience.

RECOMMENDATIONS:

- If your group includes children 6 to 11, we recommend organizing it into smaller groups with an adult supporting each, each group with a different story.
- We encourage you to invite children to run the show, giving them time to prepare on the topic and tell the story. It helps nurture imagination and their sense of self-competency, and it allows them to freely express their ideas, concerns and emotions.
- You can organize the Puppet Theater into two sessions: One to prepare the scene and the story and a second to present the show.



REACH FOR THE STARS

OBJECTIVE

Children discover who other participants are and how similar to or different from themselves they can be.

MATERIALS

Blank sheets of paper for drawing on, colored pens or markers, or paint, lots of rolls or lengths of colored thread, adhesive tape, several pairs of scissors.

AGES

6–11

HOW YOU CAN DO IT:

1. Introduce the activity to children, its objectives, and what you will be doing. You can ask children “What makes you, you? — Is it the color of your eyes, or of your hair, of your skin? Is it a talent you have? A superpower? The place you come from? Your hobbies? Your family? There are so many things that makes us unique, but also similar to others. The world is very diverse! Let’s find out!”
2. Organize children in small groups, distribute the materials and invite children to draw a star with five points—provide a template or diagram to copy so that all stars have five points but let children know that they can draw it as they want, as long as it has five points and it is big enough to write/draw on it. Provide support to the younger children as this may take more time for them.

Ask children to feel free to share what comes to their mind and heart through writing or

drawing the following within each point of the star in clockwise order:

- Centre of the Star—Name
 - In clockwise order: some examples can be, their religion, a superpower they have, their favorite game, the person who is most important to them, their best friend, favorite food, a special place, a happy memory, etc. You could choose other options in response to the group’s diversity.
3. When children complete their star, sit in a circle and invite them to share about what they wrote. Ask everyone to paste their star to a big piece of paper on the floor, or just tape them to the floor temporarily.
 4. Give each person a roll of colored thread or a marker and ask them to use it to link the points of their star to the points of others’ stars that had a similar response or with whom they connected for some reason.
 5. Look at how many points of the stars remain unlinked—are these interests or passions unique to specific people? Reflect upon how wonderful it is that there is so much diversity and richness in the world and how connected we all are with one another. Just as stars can look all the same, we know that they are all different and connected. How exciting this is!
 6. Invite participants to use one of the tools from the “Monitoring Progress” chapter (see page 5) to write about the activity.

RECOMMENDATIONS:

- If your group includes children 6 to 11 years old, we recommend organizing it into smaller groups with an adult supporting each.





Engaging the Family

Children invite family members to identify one thing that makes them unique and one thing they have in common with someone else in the family.

MY NOTES

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COMMUNITY IN ACTION

OBJECTIVE

Children have opportunities to visit places where they can learn about positive transformations in a community and become inspired by the people who are part of it.

MATERIALS

Organize the visit in advance and liaise with local organizations that can spend time with the children, show them their community, and talk about the issues and challenges they face. Ask them to share how the community has addressed those challenges together and the positive changes that resulted. Try as much as possible to find projects where children have also been actively involved and where they can show what they did, as well.

AGES

6–11

HOW YOU CAN DO IT:

Before

1. Liaise with the project or community that you will visit and share your hopes for the visit and talk about ways to make it as interactive as possible. Discuss with the local organizer what you will see and do, how many participants there will be, ways to make the experience dynamic and meaningful, and how to adapt it for the younger children to maintain their curiosity and engagement.

2. Select projects that children can connect with and feel that they too could do something similar. Create opportunities during the visit for participants to connect with their own reality and think about what they would like to do—something very simple and concrete that they could do together.

Try to make the most of the nature around the project and community to visit. Use nature—trees, grass, lake, etc.—as a space to tell the stories of the community, dance or sing traditional songs, and create a dialogue.

3. Inform children about the activity. Take ample time to prepare for the visit, explaining to children what it will be like, what they will do, who will be there, how long it will last, etc.
4. Children can think in advance about questions they might want to pose, or things they would like to see, know or do.
5. Explore with them what they think is important to do and how they want to be when visiting someone else's "home."
6. Inform parents or legal guardians about the visit and its purpose and get their consent for children's participation.

During

7. Make sure children are welcomed by the organization and have a chance to get to know the person(s) who will accompany them during the visit and pose any questions or concerns they may have.
8. Children at this age are very curious and eager to learn more, so make sure there is time and space to talk, ask questions, and learn more with the local adults, elders and other children, as this may be an opportunity to challenge stereotypical attitudes about the community or project being visited.

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After

9. Once you return from the visit, invite children to share: What did you see? What did you hear? What did you touch? What was difficult? Something you didn't understand? What inspired you?
10. Conclude by inviting children to express what they liked the most about the visit, and something they saw or someone they talked with that impressed them, and ask them to write or draw one thing they could do to make their own communities better. Use one of the tools from the "Monitoring Progress" chapter (see page 5).

RECOMMENDATIONS:

- The mobilization of young children always takes a long time. Always prepare for a full morning or full afternoon.
- Children 6 to 8 may benefit from a tailored program, shorter, simpler language, and more focus on concrete activities.
- Ensure children can be actively involved by experiencing something like talking to someone inspirational, painting, dancing, singing, or having a meal with the community.
- Take with you a light snack and water for the trip, as particularly younger children may need it.



Engaging the Family

Children share about the visit with their family. Family members share about a project they know or a visit they have made when they were children that they will never forget.



How to customize for online settings

If you are learning about the project online, make sure to:

- Make it shorter, ideally up to an hour
 - Use interactive tools such as short videos that show the place and project
 - Meet in small groups with guests from the project to engage in conversation
 - Use online energizers and games to keep children's attention
-

SOCIAL LAB

OBJECTIVE

Children understand several aspects of society, particularly conflicts and injustices, from different angles, and identify creative and non-violent ways to resolve conflicts.

MATERIALS

Paper, crayons, costumes

AGES

9 -11

When you think about traditional laboratories, you might think about scientists conducting tests. Social labs, however, are places for understanding society through experimentation in the outside world. The idea is that children bring a “problem” and embark on a joint experiment to identify ways to transform it.

HOW YOU CAN DO IT:

1. Together with children, identify one problem—a conflict, something that is not fair—in the community, school, playground, or homes that they would like to focus on. Explore this before the session so you can elaborate on the preparation of the role-play with children.
2. Create a conducive environment. You can create a laboratory scenario and invite children beforehand, to come dressed as they imagine a social scientist looks like.
3. Have volunteers role-play the situation, such as an argument over a book; being bullied over money or food; who plays with what in the playground; or being coerced into an unwanted act on the street; girls not being allowed to do/play something usually

attributed to boys; their opinions and ideas not being considered by adults.

Introduce participants to the Scientific Experiment Process:

1. Question or Curiosity

“How do you think that happened?”, “How do the people role-playing see the situation?” “Who was involved?”

2. Look for hypotheses/guesses and consequences:

“This may have happened because And as a result...”

3. Test solutions:

“Test alternatives to the situation that can change it for the better.”

4. Decide on the best solutions:

“Which could be the best solution for all?”

Guidelines for the solutions:

- **Cannot cause harm to any of the people involved**—The solution needs to be free from any form of violence or disrespect
- **What others feel and need is important**—It is necessary to take into consideration the needs and feelings of all involved
- **The situation gets better and problem is solved**—It needs to bring a positive change to the situation
- **All scientists need to agree**
- **People role-playing agree**—Present the solution to the people that have role-played it so they can confirm if this is a solution they feel comfortable with and agree.

5. Test the solution:

The people in the role-play talk with each other and discuss any possible challenges related to putting the solution into practice.

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STORY TELLING

OBJECTIVE

Children connect with their ancestors, community, culture, and roots, and explore attitudes and values needed to transform and respond to difficult situations and ethical dilemmas.

MATERIALS

You may choose folk stories from your culture or from religious traditions. Or choose one from the manual.

RESOURCES

Stories (see Chapter 7)

SETTING

Create a warm, relaxing atmosphere.

AGES

6–11

Children of this age group enjoy listening to stories, as it takes them to a world of wonder and fosters their imagination.

A storytelling apron can be fun with younger children. A carpenter's apron with pockets will do. In each pocket, place an object which represents a story. Have a child select a pocket, and tell a story based on what they choose. Make sure the stories are related to the theme you want to explore. A few simple props may also be used. Do not allow props to detract from the story, however.

HOW YOU CAN DO IT:

1. Create a proper environment for telling stories. It can be a library, a garden, or a decorated corner in a room. You can make use of 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.

2. You may have a set phrase to introduce or close the story. For example, in a West Indian custom, to introduce a story, the scene is set like this:

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 like: "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."

3. Maintain eye contact with your children. Be aware if the children are restless. If children get disconnected, 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 out how it ended by reading the book.
4. If children are unfamiliar with certain words or ask what a word means, try to incorporate a brief definition within the story. If children get restless, avoid letting the storytelling time disintegrate into an unpleasant experience for all. Think of continuing another time or changing the story to make it shorter.
5. Ask children questions so they can better understand:
 - What is the story about?
 - What happened during the story? Why do you think that happened?

TAKING CARE OF NATURE

OBJECTIVE

Children appreciate the diversity in nature and expand and explore their sense of responsibility to care for our planet.

MATERIALS

Gardening tools, proper cloth and shoes

SETTING

Forest, garden, park in direct contact with nature

AGES

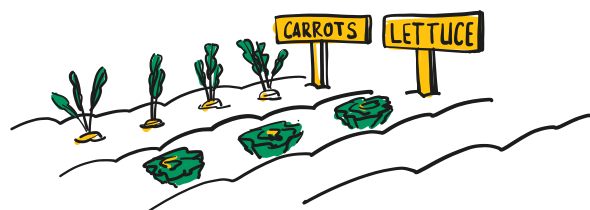
6–11

HOW YOU CAN DO IT:

1. Introduce the activity to children a few days in advance so they come prepared with clothes, shoes and sun/rain protection and tools needed.
2. Once in the chosen place, introduce the activity and invite all to freely move around and identify different trees/leaves/flowers and observe the diversity of sizes, shapes, colors, smells and texture. If there is litter around, invite children to collect it, always in safe ways and using tools to protect themselves.
3. As you clean the place and remove litter, you can discuss together: How many different types of plants are here? Do they all look the same? Do they need the same things to grow? Do they depend on each other? What contributes to healthy growth of the plants? What can stop them from growing? What is our responsibility? What must we do?
4. Compare the space you are in with our world today. Reflect with children on how, together, they could take care of the world today as much as they take care of this place, and how they can take care of others as much as they take care of the plants in nature.
5. Use one of the tools from the “Monitoring Progress” chapter (see Chapter 5) to help children think of something specific they can do together to make the world around them a better place.

RECOMMENDATION:

Make sure to select a space that is safe for all children to go around and explore. Avoid spaces near the water or that are too broad, or open to other persons who might interact with children and put them at risk.



Engaging the Family

Children invite family members to garden/take care of the backyard/indoor plants together, caring for and appreciating the nature in their surroundings and reflecting about similar questions as the exercise.

UNJUST SITUATIONS

OBJECTIVE

Children learn more about and reflect upon challenges and injustices in the world, and on how to help those who are most vulnerable.

MATERIALS

Images of a wide variety of situations around the world like disrespectful practices, pain, fear or conflict, taken from magazines, newspapers, posters, etc.

AGES

9–11

HOW YOU CAN DO IT:

1. In advance, create an exhibition with the material collected. Be sensitive to the age and experiences of the children when choosing the images.
2. Introduce the session to children before they enter the room. Explain that they will enter an exhibition that portrays diverse situations—unfair, difficult, conflictual—around the world. Ask them to move about in pairs and talk about what is surprising and captures their attention the most as they move.

If you have visually challenged participants, make sure to describe what is portrayed.

As they finish moving about, come back and sit in a circle in a position that allows the pictures to still be seen and all participants to feel comfortable.
3. Ask children to discuss what they felt and thought while looking at the diverse images:
 - Ask which image caught their attention the most, describe how they see the image, and why it caught the attention
 - What might have happened?
 - 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?

Children may have a lot of questions about some of the situations shown in the pictures, and it is important to balance the selection with positive images as well so it doesn't become overwhelming.

Make sure to share that, even though some situations are challenging for many people around the world, many people are working together to help each other, and to find ways to improve the situation.
4. Organize the participants in smaller groups. Each selects one situation in particular to further reflect and generate dialogue around it, which can help them to further understand the situation. Make sure that there is an adult or youth leader supporting each group:
 - How does this situation make us think differently about the world and our relationships with others?
 - How does it affect children and youth? How does it affect you and your friends?
 - How could the most vulnerable be protected during these difficult times?



- What can we do, here in our own town/ village/place, to help others?
5. There may be a wide range of suggestions to this last question, from helping homeless people or elders in the buildings where children live, 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 actually take.
 6. Reflect with participants about the importance of bringing positive change, big or small, and acting in peaceful ways to transform the places where we live. Use one of the tools from the "Monitoring Progress" (see Chapter 5).

RECOMMENDATIONS:

- Do not portray a difficult situation that you know one of your participants has experienced. It may trigger traumatic memories that you cannot manage or properly address during the activity.
- To go deeply into the subject, allow ample time for dialogue. This may entail more than one session.

Note: Websites of non-profit organizations often have many relevant pictures that can be downloaded. Be sure also to include images of hope, solidarity and bravery amidst those unjust situations, as diverse as possible, to help children expand their view of the issue and understand how we are all interconnected.



Engaging the Family

Children invite family members to reflect upon the unjust situations and conflicts that may exist in the community and around the world; together they reflect upon what may have caused them, their consequences, and how they affect how we relate to and see each other. It can end with a prayer, song or a moment of silence to remember all the people in the world that are suffering.

MY NOTES

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ROLE PLAYING

OBJECTIVE

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

MATERIALS

Let the participants come up with their own situations, or use the role playing cards provided in the Chapter 7 on Resources. You could also prepare your own based on a current-affairs issue. Either use one role playing card for all participants, or a number of scenarios based on the same theme.

AGES

9–11

HOW YOU CAN DO IT:

Divide the participants into groups and ask each group to think of a conflict or violent situation that could have happened in their school or neighborhood or among their families and friends.

1. Encourage the participants' creativity by giving examples of possible conflicts such as: discrimination in schools, violent situations in their neighborhood, problems between family members or problems of community cohesion.
2. Ask the participants to enact the conflict, representing the moment where it escalates to a violent response. Give them time to read through their lines and practice their dramas before presenting them in front of the other groups.

3. Tell the participants that they also must find a solution or a way to reduce the level of violence in the situations presented by the other groups.
4. 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 to transform the situation or decrease the level of violence.

If someone has an idea, tell them to take the place of one of the actors they think could help decrease 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:

- What did you think about this 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 upon how unethical practices harm societies and damage relationships among people. Discuss the meaning of empathy and its importance: how does empathy relate to respect, and how does understanding others help form better relationships?

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

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RECOMMENDATIONS:

- Do not portray a difficult situation that you know one of your participants has experienced. It may trigger traumatic memories that you cannot manage or properly address during the activity.
- To go deeply into the subject, allow ample time for dialogue. This may entail more than one session.

MY NOTES

A large rectangular area with a dotted border, containing horizontal dotted lines for writing notes.

USING CASE STUDIES

OBJECTIVE

Children put themselves in others' shoes and reflect upon the others' situation.

MATERIALS

Use a case study from the Chapter 7 on Resources 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 provided are focused on situations that affect under represented groups or present unethical practices. Self-selected case studies should also reflect these themes.

AGES

9–11

HOW YOU CAN DO IT:

1. Organize the participants in groups of four to six people and give each group a case

study and a few questions to spark 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.

2. 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 upon how unethical practices harm societies and damage relationships 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?

MY NOTES

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DILEMMAS

OBJECTIVE

Children learn the importance of making decisions based on ethical principles.

MATERIALS

Copies of one or several moral dilemmas. Find some in the Chapter 7 on Resources or write your own (see below).

AGES

9–11

HOW YOU CAN DO IT:

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.

If you 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 get around the rules.
4. Make sure the dilemma involves a situation where the participants have to make their own decisions.

Activity

1. Group participants into groups of three to five people and give each group a moral dilemma.
2. Give them 30 minutes to discuss the dilemma and arrive at a consensus solution. Then, ask them to share their decisions with the other groups.

3. Introduce the participants to the Ethical Decision-Making Guidelines (see next page). Participants first discuss these guidelines and then use them to review their decisions.
4. Then, in plenary, discuss whether the introduction of the guidelines has changed the groups' decisions or not. Has the knowledge of human rights affected their decisions? Or, perhaps they would like to revise the Ethical Decision-Making Guidelines?
5. Lead a moment of reflection on the fact that an issue can raise many different, conflicting points of view. Discuss the need to look at matters from different points of view and to consider each on its merits.

ETHICAL DECISION-MAKING GUIDELINES—AN INTERFAITH APPROACH

When you are exposed to a situation where you have to make a decision, try to use the following questions to help you make a good choice:

- Does this decision affect other people? Who?
- Does your decision affect your beliefs or the beliefs of others?
- Will your decision force others to act against their will or beliefs?
- Does your decision respect the views of people from different beliefs or cultures?
- Might your decision convey a bad image of people that are different from you (in terms of gender, religious affiliation or different status)?
- Does your decision degrade anyone's human dignity?
- Would you be proud to share your decision with your family, friends or teachers?
- Is your decision addressing the problem or simply hiding it?
- Are there any future negative consequences of your decision?

WHAT I STAND FOR

OBJECTIVE

Children practice standing up for what they believe in. They reflect upon their own beliefs and discover those of others.

MATERIALS

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

SETTING

Participants are standing, and there is a line down the center of the room. Ample space is needed for participants to move around.

AGES

6–11

HOW YOU CAN DO IT:

1. Introduce the activity and explain that this game is about some of the things they see or experience in their own or others' lives and even around the world; that there is no right or wrong answer; that you just want to hear the opinion of each of the children and exchange ideas and points of view.
2. Draw a line down the center of the room and put the two signs on either end—"I agree" and "I disagree." Ask children to line up along the centerline facing you. Instruct them to respond to a series of statements by moving closer to the sign that matches their opinion, agree or disagree.

Read out a few statements. Make sure the first statement is a simple one just to make participants at ease with the activity such as

"all children like ice-cream/chocolate." With each new statement, the children will move up and down the line to reflect how strongly they agree or disagree with it.

Here are some examples across several themes that you can choose from or further elaborate upon:

- All children should be able to go to school
- Girls and boys can go to school everywhere in the world
- Children can only learn in school
- All children should have access to learning while not attending school
- All children feel safe in school
- We should always speak up when we see violence in school
- It is safe to report any violence I see
- Name calling is not violence
- Sometimes corporal punishment is needed when nothing else works
- Sometimes violence is the only way to respond
- I live in a fair community
- All children should live with their families
- All children live in peaceful families
- All children are safe at home
- Girls and boys have different roles and responsibilities in the home
- Everyone should protect and respect the environment
- I do not cause harm to the planet

These statements are phrased so that children may find themselves in contradictory positions, which should encourage reflection. As you read the statements and the children move back and forth along the line, make sure to collect the opinions of participants on that statement, and ask further questions that allow

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them to see the situation from diverse angles, using open-ended questions such as “why, how, when, what.”

- 3. When you have finished reading out the selected statements, have the children sit in a circle and ask some of them to talk about their answers. Discuss some of the issues that they did not understand or felt confused about, and why.

A major point to emerge in the discussion is that the world is not simple and that it is not always easy to take a stand on issues or decide what to believe.

Conclude the exercise by emphasizing how people have different beliefs and ideas and how those beliefs and opinions should be respected, even though we may not all have the same ones.

- 4. Invite children to use one of the tools from the “Monitoring Progress” chapter (see page 5) to reflect upon something that they have learned with the activity.

RECOMMENDATION:

If your group includes children 6 to 8, use around six statements, or more if you sense they are all still fully engaged.



How to customize for online settings

For the statements, participants can type something in the chat box that allows them to express if they agree or disagree, like “A” for agree, and “D” for Disagree, or use emoji’s. We encourage you to use online tools that allow children to position closer or more distant to the line, such as [Jamboard](#) or [Mural](#)

Make the dialogue shorter for children 6 to 8

MY NOTES

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WRITING LETTERS

OBJECTIVE

Children develop solidarity, a sense of interconnectedness, and responsibility for one another.

MATERIALS

Blank sheets of paper for drawing or writing on, colored pens or markers.

RESOURCES

Short video

AGES

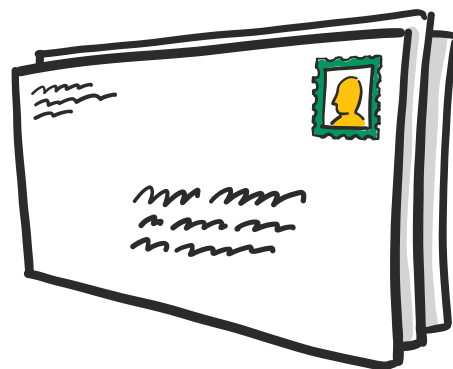
6–11

HOW YOU CAN DO IT:

1. Introduce the idea to the children by exploring the concepts of solidarity, interconnectedness, and their importance. You can use one of the short movies from the “Resources” chapter (see page #).
2. Explore with children how they understand the concepts of solidarity and interconnectedness and ideas they associate them with: What is solidarity to you? Are we all connected somehow? How? Why are solidarity and interconnectedness so important?
3. Invite them to write a letter to someone to express their solidarity and gratitude for the presence or contribution of that person. It can be a neighbor, a friend, a teacher, or someone they do not know but who supports them on a daily basis—mail carrier, baker, etc.
4. Help them to identify and decide on the message they would like to share and with whom.
5. Younger children can draw. Facilitators can help write a simple message they would like to share.
6. In plenary, children share with each other to whom they are writing and why.
7. Reflect upon the importance of solidarity and gratitude and encourage children to use their Learning Log to share about three things they are grateful for.

RECOMMENDATIONS:

- It is recommended to do this activity after a session where children have explored the concepts of common humanity and interconnectedness.
- For children 6 to 8, break down the word “interconnectedness” into simpler language until it is easy for everyone to understand: We are all connected, we all need help from many people to survive, to learn, to grow, etc.



Engaging the Family

Children invite family members to write letters of solidarity to their neighbors or extended family.

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YOUR SILHOUETTE IS MINE

OBJECTIVE

Children expand their understanding and appreciate other people's perspectives by putting themselves in the shoes of others.

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), colored pens or markers, soft music.

SETTING

Ample space for children to lay down on the floor

AGES

6–11

HOW YOU CAN DO IT:

1. Each participant gets a sheet of body-sized paper.
2. Put the children in pairs. Have one person lay down on the paper on the floor, and the other draw his or her silhouette with a pen. When ready, have them switch to make the other person's silhouette.
3. When you have completed the silhouettes, each participant is asked to write on their own silhouette the following information:

Make sure to connect the areas—head, heart, stomach, hands, legs—with something concrete they can relate to; it can be about themselves or connected to specific topics. Below are some options for each area:

- Head: Something you think about yourself / something special about who you are / a difficult choice you had to make
 - Heart: something that gives you a strong feeling / brings happiness to your heart / something that hurts your feelings
 - Stomach: Something you really need to say, do or have
 - Hands: One thing you enjoy doing the most or that you are good at / something you would like to do / something that you cannot do
 - Legs: An activity that you have discovered/ learned or something you still want to learn/ something that is difficult for you to do
4. After step 3 is completed, ask each person to share the information with their partner and describe each area, but without explaining why.
 5. Once all have shared what is written on the silhouettes, have them lie down in each other's silhouettes, close their eyes, and imagine that they are the other person. If you are using a hand, have children touch the hand and follow along as proposed.
 6. The facilitator can play soft music and initiate some reflection by asking the participants to "leave yourself behind for a few minutes and see if you can imagine being your partner," to try to think the other's thoughts, to feel the other's needs, to want what the other wants, and to imagine doing the activities that their partner enjoys.
 7. At the end, reflect together in the whole group on the importance of trying to understand what the other person feels, thinks, wants and needs. At times, people do not communicate how they feel or what they think and need verbally, but we can still try to understand it by paying attention to their actions and behaviors. It is good to try to understand how others feel and what is causing it.

JOYFUL APPRECIATION

OBJECTIVE

Children build self-esteem and learn to appreciate others and the simple things in life.

MATERIALS

Two plastic cups and some dried beans for each participant

AGES

6–11

in the past week; this can include good behavior, 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. Make sure you participate, as well.
5. After allowing everyone to deposit the beans, ask each child to share stories of the goodness they have done or experienced, while others practice “deep” listening—listening with empathy and without prejudice.

HOW YOU CAN DO IT:

1. Ask children to sit in a circle, close their eyes if they feel comfortable doing so, and breathe deeply, leaving behind the experiences of the day and whatever has been on their minds.
2. Give children two small plastic cups. One cup contains beans and the other is empty.
3. Tell participants to think about the good deeds they have done during the day or

RECOMMENDATIONS:

- You can share a story from when you were younger to get the activity started, or something you experienced in the supermarket, at work, etc.
- Reinforce that any small gesture is important—help with a chore at home, a smile to someone, writing a letter to a neighbor, supporting a friend with homework, etc.



Engaging the Family

Children invite their families to create a moment of joyful appreciation together by sharing the good things about the family that each of them are grateful for.

MY NOTES

MUSIC FESTIVAL

OBJECTIVE

Children explore their cultural and religious traditions and those of others in their communities.

MATERIALS

Music from diverse regions or countries, representing the diversity in the group, instruments, videos, costumes

AGES

6–11

HOW YOU CAN DO IT:

1. Organize the activity beforehand with children, inviting them, together with their families or friends, to select traditional music from their countries or regions they and their families come from. Children can decide to play, sing, and bring traditional costumes.
2. Once they have selected their materials, put an organizing team together, composed of children and adults, to set the festival in motion: define the place, the technical requirements, whether children will play some of the music, whether dance will also be part of it, etc.
3. Ask children what they think it is important to do to ensure they are respectful and caring. Explain the different considerations in terms of clothing and logistics.
4. Carry out the festival, letting the children share the music they chose.

Reflection after the festival:

1. After the festival, it is important to dedicate some time for reflection. To do this, on a flipchart make three circles: (1) What did I see, hear, taste, touch?; (2) How did I feel?;

and (3) What commonalities and differences with my own faith/religion or spiritual tradition were there? Also include a larger area on the flipchart where participants can write general ideas: What was difficult? What surprised me? What touched me? What did I learn?

2. Use a tool from the “Monitoring Progress” chapter (see pages ##-##) for participants to reflect upon the activity. Children can be encouraged to take their Learning Log to the festival and to use it during or after the music to record their observations and insights.

RECOMMENDATIONS:

- Make sure to give ample and equal time for all children to participate.
- Make it dynamic so children feel engaged, dancing or singing.
- Agree with children that this is open to their family members. The festival may be an opportunity for families and children to come together and celebrate their roots and traditions and to get to know the diverse traditions of others in the group.
- Agree with children about the important considerations for the music festival: What can we do to make sure we are respectful of each other’s presentations? In case there is food sharing during the festival, make sure to label the food so people with diverse dietary needs are considered and are clear about what is offered.

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MANDALAS

OBJECTIVE

Children have an opportunity to connect deeply with themselves, relax, explore their inner selves and find peace within.

MATERIALS

Colored pencils, felt pens, colored wax, drawing paper, relaxing music, incense

AGES

6–11

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.⁶⁷

HOW YOU CAN DO IT:

Find a quiet place where children will not be disturbed and where they can be reflective. You can ask children before starting how they feel at this moment, to stimulate their introspective mood.

1. Introduce relaxing music to set the environment. Ask children to draw a circle using a plate or compass, and mark the center of their circle with a small dot. Starting from the center they can now fill the circle with “drawings”—representative or abstract, marks, words, geometric shapes, etc., in any way they want.
2. When children finish drawing and painting, ask them how they feel now, what each color 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 children to put the mandala on the wall in their room.
3. You can do this activity again several weeks later to allow children to compare their mandalas over a period of time and observe the changes within themselves.

RECOMMENDATIONS:

- With younger children 6 to 8, you can provide them already with a printed or sketched mandala outline that they can color in or paint.
- If children do not share or do not feel like reflecting, do not force them, you can continue doing the exercise on another day, and they might become more open to sharing later.

MY NOTES

⁶⁷ For further information and models of mandalas please go to <http://www.mandalaproject.org/Index.html>

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TIME CAPSULE

OBJECTIVE

Children become inspired and critically aware of their responsibility to transform situations around them.

MATERIALS

Box/jar, newspapers, stories

SETTING

Participants in the whole group

AGES

9–11

A time capsule is a container that holds items, such as photos, newspapers, objects, letters and more—typically saved for the future self or someone else in the future to open. The purpose of this activity is to share inspirational stories from the past, from people who have inspired positive change and acted to transform their communities into better, fairer and more peaceful places for children.

HOW YOU CAN DO IT:

1. Before the session with children, put together a time capsule with an inspirational story from someone that has or is acting to transform their community. Think of someone from your community or someone that has inspired the world, such as Nelson Mandela, Mahatma Gandhi, or Malala Yousafzai. Find newspapers related to the person, stories, pictures or other objects related to what they have done and put them inside the time capsule—it can be a box, a jar, or any other kind of openable container. Hide the time capsule somewhere in the space.
2. Plan a conducive setting and scenario for opening the capsule and exploring its contents—it can be in nature under a tree, in a library, or in a classroom with a corner especially prepared for this.
3. Start the activity by introducing children to the idea of a time capsule—what it is, why it is done, and how today they will be invited to find and then open a time capsule hidden in the space, and that it is from the past, about a special person. In case you are showcasing an example from the community, that person him or herself can be invited to come share about their lives, like coming out of their own time capsule with children.
4. Give clues to children so they can, together, find the time capsule. Explain that the purpose is to open it together, so that, once they find it, they should bring it to the center of the place you are meeting.
5. Once children open the time capsule, read about the person and explore the objects with them. Keep it short and concise to keep their attention.
6. Ask children some of the questions below, customized as needed to the person in the time capsule, to better understand:
 - a. Who was in the time capsule?
 - b. What was this person’s life about?
 - c. What impressed you the most?
 - d. Why do you think he or she did what he or she did? What was he/she trying to achieve? What inspired this person to do it?
 - e. What did you enjoy the most about his or her story?
 - f. What about you? Is there anything you would also like to do to transform a situation—something unfair—in your community? It can be something simple and that is attainable. What would that be? Let all children write/draw their responses to this question on a piece of paper and put it in the time capsule to be opened on a future date, when they can then see the actions/projects they have done.

RECOMMENDATION:

With children 6 to 8, you may organize them in smaller groups after exploring the contents of the capsule and invite them to draw about the person and story they learned about. Create space for them to share their drawings, explain what they did and build a dialogue around their understanding.

MY NOTES

A large rectangular area with a dotted border, containing 25 horizontal dotted lines for writing notes.

ONE-THOUSAND PAPER CRANES

OBJECTIVE

Children reflect upon the global impact of a lack of mutual understanding and respect, and learn to make concrete symbols of peace.

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 the “Resources” chapter under “How to Fold a Paper Crane” (see page 215). You may want to read about the World Peace Project for Children at <https://sadakosasaki.com>

AGES

9–11



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

Sadako’s best friend told her of an old Japanese legend which said that anyone who folds one-thousand paper cranes would be granted a wish. Sadako hoped that the gods would grant her wish to get well so that she could run again. She started to work on the paper cranes and completed over one-thousand before dying on October 25, 1955 at the age of 12.

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—about 10 million every year—to the Children’s Peace Monument inspired by Sadako in Hiroshima.

HOW YOU CAN DO IT:

1. Tell children the story of Hiroshima, Japan and the atomic bomb so children can frame Sadako’s story.
2. Read Sadako’s story.
3. Ask children what stood out to them in the story? What surprised and impressed them the most?
4. Have a discussion about how violence and conflicts between people and countries affect innocent people. Reflect upon 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. You can reflect with children how they relate the story of Sadako to their own context or other stories similar to this one, they may know.

5. Give children paper and teach them to make their own cranes.
6. Allow time to write their own prayer/poem/ message for peace on the paper before making the cranes. Encourage them to think about the story of Sadako and the effects of the nuclear bombing of Hiroshima.
7. Conclude with a moment of silence for peace in the world, for the victims of war, and the hope of peace and understanding between people and nations.



How to customize for online settings

For the activity, use breakout rooms organized by age group, while ensuring group diversity, so children can dialogue about the story.

Make dialogue shorter for younger children.

To keep younger children engaged, organize in two sessions, the first exploring the story and the second making the cranes and reflecting on the issues affecting children.

MY NOTES

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CONVERSATION JAR

OBJECTIVE

Children practice active listening by learning more about each other, and engage in dialogue with one another.

MATERIALS

Conversation cards (printed according to age) and a jar

SETTING

Participants in a circle in plenary or small groups

AGES

9–11

HOW YOU CAN DO IT:

1. Start the session with a video or story about the power of dialogue, of listening and talking with respect and empathy.
2. Organize participants in a circle and put the jar with the cards on a table/ floor. In case you have more than five participants, organize them in small groups with one conversation jar in each group
3. Explain that for this activity each child is invited to pick a card and reply to what it says. If they do not feel comfortable with the card, they can pick a different one. Children are first invited to listen to what the child with the card has to share, and then the whole group is invited to contribute to it, sharing their own response, showing support. The facilitator helps build on the questions, asking further questions: What? Why? How?
4. If you are in a room, use energizers during the dialogue to make it more interactive. You can also do it outdoors so you can walk around a garden or enjoy a park as you have the dialogue.
5. Once everyone has the chance to speak, invite participants to reflect upon how we communicate with each other, how important it is to listen, what it entails, and what is important to consider when we have diverse points of view.

What does "put myself in the shoes of others" mean to you?	What is the difference between respect and obedience?	What does it take to forgive someone that has really hurt you?	If you could talk to anyone in the world who would that person be? Why?	If you could change something in your life, what would it be? Why?
What makes you feel really happy? Why?	How can we show love?	What are you thankful for today?	When a friend comes to you to tell you a problem, what do you do?	What do you do when someone really disrespects you?
Did you ever go to a sacred place different to yours? Why? If yes, how did you feel and learn?	What are you most curious to know when you meet someone from a different religion or culture?	What does it mean to you to be responsible?	Did you ever face a situation that made you react with violence? How did you feel?	Did you ever face a situation could make you react with violence, but you managed not to do it?

HANDS ON

OBJECTIVE

Children create, plan and engage in collective actions that protect, care and bring a positive transformation to their immediate environments.

MATERIALS

Large pieces of paper, markers or crayons, newspapers, magazines, scissors, glue.

AGES

9–11

Children of these ages like to do and contribute to something concrete, so the activity aims to inspire and empower them to be agents of change, and thus help to transform their immediate reality.

HOW YOU CAN DO IT:

1. Organize several tables with community newspapers, magazines, and two blank pieces of paper, crayons, scissors and glue. Organize children in groups of a maximum of five each, according to age, and invite them to think and share about all the things in their community that they find unfair, harmful to nature, to people, to people's ability to come together, play, talk and be with one another. Make sure children share concrete things in their communities.
2. Once they have discussed this, let them represent them on the first piece of blank paper, using the materials available.
3. Ask children what they would like to change in their community and give them the second piece of blank paper and invite them to draw and represent the community they would like to live in using the same materials or expressing freely writing or drawing. Once they finish, draw and paste a bridge between the two sheets of paper and ask children: How can we move from where we are to where we want to be? What can we do? How can we contribute to it?
4. Encourage children to share actions that are realistic and that they can do. You can share some examples to serve as inspiration: clean a garden, a street, or a sacred space; plant a tree or garden; do a campaign, pick up litter in a park; create and share sensitization materials about protecting nature or community or about child rights or rights of people being discriminated against; play music in the community center to bring people together; collect and distribute resources to those in need, etc.
5. Conclude the session with the small groups sharing their lists and, together, decide on the actions they would like to do to respond to the issues identified. The groups can collectively decide how many actions, the implementation order and how it will happen.
6. Form one or several Hands On Committees with children 6 to 11 and a supporting adult that, together, support, identify, prepare and set in motion the actions across the year. As the actions take place, take time to reflect upon the joint effort and the result it had in the community, and document the full process so children can better understand the impact of their Hands On projects.



Engaging the Family

Involve families in some of the actions, contributing with their time, talents, etc.

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IN YOUR SHOES

OBJECTIVE

Children practice empathy and solidarity with others.

MATERIALS

Papers with roles distributed among participants

AGES

9–11

HOW YOU CAN DO IT:

1. Introduce children to the activity, sharing that they will be invited to play a game where they need to be in the shoes of someone else.
2. Line up participants and distribute the papers and ask the children to hold onto them so they can play the role they received. Clarify with participants if they have any questions about their role.
3. Ask children to take some moments to feel in the shoes of that person: Take a moment to imagine the place you live, how your days look like, who your family is, your school, the friends you have, the house you live in, the language you speak, the games you play.
4. Tell the participants that you are going to read a list of situations or events. Every time children can answer “yes” that a statement applies to them, they should take a step forward. If a statement does not apply to them, they should stay where they are.
5. Read out the statements one at a time and give enough time to clarify any question.
6. From time to time invite children to look around to take note of their positions in relation to each other.
7. At the end, invite everyone to stand in their final positions and sit if they feel more comfortable. Then give them a couple of minutes to come out of their roles.
8. Ask participants: Who were you in the role? How did you feel not moving/always moving while others were staying behind? What came to your mind? What did you think? What impressed you the most? What was more difficult? Does this happen in real life? What learning do you get from this? If you would encounter someone like the one in the role you were, what would you say/do?
9. End with a reflection about the importance of standing in solidarity with one another, how we are all interconnected and interdependent, and how each of us can contribute to make someone’s day a better day, sometimes with a simple gesture, sometimes raising your voice when you see something unfair, or simply standing by someone.

RECOMMENDATION:

- With children 6 to 8, adapt the content to simpler language, use fewer statements and shorten the dialogue.
- Be sensitive to the children in the group and the challenges they face or have faced, and avoid topics that may cause them harm, trigger traumatic memories, or create discomfort.

Roles (freely customize to your context):

You are a young boy with disabilities who uses a wheelchair

You are a refugee child who has just arrived from a war-torn country to a new country without your family

You are an immigrant in a foreign country

You live in a community affected by gang violence



You are a 12-year-old girl who never finished primary school

You are a 8-year old child and your family are not legal residents of the country where you live

You are a from a minority religious group, living in another religious majority community

You are from a minority ethnic group in your community

You are a girl from a devoutly religious family

You are the daughter of the manager of the largest local company

You are a son of local farmers

You parents are both unemployed

You are an 11-year-old child coming from a rural community in the mountains

You are a person living with HIV

Statements:

Customize the statements using terminology children can understand

Your family has never experienced any serious financial difficulty.

You have decent housing with a telephone and television.

You feel your language, religion and culture are respected in the society where you live.

You feel that your opinion matters and your views are listened to.

You are not afraid of being stopped by the police.

You know where to turn for advice and help if you need it.

You have never felt discriminated against because of your origin.

You have adequate social and medical protection for your needs.

You can go away on holiday once a year.

You can attend school.

You can celebrate the most important religious festivals with your relatives and close friends.

Your parents can buy new clothes for you.

You can use and benefit from the Internet.

Inspired by the Take a Step Forward Activity: <https://www.coe.int/en/web/compass/take-a-step-forward>



How to customize for online settings

For the activity, use a tool such as Jamboard so each child is represented by a post-it that moves slowly as the statements are read.

Make dialogue shorter for children 6 to 8

PROBLEM TREE

OBJECTIVE

Children develop understanding about what can make some children more vulnerable to violence.

MATERIALS

A ball, paper and crayons

AGES

9–11

In many cases, the LTLT program is implemented in contexts where children and communities are affected by conflict, violence or injustices. Use this activity as a way for children to broaden their understanding and get to the root of the issues, helping them think critically about the situation.

HOW YOU CAN DO IT:

1. Explain to children that today you will explore one of the conflicts/injustices affecting children in the community and how it turns into violence against children, and then identify its root causes and consequences.
2. Start with a ball game. Once the game finishes make sure the ball is passed among all the children. After receiving the ball, each child is invited to share one idea about an injustice/conflict/violence affecting the life of children, from their perspective.

3. Select the most common issue identified.
4. Introduce the problem tree tool that is described below and co-create a problem tree to analyze the issues affecting children. Start by inviting children to draw a large tree and then identify the following:

Trunk = Problem = Write down the identified issue as the problem near the trunk.

Branches = Effects = What happens in your life/life of children and community as a result of it?

Roots = Causes = Why does that happen? What are the causes? Who and what contributes to it?

5. Discuss and identify five things that can be done to help if someone they know indicates that they are experiencing violence. Examples: Talk to a responsible adult so they can help as appropriate, or call a child protection helpline, etc.
6. Reflect with children about the importance of breaking the silence and of sharing any issue they face with an adult they trust or to share it with an adult when they know another child is facing it.

RECOMMENDATION:

Some children of the group may be affected by violence and going through traumatic situations. Be sensitive to the group you are in, making sure that children directly experiencing violence are not directly exposed or pointed out, exacerbating potential traumatic experiences.

MY NOTES



CONNECTING

OBJECTIVE

Children strengthen personal and social relationships and solidarity.

MATERIALS

Animated video (See Chapter 7 on Resources) or story, paper, crayons

AGES

6–11

HOW YOU CAN DO IT:

1. Start the session with an animated video or story about solidarity and how we are all interconnected.
2. Sit together and discuss the video/story and how at times we live so isolated from one another. Do you know who your neighbors are? Are there any seniors living alone near you? Do you speak with all your school peers? When was the last time you spoke to your grandparents/uncles? Highlight how social relationships are important for us as humans and the importance of reaching out and checking in to see how people are. Just as we water the plants in our home/garden and look, we should also take care of and nurture our relationships with people.
3. Ask each child to draw a hand and identify five people they would like to check-in on from different circles of their life. These should be persons they may have not been in touch with recently. Invite them to identify persons from school, relatives, sports groups, neighborhood, etc.
4. Invite them to get in touch and have a friendly check-in getting to know how the person is, what they spend their time on, etc. This can be with a telephone call, email, going to the door, or other methods available.
5. Sit together in the next session and create space for each child to talk about who they reached, discuss how the experience was for them, what they heard and how they felt afterwards, and how they think it influenced the life of the other person as well.

RECOMMENDATION:

Make sure children check with their parents or legal guardians before getting in touch with other adults, such as seniors in the neighborhood, to find out how they are. Children's safeguarding is always the first priority.



Engaging the Family

Children invite families to check in on any seniors, family members, friends, via phone, email, or other methods to see how they are.



How to customize for online settings

For the activity, use breakout rooms divided by age group, while ensuring group diversity, so children can dialogue about the story of the people they connected with.

Make dialogue shorter for children 6 to 8 or ask them to draw about the experience, and while they are sharing, you can pose questions.



MY NOTES

A large rectangular area with a dotted border, containing 20 horizontal dotted lines for writing notes.

MEDIA LITERACY: CRITICAL READING OF NEWS

OBJECTIVE

Children enhance critical thinking and identify biases of narratives shared on different media.

MATERIALS

Various news articles, paper, something to write with, and a small bowl/box/hat.

AGES

6–11

HOW YOU CAN DO IT:

1. Organize children into age groups: 6 to 8 and 9 to 11.
2. Ask children: "How do you know if something you read is real or fake? Why is that important? Explain that today you will learn how to read stories/news in order to understand if they are real/biased or not.
3. Identify a few stories that are shared on mainstream or social media. Include a mix of stories that you believe are factual, some that are biased or that have false information. Select the stories to be age appropriate. For children 6 to 8, select stories connected to what they watch daily; they can be anything from school examples to examples in the home environment or to what they watch online.

4. Write the news titles on small pieces of paper, fold/roll the papers and put them into a bowl/box/hat.
5. Ask children to pick a piece of paper one after the other and then read the news item based on the title they pick up. For younger children, help them read if needed.
6. Discuss each news item from different angles. You can use questions, like the ones below, to critically look at the news item. It might be helpful for these questions to be written on an A4 or letter-sized paper so they are visible to consider while each news item is being discussed.

Questions for children 9 to 11:

- What do you think about the story? Is this true? Why do you think that?
- What is being said?
- Who is presenting this story? Is this a reliable/trustworthy media channel? Why or why not? What other sources could we check to verify if it is true?
- Why are they saying this?
- What do you think is not being said? (hidden intention, like selling something, obtaining profit, etc.)
- How could it be said differently?
- Who is impacted by this?
- Who benefits from the perspective/narrative presented?



Questions for children 6-8:

- What is the story about?
 - What do you think about the story? Do you know anything like that?
 - Do you believe it? Why?
 - What do you think they may be hiding? Do they share the perspectives of everyone involved in the story?
 - Do you think the source—website, journal—is trustworthy? Why? What other sources can we check to verify if it is true?
 - Could this affect anyone/have impact on anyone’s life?
 - Would you write/say it in a different way? How?
- 7.** Finish the activity by reflecting on the importance of thinking critically and not taking for granted that everything shared on social media is true.



How to customize for online settings

For the activity, use breakout rooms divided by age group, while ensuring group diversity, so children can dialogue about the news. Make it shorter for young children.

Since you are online, use this opportunity for children to find other sources for the same story and decide which one is more accurate.

Make dialogue shorter for children 6 to 8 or ask them to draw, and while they are sharing, you can pose questions.

MY NOTES

A large rectangular area with a dotted border, containing ten horizontal dotted lines for writing notes.

CHAPTER 7 – RESOURCES

7.1 – 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 (Psalm 78:1-4) bring to light one dimension of what it means to be human: In order to reach into the far depths of each one of us, it is stories that more than anything else cross the threshold into ourselves. God or the Ultimate or Reality or 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,

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 flowers. The old emperor loved flowers, too. When it came time 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

reveals meaning without committing the error of defining it.⁶⁸ This is the strength of the story. The meaning is hinted at and not thrust upon us as a straightjacket. It is realized but not conceptualized. 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 storyteller close to the fireplace—savoring 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, and electronic games in many cultures offer more advanced stories, more colorful 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 storytelling. The question is asked: "Why did God create man?" And the answer is given: "Because God loves to listen to a good story."

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

68 From Arendt, Hannah (1906-1975), a German political theorist and philosopher, *Origins of Storytelling*, in *Bartlett's Book of Quotations*

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!"

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! Everybody come and help! The wolves are after 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; 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 back 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; no one paid the least attention or went near him. And the shepherd boy lost all his sheep.

That is the kind of thing that happens to people who lie; even when they do tell the truth they will not be believed.

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. I couldn't help spilling my books on the ground.

"Please pick them up," I asked.

"No," he spit 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 the 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 "Indian squaw." The boy was wrong. And now I know I will always stand up for myself and what is right.

UNITY IS STRENGTH

Once upon a time, there was a flock of doves that flew in search of food led by their king. One day, they had flown a long distance and were very tired. The dove king encouraged them to fly a little further. The smallest

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dove picked up speed and found some rice scattered beneath a banyan tree. So all the doves landed and began to eat.

Suddenly a net fell over them and they were all trapped. They saw a hunter approaching carrying a huge club. The doves desperately fluttered their wings trying to get out, but to no avail.

The king had an idea. He advised all the doves to fly up together carrying the net with them. He said that there was strength in unity.

Each dove picked up a portion of the net and together they flew off carrying the net with them. The hunter looked up in astonishment. He tried to follow them, but they were flying high over hills and valleys. They flew to a hill near a city of temples where there lived a mouse who could help them. He was a faithful friend of the dove king.

When the mouse heard the loud noise of their approach, he went into hiding. The dove king gently called out to him and then the mouse was happy to see him. The dove king explained that they had been caught in a trap and needed the mouse's help to gnaw at the net with his teeth and set them free.

The mouse agreed, saying that he would set the king free first. The king insisted that he first free his subjects and the king last. The mouse understood the king's feelings and complied with his wishes. He began to cut the net and one by one all the doves were freed including the dove king.

They all thanked the mouse and flew away together, united in their strength

FATHER AND SONS

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion.

One day he told his sons to bring him a bundle of sticks. When they had done so, he placed the bundle into the hands of each of them in

succession and ordered them to break it in pieces. They tried with all their strength and were not able to do it.

He next opened the bundle, took the sticks separately, one by one, and again put them into his sons' hands, upon which they broke them easily. He then addressed them in these words:

"My sons, if you are of one mind, and unite to assist each other, you will be as strong as this bundle of sticks, uninjured by all the attempts of your enemies, but if you are divided among yourselves, you will be broken as easily as each of these sticks."

THE SEVEN WONDERS

Anna was a 9-year-old girl from a small village. She finished attending elementary school through 4th grade at her village. For the 5th grade onwards, she needed to get into a school in a city nearby. She was very happy when she found out she was accepted into a very reputed school in a city. Today was the first day of school, and she was waiting for her school bus. Once the bus came, she got in it quickly. She was very excited.

Once the bus reached her school, all the students started going to their classes. Anna also made it to her classroom after asking fellow students for directions. Upon seeing her simple clothing and knowing she was from a small village, other students started making fun of her. The teacher soon arrived and she asked everyone to keep quiet. She introduced Anna to the class and told them that she will be studying with them from today.

Then the teacher told the students to be ready for the surprise test now! She told everyone to write down the seven wonders of the world. Everyone started writing the answer quickly. Anna was slower to write.

When everyone except Anna had submitted their answer paper, the teacher came and asked Anna, "What happened, dear? Don't worry, Just write what you know, as the other students have learned about it just a couple of days back."

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Anna replied, "I was thinking that there are so many wonderful things, which seven should I pick to write!" And then she handed her answer paper to the teacher. The teacher started reading everyone's answers and the majority had answered them correctly such as The Great Wall of China, Colosseum, Stonehenge, Great Pyramid of Giza, Leaning Tower of Pisa, Taj Mahal, Hanging Gardens of Babylon, etc.

The teacher was happy as students had remembered what she had taught them. At last the teacher picked up Anna's answer paper and started reading.

"The seven wonders are—to be able to see, to be able to hear, to be able to feel, to laugh, to think, to be kind, to love!"

The teacher stood stunned and the whole class was speechless. Today, a girl from the small village had reminded them about the precious gifts that God has given us, which are truly wonders.

CHOOSE YOUR WORDS WISELY

Once upon a time, an old man spread rumors that his neighbor was a thief. As a result, the young man was arrested. Days later the young man was proven innocent. After being released, the young man felt humiliated as he walked to his home. He sued the old man for wrongly accusing him.

In court, the old man told the judge, "They were just comments, didn't harm anyone..." The judge, before passing sentence on the case, told the old man, "Write all the things you said about him on a piece of paper. Cut them up and on the way home, throw the pieces of paper out. Tomorrow, come back to hear the sentence."

The next day, the judge told the old man, "Before receiving the sentence, you will have to go out and gather all the pieces of paper that you threw out yesterday." The old man said, "I can't do that! The wind must have spread them and I won't know where to find them." The judge then replied, "The same way, simple comments may destroy the honor

of a man to such an extent that no one is able to fix it." The old man realized his mistake and asked for forgiveness.

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 for a minute, and then asked his grandfather, "Which wolf wins?" The old Cherokee simply replied, "The one I feed."

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."

The second 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."

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 an 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?

LOVE YOUR NEIGHBOR AS YOURSELF

The Jewish Hassidic tradition tells a story of a rabbi who claimed that he learned the real meaning of loving one's neighbor as oneself, as taught in Leviticus 19:18, "You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself". He learned it from two peasants, he said.

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?

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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 NEIGHBOR

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 neighbor 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 neighbor? 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 neighbor.

"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 neighbor sleeps hungry."

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.

THE FOOD BANK

Arun is a young boy that lives in Coimbatore in India. Like in many other parts of the world, hunger and the availability of food is a problem in India. Many people are hungry and undernourished. It's very difficult for food to reach them, but Arun found a simple solution!

He went to the streets and asked his neighbors to give him a handful of rice to share with the vulnerable. But it was not easy as many said to him: "You are just begging for yourself!" "How dare you ask?" And even his family was not sure. "You are putting shame on us, Arun."

But he didn't want to give up!

So he kept knocking on doors and shortly, the first person shared some rice. He couldn't believe it! And then... slowly, others trusted him too, and they started giving generously! "But how do I get this to the most vulnerable?" thought Arun!

So he went to Shanti Ashram—a Gandhian community development organization—and the team said to him. "We should invite other kids to collect as well!"

With the help of Shanti Ashram, he started to encourage other kids to join him.

It did not matter what religion or social class they were, they became friends by helping others. Together, they collected rice but also dal, grains, and oil—because rice alone did not have enough nutrition, especially for those that received the collected goods the most—people living with HIV. Every time they visited them, seeing the happy faces of the kids as they received the food, was a very rewarding moment.

Each of the children involved collected 20 kg of rice every month! The idea grew so much that other organizations started to support them. A big business organization donated a box in which they could store the food, and mosques and churches helped collect in their communities. as well.



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To this day, the children and Shanti Ashram still inspire the next generations of children in their schools to collect in their neighborhoods. Some children became very creative and decorated some lamps and sold them! And with the money, they bought food to contribute to the Food Bank.

They have collected up to 450 kgs of rice and dal every month. But it was not only about rice. The Food Bank inspired a much bigger project called "India Poverty Solutions."

Children wanted to end poverty, but not only by collecting rice. So, they started collecting money through piggy banks. After some time, they gathered their savings and gave a third of it to the Food Bank, helping to provide enough food for more than 23,000 people.

Their message to all children is:

"If you have a great idea, you can find people to help you bring it to life!"

"You should always help others, even if you know that they cannot help you back," says Arun. Because doing something for others without expecting anything in return is the highest form of giving.

This is the true story of Arun, a boy from Coimbatore, India, who impacted the lives of thousands of children by initiating a food bank with the collaboration of Shanti Ashram when he was only 14 years old.

UGA, THE TURTLE

"Gosh, everything goes wrong for me!" Uga, the turtle, constantly lamented. And it was no wonder: she was always late, she was the last to finish her tasks, she almost never won prizes for her speed and, to top it all, she was a sleeper.

"This has to change," she proposed one fine day, fed up with her fellow foresters reprimanding her for her little effort. And she chose to do nothing, not even tasks as simple as piling up the dried flakes fallen from the trees in the fall or removing the pebbles from the road to the pond.

"Why worry about doing it, if then my teammates will finish it faster? I'd better just play and rest."

"It's not a great idea," said one ant. "What really counts is not to do the work in record time; the important thing is to do it the best you know how, because you will always be left with the satisfaction of having achieved it. Not all jobs need fast workers. There are tasks that require more time and effort. If you don't try, you'll never know what you're capable of and you'll always be left wondering what would have happened if you had ever tried. It is better to try and not get it, than not to do it and always live wondering. Perseverance is a good ally to achieve what we propose, so I advise you to try. You might be surprised at what you're capable of."

"Ant... you're right! Those words are what I needed: someone to help me understand the value of effort. I promise I will try."

Thus, Uga, the turtle, began to strive in her chores. She felt happy with herself because every day she achieved what she set out to do, even if it was little, since she was aware that she had done everything possible to achieve it.

"I have found my happiness: what matters is not to set big and impossible goals, but to finish all the small tasks that contribute to greater goals."

THE CHILD AND THE NAILS

There was a boy who had a very bad character. One day, his father gave him a bag of nails and told him, every time he lost his cool, to nail a nail into the fence of the courtyard of the house. On the first day, the boy nailed 37 nails.

The next day, less, and so on the rest of the days. The little boy realized that it was easier to control his temper and bad character than to have to nail the nails in the fence. Finally, came the day when the boy did not lose his cool once and was happy to tell his father. He had finally managed to control his bad temper!

His father, very happy and satisfied, then suggested that for every day he controlled his character, he pulled a nail out of the fence. The days passed and when the boy finished pulling out all the nails he went to tell his father.

Then the father took his son by the hand to the fence and said:

“You’ve worked hard to nail and remove the nails from this fence, but look at all the holes that were left. It will never be the same. What I mean is that when you say or do things with a bad temper, anger and bad character you leave a scar, like these holes in the fence. And even if you ask for forgiveness, the wound will always be there. And a physical wound is the same as a verbal wound. Friends, as well as parents and the whole family, are true jewels to be valued. They smile at you and encourage you to get better. They listen to you, share a word of encouragement and always have their heart open to receive you.”

The words of his father, as well as the experience with the nails, made the child reflect upon the consequences of his actions.



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7.2 – 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 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 upon their own situations but without personalizing them.

Through case studies, children can analyze 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 behavior 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.⁶⁹

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' leg. Chris ran over to Shawn and gave him a shove. If other friends hadn't intervened, it could have turned into a full-

69 The United Nations Secretary General's Study on Violence Against Children. <http://www.violencestudy.org/r236>

on fight with one of them getting hurt.

- Why do you think Chris reacted like that when 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 a 6th 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 realized that George seems to have problems with one of his classmates, 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 classmates. 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 color and cultural behavior.

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 had an accident and died. 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 Baudo 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 six 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 neighbors 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 10 years old, 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 eight and was 12 years old, 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 hospitalized 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 realized 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?

CASE STUDY 5 – MOHAMMED AND THE PANDEMIC

Schools have been closed for a long time due to the COVID-19 pandemic, so Mohammed's school established a distance learning system using the local TV channel and the Internet.

There is only one TV in Mohammed's house and his three sisters also need to participate in their classes with schedules that sometimes overlap. This situation provokes arguments between them. At home, they have no computer nor internet connection, which prevents Mohammed and his sisters from accessing online learning. Sometimes Mohammed's father doesn't allow them to use the television, as he believes they can't learn much watching

TV, and they should be helping with chores around the house instead.

The atmosphere at home feels very tense and Mohammed has no support. He begins to feel very worried, sad and anxious. The level of psychological stress in the home increases every day. Mohammed often sees his mother crying. He often quarrels with his sisters and feels alone with no one to talk to.

- What are the main challenges facing Mohammed?
- What impact can this situation have on your future?
- How could your school friends, teachers, community, respond to support Mohammed and his sisters?

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7.3 – 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 views to the situation:

- What would you do? Why?
- What if one traveler is a child and the other an adult?
- What if the travelers are a man and a woman?
- How do we measure the value of life?

MORAL DILEMMA 2 – PROTECTING A LIE

Judy is 10 years old. Her mother promised her that she could go to a special show coming to their town. 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 show 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.

- 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?

- Who does Louise have the strongest loyalty to, her mother or her sister? Why?
- Is the fact that Judy earned the money herself important in this situation? Why?
- 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?
- In general, should a promise be kept? Why?
- Does it make a difference whether the person who is promised something is close to you or a relative stranger?
- What is the most responsible thing for Louise to do in this situation?

Adapted from Moral Reasoning by Victor Grassian, Prentice Hall (1981).

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MORAL DILEMMA 3 – 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. The captain was later tried in court for his actions.

- 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 4 – CHEATING

Sona is having problems studying math 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?



7.4 – 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 filmmaker, the participants may also come to consider different points of view, motivations for action, and the complexity of the situations we face.

Educators and facilitators can connect easily with children 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, exposes them to issues of human rights and helps them 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 emotions, values, relations, human rights and ethical decisions.

TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
For the Birds	https://www.youtube.com/watch?v=WjoDE-QqTig	Respect	Ralph Eggleston	One by one, a flock of small birds perches on a telephone wire. Sitting close together has problems enough, and then comes along a large dopey bird who tries to join them. The birds of a feather can't help but make fun of him which proves embarrassing in the end.
Just Breathe	https://www.youtube.com/watch?v=WRnfqtp-jkNg&feature=youtu.be	Identify, express and work with with difficult emotions	Julie Bayer & Josh Salzman	Children share how they feel when they are angry and how they can learn to find calm.

TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
The Smoke Seller	https://www.youtube.com/watch?v=YNUbb-VZnc9o	Consumerist habits, valuing what we have	Jaime Maestro	A magician announcing himself as a “smoke seller” rolls into a little town and transforms the ordinary things of the villagers into something bigger, better and more beautiful—for a price. When the Smoke Seller leaves town, the illusion is revealed.
La Luna	https://www.youtube.com/watch?v=7kT29xi-hoCk	The value of working Together	Enrico Casarosa	“La Luna” is the fable of a young boy coming of age in the most peculiar circumstances. Tonight is the very first time his Papa and Grandpa are taking him to work. A big surprise awaits the little boy as he discovers his family’s most unusual line of work. Should he follow the example of his Papa or his Grandpa? Will he be able to find his own way amidst their conflicting opinions and timeworn traditions?
Piper	https://www.youtube.com/watch?v=xroy2VF-phi4	Overcoming fear / bravery	Alan Barillaro	“Piper” tells the story of a hungry sandpiper hatchling who ventures from her nest for the first time to dig for food by the shoreline. The only problem is, the food is buried beneath the sand where scary waves roll up onto the shore.

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TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
One Man Band	https://www.youtube.com/watch?v=kmF2kLwbC0k	The value of working together	Mark Andrews & Andrew Jimenez	With one coin to make a wish at the piazza fountain, a peasant girl encounters two competing street performers who'd prefer the coin to find its way into their tip jars. The little girl, Tippy, is caught in the middle as a musical duel ensues between the one-man bands. For Bass, it's just another day of playing the same old tired tune until Treble, a flashy, sophisticated newcomer, ups the tempo with his string accompaniment and charm.
A cloudy lesson	https://www.youtube.com/watch?v=gzfX5dmlYPI&feature=youtu.be	Imagination, creativity, learning from elders	Yezi Xue	As things don't go according to plan, a grandfather cloud-maker and his grandson learn that good ideas come from happy accidents.
Taking Flight	https://www.youtube.com/watch?v=G-j6V-xZgtlQ	Family, imagination and intergenerational learning	Brandon Oldenburg	What begins as a small boy's over-scheduled, over supervised, boring day with Grandpa turns into a larger-than-life journey. Through the power of imagination and epic adventure, a boy learns to be a kid, a father learns to be a dad, and a grandfather reminds us all what childhood is about.

TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
Reach	https://www.youtube.com/watch?v=pGK9GQ-Zx958	Solidarity, sharing.	Luke Randall	A tiny robot is given the gift of life with only one limitation, the length of his power cable.
Retrocycling Robot	https://www.youtube.com/watch?v=Z3r73j-c1AOE	On the importance of recycling and taking care of nature	Sebas and Clim	Instead of reusing trash to create something new, the robot returns rubbish to its original state, thus curtailing pollution and unnecessary consumption. As a result, the Retrorecycling robot not only cleans your mess but also teaches you not to pollute or over-consume. Be advised: if you don't understand this concept, you too could be returned to your original state!"
The Fantastic Flying Books of Mr. Morris Lessmore	https://www.youtube.com/watch?v=Ad3CM-ri3hOs	On the importance of reading and of creativity	William Joyce & Brandon Oldenburg	The short demonstrates the importance of reading, making a beautiful tribute to physical books. "Morris Lessmore" is a story about people who devote their lives to books and books who return the favor.

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TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
Scarlett	https://www.youtube.com/watch?v=JOWiPx-5VRUU	Hope and resilience	Alison Abitbol & Mary Nittolo	“Scarlett” depicts the powerful true story of perseverance in the face of adversity through the eyes of a young girl who lost her leg to Ewing Sarcoma, a bone cancer that primarily occurs in children. Scarlett overcomes the struggle of adapting to her physical limitations and feelings of isolation through her love of dance, and achieves a sense of adolescent normalcy that uplifts those around her.
Little Prince	https://www.youtube.com/watch?v=w350nX-nz3Bs	Friendship, values	Matthieu Delaporte & Alexandre de La Patellière	The little prince, who lives on a tiny asteroid with his beloved “rose”, travels with his only friend, a talking fox, through the galaxy.
Beating Cancer	https://www.youtube.com/watch?v=naXplhurCU	Overcoming fear through love		Discover the story of Nina, the brave little girl who courageously faced cancer with the support of her family, friends and the entire Hospital de Amor team.
Strings (Spanish English subtitles)	https://www.youtube.com/watch?v=vtrHla0RkAo	Friendship and diversity	Pedro Solís García	María’s routine at school is altered by the arrival of a very special child. Soon, they become close friends. The film is full of nuances and it relates a tender story of a friendship between two very special children.

TITLE OF VIDEO	LINK ON YOUTUBE	CONCEPTS	DIRECTOR	DESCRIPTION
Ian	https://www.youtube.com/watch?v=KsjVUJM-Wzks	Resilience, bravery, friendship	Abel Goldfarb	Ian was born with cerebral palsy. All he wants is to make friends, although it seems impossible to achieve when discrimination and bullying keep him away from his beloved playground. However, this young boy is determined and won't give up easily.
Dear Alice	https://www.youtube.com/watch?v=ph-QDinMbmic	Love, attention and talents	Matt Cerini	Anthony, an unconfident artist, must inspire a wide-eyed young girl, Alice, to see the beauty in her sketch before the bus they are in reaches his stop.
Bruised	https://www.youtube.com/watch?v=y-q3Z9msqnOg	Emotions, safe harbor	Rok Won Hwang & Samantha Tu	A young girl who suffers from violence at home is afraid to participate in class because of her bruise. Her teacher embraces her to provide her with much needed love and support.
Alike	https://www.youtube.com/watch?v=PDHlyrf-MI_U	Nurturing imagination, education in freedom	Rafa Cano Méndez & Daniel Martínez Lara	In a busy life, Copi is a father who tries to teach the right way to his son, Paste. But... What is the right way?

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7.5 – SONGS

Using music in educational programs stimulates children’s concentration and creativity. It helps children relax and lowers levels of stress, which inhibits learning. Listening to certain types of music can trigger the release of endorphins, producing a tranquil state that leads to better learning.

Through music, children can express their feelings, recover memories and thoughts, and can experience sensations of freedom, tranquility 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 nonviolent 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 prepare the space for listening, dialogue, sharing and for a respectful interaction among participants.

The following list of songs can be used in your intercultural/interfaith learning program to motivate participants to learn about others’ beliefs, cultures and faiths. These songs can also serve as a starting point for discussing problems the world faces today, feelings, and the 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	Belgium
Cancó sense nom	Lluís Llach	L’estaca., 1973	Brazil
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
Fíjate Bien	Juanes	Fíjate Bien, 2000	Colombia
Clandestino	Manu Chao	Clandestino, 2000	France
Million Voices	Wyclef Jean	Hotel Rwanda: Music from the film, 2004	Haiti
Sunday Bloody Sunday	U2	War, 1983	Ireland

NAME	SINGER	ALBUM	COUNTRY
War Child	The Cranberries	To the Faithful Departed, 1996	Ireland
Shalom	Noa	Noa Gold	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
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
Salam Shalom	Raffi	Dayenu, 2017	United States
Happy	Pharrel Williams	Depictable Me 2, 2014	United States

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NAME	SINGER	ALBUM	COUNTRY
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 Sound of Silence	Paul Simon, Art Garfunkel	Wednesday Morning, 3 A.M, 1966	United States
Don't Laugh at Me	Mark Wills	Don't Laugh at Me 1998	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



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7.6 – POEMS

Poetry, a word derived from the ancient Greek term *ποιητής*, or *poiesis*, which can be translated “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 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. Poems express security with their soothing beat that helps to nurture inner peace and comfort.

Poems help expand the literal meaning of the words and evoke emotional responses to fantasy or reality. The use of ambiguity, symbolism or irony leaves a poem open to multiple interpretations, thereby 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 program.

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

SHADOW OF PEACE

When you enjoy rain drops.

"Peace" comes to you,

When you hear birds sing

"Peace" comes to you,

When you see fish swim in clean water

"Peace" comes to you,

When you hear children laugh

"Peace" comes to you,

And when you hum while walking in the wood

"Peace" comes to you,

And when you sit quietly watching the sun rise and set

Listening to the waves sing,

Then "Peace" come to you in different ways,

Let "Peace" be with us all.

Ing-On Vihulbhan-Watts

THE CRAYON BOX THAT TALKED

Wouldn't it be terrible?

Wouldn't it be sad?

If just one single color

Was it the color that we had?

If everything was purple?

Or red, or blue? Or green?

If yellow, pink, or orange

Was all that could be seen ?

Can you just imagine how dull

The world would be if just one single color

Was all we got to see?

Adapted from Shane de Rolf

WHENEVER YOU SEE A TREE

Think
how many long years
this tree waited as a seed
for an animal or bird or wind or rain
to maybe carry it to maybe the right spot
where again it waited months for seasons to change
until time and temperature were fine enough to coax it
to swell and burst its hard shell so it could send slender roots
to clutch at grains of soil and let tender shoots reach toward the sun.
Think how many decades or centuries it thickened and climbed and grew
taller and deeper never knowing if it would find enough water or light
or when conditions would be right so it could keep on spreading leaves
adding blossoms and dancing.

Next time
you see
a tree
think
how
much
hope
it holds

Padma Venkkatrama

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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 July 7,
 2005*

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 Program and young
 participant of the GNRC in Jordan*

THE WORLD IS ONE

Divided by race and religion we were
 And this pandemic made us aware,
 Of the beauty of our human race
 And made us hold hands with grace.
 The way of the future,
 Depends on a new human culture.
 A world free of discrimination
 And full of quality education,

A world with peace
 Through which love may increase.
 A sustainable environment
 Is what we aspire for,
 A world without judgment,
 And with no war.
 Technological advancements that have
 begun,
 Tells us that the World Is One.

Siban, GNRC-India, 2020

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THE PICTURE OF MY FURTHER

As I wake up every now and then,
 Wishing for my further to amend,
 But wondering what my further will look
 like,
 I see the fear of my further worries,
 But hope they someday fade away,
 I see my further dreams of peace, joy,
 health,
 unity and good fortune becoming a
 nightmare today,
 and hope they someday go away.
 And in my present, feeling like my
 nightmares have turned into reality,
 Where ignorance just makes me wanna be
 academic,
 Where nature's cries just make me wanna
 be bionomic,
 Where poverty shatters our daily
 economies and our young dreams and
 makes feel like being macroeconomic and
 philanthropic,
 Where the picture of marriage and family is
 ruined makes me wanna be a builder

Where the idea of religion, Christianity,
 charity, unity and many, many more are
 misinterpreted, makes me feel like being
 an interpreter,

Where pain, hate, jealousy, misery, fear,
 pandemics and epidemics take over,
 and makes me wanna be a medic.

See, all this just makes me wanna be
 dynamic.

But the question that runs across my mind
 is:

Is the further going to be better than this?

I say: That's a suspense!!

Cus only we can make that happen,

If we choose to!!

But I wake up each morning, believing,

Cus, I have the picture of my further drawn
 in my mind,

I know it's going to be better,

Cus, a wise person once said,

"Our yesterdays are history,

Our tomorrows are mystery,

And out today is a gift"

So, as each day goes by,
 The history of our yesterday,
 May not be pleasant,
 But can be helpful,
 To overcome each challenge we face in our
 present,
 And to correct and avoid the mistakes of
 the further.
 Today, I may not have achieved much,
 But I'm grateful.
 I may not have done much,
 but I'm thankful and hopeful.

Cus, I see the picture of my further,
 beautiful.
 It keeps me going, pushing, fighting and
 praying,
 That my young sweet dreams and wishes
 come true,
 And my dream world of nothing but smiles,
 freedom
 Where I can spread my wings like an eagle
 and fly so high with no limitations,
 Be made a reality.

Bertsy, GNRC–Cameroon, 2020

THE VOICE OF AFRICAN CHILDREN

Peace, peace, peace in our families,
 Peace to everyone 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–Tanzania Youth
 Member, 2008*

7.7 – 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.”

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.⁷⁰

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.

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

⁷⁰ From the document, *Religious Life: A Commitment and Calling*, developed through an inter-religious process arranged by the World Council of Churches in 2005.

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 70th birthday of Bishop Professor Krister Stendahl, April 21, 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 neighbors.
If there is to be peace between neighbors,
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.

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, her 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 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 ourselves 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 tranquility 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



7.8 – ROLE PLAYING

Role-playing is a useful method 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.”⁷¹

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 or drawing 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, we encourage you to create some with children based on their experience and challenges they face.

⁷¹ Kurshan, Neil. *Raising Your Child to Be a Mensch* (1987), chapter 4.

ROLE PLAY 1

Punjama is a 17 years old girl. She lives with her father, mother and two 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 cannot 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 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 basketball 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.

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Article 10

If a child lives in a different country than their parents, governments must let the child and parents travel so that they can stay in contact and be together.

Article 11

Governments must stop children being taken out of the country when this is against the law—for example, being kidnapped by someone or held abroad by a parent when the other parent does not agree.

Article 12

Children have the right to give their opinions freely on issues that affect them. Adults should listen and take children seriously.

Article 13

Children have the right to share freely with others what they learn, think and feel, by talking, drawing, writing or in any other way unless it harms other people.

Article 14

Children can choose their own thoughts, opinions and religion, but this should not stop other people from enjoying their rights. Parents can guide children so that as they grow up, they learn to properly use this right.

Article 15

Children can join or set up groups or organizations, and they can meet with others, as long as this does not harm other people.

Article 16

Every child has the right to privacy. The law must protect children's privacy, family, home, communications and reputation (or good name) from any attack.

Article 17

Children have the right to get information from the Internet, radio, television, newspapers, books and other sources. Adults should make sure the information they are getting is not harmful. Governments should encourage the media to share information from lots of different sources, in languages that all children can understand.

Article 18

Parents are the main people responsible for bringing up a child. When the child does not have any parents, another adult will have this responsibility and they are called a "guardian".

Parents and guardians should always consider what is best for that child. Governments should help them. Where a child has both parents, both of them should be responsible for bringing up the child

Article 19

Governments must protect children from violence, abuse and being neglected by anyone who looks after them.

Article 20

Every child who cannot be looked after by their own family has the right to be looked after properly by people who respect the child's religion, culture, language and other aspects of their life.

Article 21

When children are adopted, the most important thing is to do what is best for them. If a child cannot be properly looked after in their own country—for example by living with another family—then they might be adopted in another country.

Article 22

Children who move from their home country to another country as refugees (because it was not safe for them to stay there) should get help and protection and have the same rights as children born in that country.

Article 23

Every child with a disability should enjoy the best possible life in society. Governments should remove all obstacles for children with disabilities to become independent and to participate actively in the community.

Article 24

Children have the right to the best health care possible, clean water to drink, healthy food and a clean and safe environment to live in. All adults and children should have information about how to stay safe and healthy.



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Article 25

Every child who has been placed somewhere away from home - for their care, protection or health—should have their situation checked regularly to see if everything is going well and if this is still the best place for the child to be.

Article 26

Governments should provide money or other support to help children from poor families.

Article 27

Children have the right to food, clothing and a safe place to live so they can develop in the best possible way. The government should help families and children who cannot afford this.

Article 28

Every child has the right to an education. Primary education should be free. Secondary and higher education should be available to every child. Children should be encouraged to go to school to the highest level possible. Discipline in schools should respect children's rights and never use violence.

Article 29

Children's education should help them fully develop their personalities, talents and abilities. It should teach them to understand their own rights, and to respect other people's rights, cultures and differences. It should help them to live peacefully and protect the environment.

Article 30

Children have the right to use their own language, culture and religion - even if these are not shared by most people in the country where they live.

Article 31

Every child has the right to rest, relax, play and to take part in cultural and creative activities.

Article 32

Children have the right to be protected from doing work that is dangerous or bad for their education, health or development. If children work, they have the right to be safe and paid fairly.

Article 33

Governments must protect children from taking, making, carrying or selling harmful drugs.

Article 34

The government should protect children from sexual exploitation (being taken advantage of) and sexual abuse, including by people forcing children to have sex for money, or making sexual pictures or films of them.

Article 35

Governments must make sure that children are not kidnapped or sold, or taken to other countries or places to be exploited (taken advantage of).

Article 36

Children have the right to be protected from all other kinds of exploitation (being taken advantage of), even if these are not specifically mentioned in this Convention.

Article 37

Children who are accused of breaking the law should not be killed, tortured, treated cruelly, put in prison forever, or put in prison with adults. Prison should always be the last choice and only for the shortest possible time. Children in prison should have legal help and be able to stay in contact with their family.

Article 38

Children have the right to be protected during war. No child under 15 can join the army or take part in war.

Article 39

Children have the right to get help if they have been hurt, neglected, treated badly or affected by war, so they can get back their health and dignity.

Article 40

Children accused of breaking the law have the right to legal help and fair treatment. There should be lots of solutions to help these children become good members of their communities. Prison should only be the last choice.

Article 41

If the laws of a country protect children's rights better than this Convention, then those laws should be used.

Article 42

Governments should actively tell children and adults about this Convention so that everyone knows about children's rights.

Articles 43—54

These articles explain how governments, the United Nations—including the Committee on the Rights of the Child and UNICEF - and other organisations work to make sure all children enjoy all their rights.

Convention on the Rights of the Child – Full Version

To read the full version of the Convention on the Rights of the Child,⁷³ click [here](#).

UNIVERSAL DECLARATION OF HUMAN RIGHTS

SUMMARY OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

ADOPTED BY THE UNITED NATIONS 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 right 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.

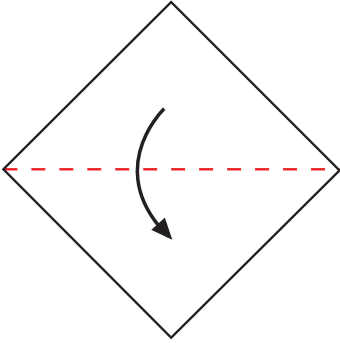
73 UNICEF. <https://www.unicef.org/child-rights-convention/convention-text#>

7.10 – HOW TO FOLD A PAPER CRANE

Taken from <https://peacecraneproject.org/downloads/folding-guides/>

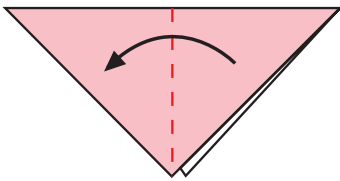
STEP 1

Fold in half diagonally.



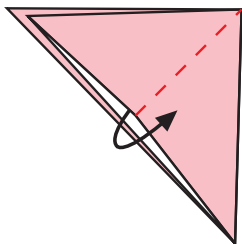
STEP 2

Fold in half diagonally again.



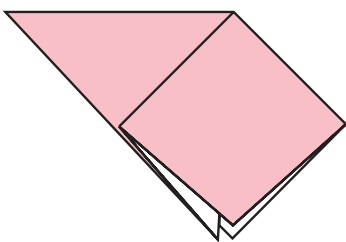
STEP 3

Spread the pocket out from the inside and fold to make a small square.



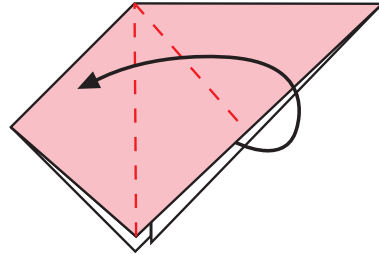
STEP 4

Turn over.



STEP 5

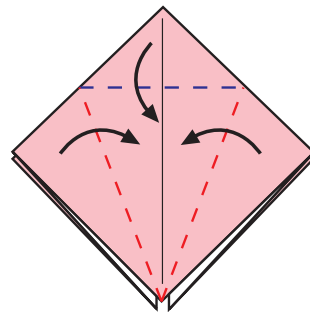
Do the same as in step 4.



STEP 6

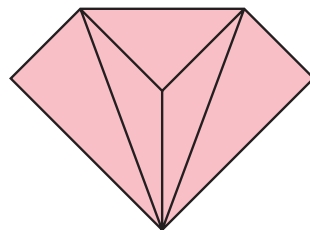
Here's the tricky part (which, technically could be skipped till Step 9).

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.



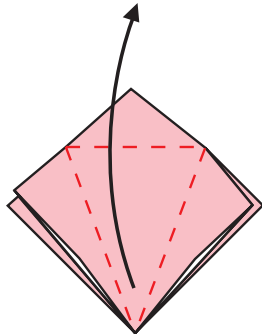
STEP 7

The figure should look like this.



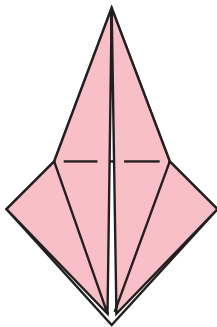
STEP 8

Now, open the the pocket by pulling the bottom corner up, and fold inwards along the crease. (some creases will be inverted)



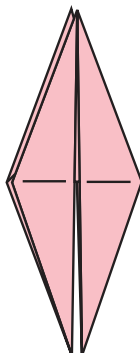
STEP 9

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).



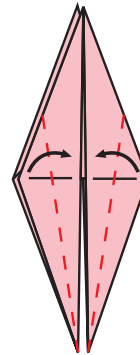
STEP 10

Now you have the Base. You've come half way, and the rest is very easy!



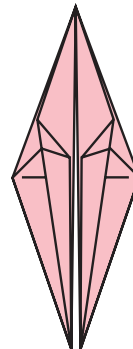
STEP 11

Making sure you have the right side up, valley fold on the dotted lines using the top layer only.



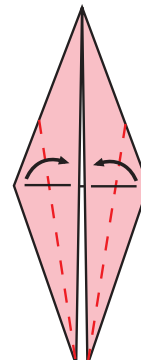
STEP 12

The figure should look like this. Turn over.



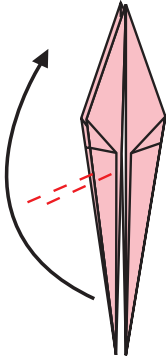
STEP 13

Do the same as step 11. Is it getting harder to fold? You're almost there.

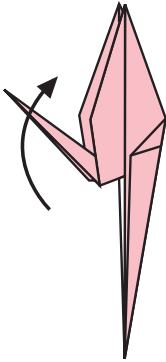


STEP 14

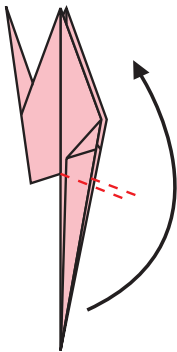
Reverse fold at dotted lines to form the head.

**STEP 15**

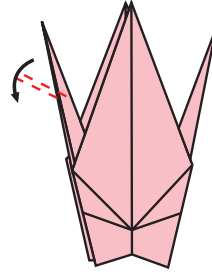
Slightly open the side and bring the head part up like this:

**STEP 16**

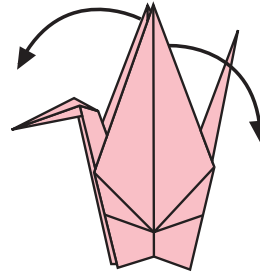
Bring up at this point and press down.
Do the same to form the tail on the other side.

**STEP 17**

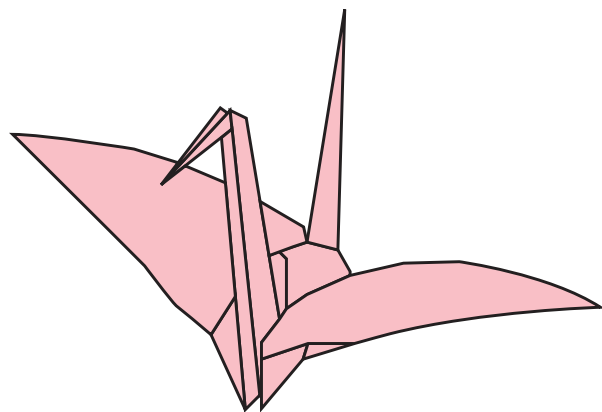
Reverse fold at dotted lines to form the beak.
You can select the length of the beak.

**STEP 18**

Bend the wings out into proper position. You can gently blow air in from the bottom.

**STEP 19**

The finished crane.



CHAPTER 8 – REFERENCES

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Joyful Appreciation—Adapted from a Dhamma lesson taught by a Thai master.

Diminishing Islands—Adapted from a version used by Dr. Mustafa Ali, United Republic of Tanzania.

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GLOSSARY

Ethics: A major branch of philosophy, ethics 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 behavior; 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 some individual or group—(personal or cultural) principles, standards, or qualities which guide human actions

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

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, (i.e., “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
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children’s Fund
UNHCHR	United Nations High Commissioner for Human Rights



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ANNEXES

ANNEX 1. MEMBERS OF THE GROUP OF EXPERTS

These experts guided this adaptation of the *Learning to Live Together Program* for use with children 6 to 11 years old.

Dr. Hasnah Gasim, Associated Schools Public Network, National Coordinator, Indonesian National Commission for UNESCO, Ministry of National Education

Mr. Andres Guerrero, former Partnership Manager and Education Program Officer, UNICEF, New York, Senior Advisor, Arigatou International

Ms. Mary Kangethe, Director, Education Programme, Kenya National Commission for UNESCO

Ms. Prabha Karthik, Teacher, Navadisha Montessori School, Learning to Live Together International Trainer

Mr. Mark Manns, Programme Specialist, UNESCO Bangkok

Dr. Ilham Nasser, Education Expert, Senior Researcher and Director of Human Development, International Institute of Islamic Thought (IIIT)

Ms. Mercedes Roman, Sociologist, and Advisory, GNRC–Latin America and the Caribbean

Mr. Stephen Shashoua, Co-Director, Caravansera Collective, and Founder, Plan C - Culture & Cohesion

Ms. Rohaniza Sumndad-Usman, Founding President and Executive Director, Teach Peace Build Peace Movement

Ven. Napan Thawornbanjob, Assistant Abbot, The Golden Mount Temple, Bangkok, and Director, Institute of Buddhist Management for Happiness and Peace

Dr. Angelos Vallianatos, Teacher Trainer, Greece, and former member of the Interfaith Council on Ethics Education for Children

ANNEX 2 - GNRC MEMBERS AND ETHICS EDUCATION TRAINERS AND FACILITATORS

Contributors in the Pilot Workshops of the adaptation of the *Learning to Live Together Program* for use with children 6 to 11 years old

BHUTAN

Ms. Namgay Wangmo, Ms. Roma Pradhan, Ms. Tshering Lham, Mr. Joy Gurung

GNRC–BRAZIL

Ms. Rivy Tarandach, Ms. Shirley Jungman

GNRC–ECUADOR

Ms. Maribel Leon, Ms. Mercedes Roman, Mr. Juan Carlos Quelal, Ms. Ana Maria Chicaiza,

Ms. Pauleth Laguatasi, Ms. Sofia Urbina, Mr. Francisco Urbina, Ms. Lucy Arias

GNRC–EL SALVADOR

Ms. Andrea Flores Melara, Ms. Mercedes Roman, Mr. Pablo Andasol

GNRC–INDIA

Ms. Kaviya Balaguruswamy, Ms. Pavithra Rajagopalan, Ms. Prabha Karthik, Mr. Vijayaragavan Gopal

Co-facilitators: Mr. Aakash Ramankutty, Ms. Deepalakshmi Kumaradevan, Mr. Gurubaran

Mayakrishnan, Ms. Kamini Kapur,
Mr. Ravichandran Rangarajan, Mr. Siranjeevi
Rangaraj

GNRC–INDONESIA

Ms. Lian Gogali and Ms. Lani Mokonio

GNRC–KENYA AND MINISTRY OF EDUCATION

Mr. Charles Mwaniki, Ms. Mary Kangethe,
Ms. Zam Obed

PORTUGAL

Ms. Rita Esteves, Mr. Stephen Shashoua,
Mr. João Pedro Cruz, Ms. Lisandra Rodrigues

GNRC–ROMANIA

Ms. Laura Molnar, Ms. Andrea Vasile,
Ms. Madalina Stan

GNRC–TANZANIA

Mr. Badru Musoke, Ms. Joyce Mdachi,
Ms. Kissa Konga, Mr. Morris Ntilla,
Mr. Venance Temu

GNRC–USA

Rabbi Diana Gerson, Ms. Sage Williams

CONTRIBUTORS TO THE STAKEHOLDERS MEETINGS

EL SALVADOR

Bishop David Alvarado, Iglesia Episcopal
Anglicana El Salvador

Sister Claudia Echeverría, pasionista,
Fundación Dolores Medina

Sheik Abderrahmán Agdaou, Muslim
Community de El Salvador

INDIA

Dr. Kezevino Aram, President, Shanti Ashram

Dr. Priya Vaidya, Assistant Professor, University
of Mumbai

Prabha Karthik, Montessori Teacher and
Learning to Live Together International Trainer

Ms. Pavithra Rajagopalan, Montessori Teacher
Trainers and Learning to Live Together
International Trainer Manual

Mr. Siranjeevi Rangaraj, Youth Leader Shanti
Ashram

KENYA

Dr. Evangeline Njoka, Kenya National
Commission for UNESCO

Mr. Charles Mwaniki, UNESCO

Ms. Dora Kitale Ministry of Education

Dr. Mustafa Y. Ali, Secretary General, Global
Network of Religions for Children, and
Director, Arigatou International – Nairobi

Rev. Fredrick O. Nyabera, Director, Interfaith
Initiative to End Child Poverty, Arigatou
International

Ms. Rattan Kaur Channa, Sikh Supreme
Council of Kenya

MIDDLE EAST

Meeting organized with partners from: Egypt,
Iraq, Jordan, Lebanon, Palestine, Sudan, UAE,
Yemen

H.E. Judge Mohammad Abdel Salam,
Secretary General of the Higher Committee
for Human Fraternity

Dr. Ilham Nasser, Education Expert,
Senior Researcher and Director of Human
Development, International Institute of Islamic
Thought (IIIT)

Dr. Reham Salamah, Lecturer, Al-Azhar
University, and lead, Al-Azhar Observatory for
Combating Extremism

Ms. Nabila Sammak, Educator

Mrs. Mayssam Imad, Program Manager, Adyan
Foundation

ROMANIA

Ms. Luminita Costache, UNICEF Education
Specialist

Doctor Abu Al Ola Al Ghithy, Imam and President, Islamic Cultural Centre “Islam Today”

Pr. Gabriel Cazacu, Romanian Patriarchy

TANZANIA

Mr. Tirso Dos Santos, Head and Representative, UNESCO Dar es Salaam Office

Ms. Maniza Zaman, UNICEF Representative in the United Republic of Tanzania

Dr. Camillus Kassala, Head, Department of Justice, Peace and Integrity of Creation, Tanzania Episcopal Conference

Rev. I. Pannasekara, Chief Monk for the African Continent, Rev. at Buddhist Temple, Dar es Salaam, Tanzania

Ms. Hajjat Shamin Khan, National Chairperson, Tanzania Women Interfaith Network

Mr. Kishor Thaka, Country Representative, Hindu Council of Tanzania

USA

Dr. Angeliki Aroni, Head of the Unit for Integration and Support in the Special Secretariat for the Protection of Unaccompanied Minors, Ministry of Migration and Asylum, Greece

Rabbi Diana Gerson, Associate Executive Vice-President, The New York Board of Rabbis

Dr. Mary Kangethe, Director Education Programme, Kenya National Commission for UNESCO

Dr. Rimah Salah, Assistant Clinical Professor, Child Study Center, Yale School of Medicine

Mr. Xioan Li, Senior Program Officer, The Fetzer Institute



ANNEX 3. COMPETENCY FRAMEWORK

KNOWLEDGE	ATTITUDES	SKILLS
Children are able to.....		
<p>Acknowledge their own and others' identity and roots</p> <p>Recognize who they are and want to be, as well as their own and others' ethnic, cultural and religious roots and diversity.</p>	<p>Appreciate and respect who they are; where they and others come from; the differences, roots, similarities and beliefs.</p>	<p>Express the diverse aspects of their identities, the ethnic, cultural and religious groups they identify with, and their roots.</p>
<p>Strengthen relationships with self, others and nature</p> <p>Understand their own and others' emotions, thoughts, actions and needs as well as their impact on themselves, others and nature.</p>	<p>Affirm the dignity of all beings, our interconnectedness, and the importance of caring for each other and nature.</p>	<p>Respond to their own and others' needs, emotions, choices and struggles in respectful ways, and make well-grounded ethical decisions that affirm the dignity of people.</p>
<p>Address child rights violations and situations of violence</p> <p>Identify their rights, situations of violation, and their consequences for them and other children.</p>	<p>Express and speak up with and for those whose rights are violated.</p>	<p>Use non-violent alternatives to protect themselves and others in situations of violence and situations when their own or others' rights are violated.</p>
<p>Enhance communication and dialogue skills</p> <p>Understand the importance and benefits of listening with empathy, solve problems, engage in dialogue to build bridges of trust and practice respectful communication in relationships with others.</p>	<p>Listen with empathy and express themselves in assertive and respectful ways.</p>	<p>Ability to think critically, imagine, dialogue and express their views, and to build group consensus, as a means of solving problems in peaceful ways.</p>
<p>Take action</p> <p>Identify inspiration from within and from others and collaborate in developing transformative actions with others to respond to the needs of their communities.</p>	<p>Willingness to contribute by being agents of change, belief in their potential to make a difference.</p>	<p>Find power to act ethically and positively respond to situations, transforming their societies.</p>

ANNEX 4. SESSION DESIGN TEMPLATE

SESSION NAME:	
LEARNING OBJECTIVES:	
AREAS TO BE COVERED:	
HOW IT CONTRIBUTES TO THE PROGRAM OBJECTIVES	
FACILITATORS	
DATE AND TIME:	
LOGISTICS AND MATERIALS REQUIRED:	
ROOM ARRANGEMENTS:	

TIME	LEARNING PROCESS	DESCRIPTION	EXPECTED LEARNING OUTCOME	LOGISTICS AND PARTICIPANTS MOVEMENTS	FACILITATOR

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ANNEX 5. BASELINE AND ENDBLINE QUESTIONNAIRE

PLEASE NOTE:

1. The Baselines and Endline Questionnaire must be given to the same children, before and after participating, in order to compare results.
2. Simplify the language if needed to terms children are familiar with.
3. Some questions may need to be customized to the local reality and issues affecting the children with whom you will be implementing the program (e.g., numbers 1, 2, and 3)

INSTRUCTIONS:

We invite you to read the following statements to reflect upon some of the topics we will be discussing during our program. Please mark with an X the statements you agree with!

We will ask you to do this again at the end of the program so you can compare your answers and understand your learning.

Thank you.

1. WHO I AM AND WHERE I COME FROM

- | | |
|---|--|
| a) I know where me and my family come from (tribe/ country/ community/ethnic or religious/spiritual group) | |
| b) I am aware of the similarities between my tribe/community/ country and other tribes/communities | |
| c) I am aware of the differences between my country/community/tribe/ethnic group/religious or spiritual group, and others | |
| d) I know what my strengths are / what I am good at/ my talents | |
| e) I am happy to be who I am | |
| f) My family, community and friends contribute to who I am | |
| g) I know about other religions than mine | |
| h) I am afraid to meet people from other countries/communities/tribes/religious groups | |
| i) I have friends from other countries/ethnic groups/religions | |

2. HOW I RELATE WITH MYSELF, OTHERS AND NATURE

- | | |
|--|--|
| a) I can identify and understand my emotions (sad/happy/bored/excited) | |
| b) I can identify and understand my colleagues' emotions (sad/happy/bored/excited) | |
| c) I could live alone as I don't need anyone else | |
| d) When I do something I usually think if it will make my friends/family/teachers/ sad, or happy, or harm them | |



- e) I believe that caring for each other is very important
- f) Everyone has the right to defend him/herself in whatever way is needed
- g) Taking care of nature is also my responsibility

3. CHILD RIGHTS VIOLATIONS AND SITUATIONS OF VIOLENCE:

Child rights

- I and all children have rights
- I have spoken up at least once for other children whose rights were violated
- I have the right to be heard in all matters that affect me
- My opinions and ideas are considered and taken seriously by adults

Problems I know happen in my school (Mark all that happen with an "X")

- a) Bullying
- b) Discrimination of children from different tribes or religious groups
- c) Lack of interaction between children
- d) Discrimination of girls
- e) Discrimination because of the community children come from

4. ABOUT COMMUNICATION

- a) Listening with attention to what others say is very important
- b) The way we speak can make others sad/happy/angry/calm
- c) I always try to be careful with what I say not to hurt others
- d) I know how to express my ideas and feelings
- e) When I have a problem with someone, I try to solve it in peaceful ways
- f) I share my ideas and beliefs; it does not matter if others do not agree with them
- g) It is better to be friend with someone that thinks the same way I do

5. ACTIONS I ENGAGE IN

- a) I do things to make my community/home/school a better place to live and to be
- b) When I see something that is not right, I try to do something about it
- c) I have started projects/actions with other colleagues/friends/or families
- d) I always try to be fair and do the right thing
- e) Learning to live together with people of other cultures, tribes, beliefs and ideas is complicated and brings many problems

6. DO YOU KNOW ABOUT ANY INITIATIVE FOR PEACE IN YOUR SCHOOL OR COMMUNITY? IF YES, WHAT IS THE INITIATIVE ABOUT?

Yes No

ANNEX 6. MOST SIGNIFICANT CHANGE STORY TEMPLATE

TEMPLATE TO COLLECT CHILDREN'S STORIES

Your name:

Your school/organization:

Country and school/organization:

Gender Female Male Other Age_____

Religious affiliation :

- Bahá'í Faith
- Buddhist
- Christian (including Catholic, Protestant, Orthodox and other Christian denominations)
- Hindu
- Jewish
- Muslim
- Sikh
- Any other religion/faith/spiritual tradition (please specify: _____)
- No religious affiliation

Now that the *Learning to Live Together* journey is about to end, we would like to invite you to think about an experience, discussion, or situation you experienced during the program that make you think or act differently or see things from a different perspective.

It can be:

1. Something you used to think, that you now think about differently
2. The way you make important decisions (things you now take into consideration before you make a decision, that you didn't think about before)
3. The way you deal with conflicts or difficult situations (at school, at home, in your community)
4. Your attitude (what you think or feel) toward someone, or something
5. An action or project that you engaged in
6. Something that you were not expecting at all

Did you take some time to think? If yes, choose one or two of these topics and write/tell us how everything happened. Try to add as many details as possible.

You can start your story using what, how, when, where, with whom and why.

Thank you for sharing your story with us!

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ANNEX 7. EVALUATION FORM

At the end of the program, invite children to share about their experience during the program. You can use creative ways to collect the information.

EVALUATION FORM

LOGISTICS	RANK 1—I did not like 2—It was ok 3—It was good	COMMENTS
How was the place/venue where the sessions took place		
How was the food (if any) ?		
Did you like the material shared with you? videos, songs, poems, drawings		

GENERAL CONTENT

Did you like what you learned during the workshop? Yes or no? Why?	
Did you feel involved in all sessions? Yes or no? Why?	
Did you expect this kind of experience? Yes or no? Why?	
Was the content of the sessions interesting for you? Yes or no? Why?	
Did you have fun? Yes or no? Why?	
Which session(s) did you enjoy the most?	
Did you experience anything that was difficult for you during the sessions? Please explain.	



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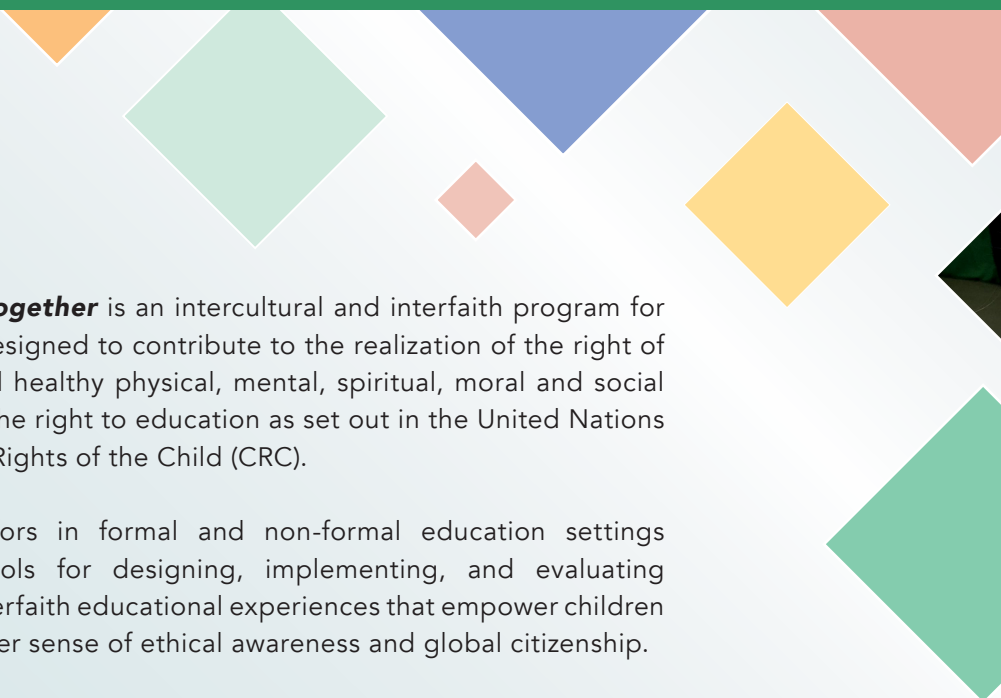
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<p>Did you feel safe and encouraged to be yourself during the program? Yes or No? Why?</p>	
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LEARNING

<p>What did you learn that you will never forget? Why?</p>	
<p>Can you use/apply what you learned in your own context? How? (It might be through a project, the way you see things, or how you relate with yourself and the world.)</p>	
<p>Is there anything else that you would like to share with us?</p>	



Learning to Live Together is an intercultural and interfaith program for ethics education, designed to contribute to the realization of the right of the child to full and healthy physical, mental, spiritual, moral and social development, and the right to education as set out in the United Nations Convention on the Rights of the Child (CRC).

It provides educators in formal and non-formal education settings worldwide with tools for designing, implementing, and evaluating intercultural and interfaith educational experiences that empower children to develop a stronger sense of ethical awareness and global citizenship.

Learning to Live Together for children 12 to 18 years old was developed in close collaboration with UNESCO and UNICEF as an important contribution to quality and inclusive education. **The adaptation process for children 6 to 11 years old** was developed in partnership with UNESCO to contribute to the achievement of target 4.7 under the Sustainable Development Goals, to 'ensure that all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development'.