

كيف يمكن أن يتم اجراء ثقافة
اللاعنفية بشكل أفضل في الجامعات بالأردن
التي يجب أن تتوافق لهذا الهدف، وما هي الموضوعات
الغربية؟

Strengthening a culture of dialogue in Jordan

Documentation of the conference
25th & 26th of November 2016
at the Dead Sea

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Berghof Foundation: Strengthening a culture of dialogue and promotion of civic education.
Documentation of the conference
November 2016

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Introduction

For five years now, the Berghof Foundation has been carrying out projects on nonviolent education in Jordan. The team of the Berghof Foundation supports nonviolent education in schools, universities and in the work with refugees. Together with a team of university experts from Jordan and a network of experienced trainers, the activities were planned and implemented.

The preliminary highlight of the activities was the implementation of the conference “Strengthening a culture of dialogue and promotion of civic education”. It took place from 25th to 26th November 2016 at the Dead Sea. Under the auspices of the Minister Prof. Dr. Adel Tweissi, 60 experts met for two days at the Crown Plaza Hotel. Together, they discussed key questions of a culture of dialogue at universities. There were lectures, podiums and interactive methods of communication. In many discussions, His Majesty King Abdullah II’s discussion paper on “Rule of Law and Civil State” played an inspiring role. In a very constructive atmosphere many experiences were exchanged, scientific results were presented and plans for future cooperation were made.

The Berghof Foundation would like to thank the Ministry of Higher Education for the cooperation and Minister Prof. Dr. Adel Tweissi for his lecture. The thanks also goes to Dr. Jaime Sperberg, First Secretary of the Embassy of the Federal Republic of Germany in Jordan for his greeting.

The conference was essentially conducted by the Jordanian expert team of the Berghof Foundation.

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Many thanks to the team and to all the other colleagues who supported the implementation of the conference, especially Madlien Safadi.

This documentation summarises the progress and results of the conference. A number of lectures are available in written form and can be requested.

It is to be hoped that this conference was a sustainable contribution to the deepening of a culture of dialogue at universities in Jordan.

Welcome by the Jordanian expert team of the Berghof Foundation



His Excellency Prof. Dr. Adel Tweissi, Minister for Higher Education and Scientific Research, dear Dr. Jaime Sperberg, representative of the German embassy, dear guests and dear colleagues,

It is an honor for us, to express at the beginning of this conference our thanks and gratitude to the Minister of Higher Education for his auspices and his presence at this conference. Our thanks goes also to all the participating university professors and presidents. Further we want to kindly thank all other attendees for their motivation and their participation in this conference.

We appreciate this very meaningful moment today at this conference where we start our joint work and discussion on the significant topic of fostering a culture of dialogue and civic education.

We believe in a future with a commitment to education and science – we want both to be fundamental components of our country and society. Through science, dialogue and civic education we build the pillars of our houses and confront the sources of recess. It was Ibn Khaldoun who had said that investing in people is essential for a civilized society – and this message is valid until now. The human being is the pillar of progress and development. Looking back at the history of mankind we can undoubtedly say that the true secret of success lies in the ability of creating and educating humans and to form a comprehensive rationality and affection.



Sandra Pfahler

Sandra Pfahler, the Director of the Berghof Foundation, thanked the participants, noting that the Berghof Foundation is a non-profit organisation working in Jordan for years and aiming to transform the path of violence to one of dialogue that resolves conflicts and disputes. Though these disputes and conflicts exist, we have to solve them through peaceful dialogue and renunciation of the use of violence. She illustrated that the Berghof Foundation is working in the field of scientific research and raising the culture of dialogue in Jordan and other countries, stressing that we have to work to build a

civil society in our communities and universities and think about the development of curricula in universities and schools to deepen these cultural concepts of dialogue and thought.

Jordan is a small country with limited resources – therefore it is of main importance to esteem the source of development: the human being. We can learn from international experiences regarding the secret of success: in countries like Germany, Malaysia, Japan and others it lies in the investment in humans.

In the Arab world we suffer because of different types of conflicts and crisis which inhibit progress and development, increase poverty and exclusion. They are a threat to security and exacerbate social inequalities. The Syrian crisis – one of the biggest humanitarian crises in the world – has come to its sixth year now and has caused immense human losses and material damages and forced the escape of so many people, so that the Syrian crisis expands beyond the Syrian borders and threatens security, stability and the process of development in our country.

In the light of these local, regional and global changes that have a significant impact on the process of development, we believe that the success of universities carrying out their scientific and societal roles, results in the success of our mission in building the society and promoting it to meet the twenty-first century's requirements with the support of all the competent institutions in education. This conference provides an integrated vision in which all parties cooperate to make it a success away from superficial thinking and fault finding to turn these visions into reality. The conference does not need theorisation. We need a dialogue that explains the mysterious issues to inspire ideology and understanding and to get to the successes that we want on the scientific and developmental levels.

Our story with the Berghof Foundation began in 2013 when Uli Jäger came from Tuebingen to Amman to sow new seeds to establish a culture of dialogue in the world along with Musa Almunaizel the Jordanian heartbeat of pulsating patriotism, partly living in Berlin. We met as a group of friends, we discussed the idea and were inspired by it and their enthusiasm and their experience, so we brought this idea to our universities – and this was only a short insight of our story with the Berghof Foundation.

Dear guest, at the end of this speech we want to give our sincere thanks to all who contributed to the preparation and organisation to ensure the success of this conference and to everyone who is participating in this event. We wish you all success.

Welcoming Speech

Dr. Jaime Sperberg, German Embassy Amman

Dear Prof. Adel Tweissi, Minister of Higher Education and Scientific Research,
Dear Sandra Pfahler, Executive Director of the Berghof Foundation,
Distinguished participants and guests,

It is a pleasure for me to be here today to open this conference under the headline “Strengthening a culture of dialogue and promotion of civic education”.

I am very glad that today you are bringing together scientists, practitioners and representatives from ministries and politicians together. To discuss about a culture of peace and non violence focusing on the educational sector as well as the promotion of civic education for refugees.

I congratulate the Berghof Foundation for organising this event and for being involved now many years in the topic of civic education in Jordan. As of my knowledge this is the fourth consecutive year that Berghof is approaching this complex theme here.

Germany is supporting it with funding and also with the hope that the results of the project will leave a long-lasting and positive impact, this means to reduce levels of violence in society and to establish a culture of dialogue. A culture of dialogue which hopefully will be well rooted in the institutions of basic, secondary and tertiary education.

Ladies and Gentlemen!

With the refugee crisis in Syria and the influx of hundred thousands of refugees to the Hashemite Kingdom in the last years Jordan has to tackle even more challenges. Therefore the attention on refugees and on their relationship to the host society is essential as new conflict lines may arise. It was a good idea to include the refugee issue in the discussion about civic education and fomenting a culture of dialogue.

As you know, a peaceful conflict resolution is the basis of every modern society and we all have to and can contribute for achieving this objective. For this reason the Berghof Foundation is strengthening the core values of non-violence, tolerance, mutual respect and participation in the Jordanian education system.

I very much hope that you will have a fruitful exchange of experiences today and tomorrow and that this will help to establish an even closer relationship between different stakeholders dealing with civic education.

*I wish all participants an interesting and successful conference.
Thank you very much for your attention!*



Dr. Jaime Sperberg

Welcoming speech

Prof. Dr. Adel Tweissi, Minister for Higher Education and Scientific Research

Excellencies, Ladies and Gentlemen,

Good morning

It is great to talk without exclusion or marginalisation and it is great to recognise each other without believing that we have the ultimate truth while others have nothing of truth.

Today, we are in dire need to disseminate the culture of dialogue amid the waves sweeping across the nation – the waves of obscurantism, extremism, and intellectual terrorism. The culture of dialogue has diminished in the Arab world, especially in the last five years. An alternate single culture began to take roots; a culture that does not accept difference and accuse the other party with conspiracy or treason.



Prof. Dr. Adel Tweissi

Ladies and Gentlemen,

This single culture in dialogue is due to the weakness of democracy and citizenship in the Arab societies and the deterioration of thought. Many Arab societies became a fuel to ethnic, religious, and sectarian conflicts.

Ladies and Gentlemen,

The progress of nations depends on spreading the culture of dialogue, freedom of thought, and right of disagreement; rejecting the culture of violence; and abandoning the culture of a single opinion. The renaissance of nations will not be achieved without tolerance, co-existence, and culture of pluralism.

The culture of dialogue cannot be spread among the people of this generation with decisions or orders imposed by force. However, it is a culture that is cultivated in the human mentality since childhood with balanced education and upbringing based on acceptance of others and respect for their beliefs, not necessarily believing in them.

Ladies and Gentlemen,

Jordan, represented by King Abdullah II, has realised that there is no progress of real confrontation to challenges or prosperity without stability and the rule of law. The sixth discussion paper, issued by His Majesty the King recently, promotes the march of reform in the Kingdom through the civic state where citizens exercise a civic culture based on dialogue and citizenship, not on ethnic or regional considerations. As the youth are the knights of change in societies, His Majesty the King assigned them with his sixth paper. He called the country's institutions and officials to develop effective programs to prepare the youth politically and ideologically, equipping them with the values of justice, equality, equal opportunities, and tolerance.



Ladies and Gentlemen,

Your conference today is an opportunity to learn about international experiences in civic education and acceptance of others. Hence, I would like to thank the supervisors and sponsors. Special thanks go to the Berghof Foundation.

I wish this conference success, hoping that it would decide applicable recommendations. I would like to thank the organisers for giving me the privilege of sponsorship.

Best regards,

Minister of Higher Education and Scientific Research

Prof. Dr. Adel Tweissi



Culture of dialogue and civic education

Panel 1

Panel Moderator: Prof. Dr. Yacoub Al Farah

Prof. Dr. Michael C. Hermann

Growing Diversity in society – growing diversity in schools.
Challenges, answers and remaining dilemmas in education policy.
Experiences from Germany.



Prof. Dr. Michael C. Hermann

In the 1st panel the two main topics of the conference “the culture of dialogue and civic education” were introduced to the participants via experiences and insights on the political level by two speakers from Germany and Jordan.

Prof. Dr. Michael C. Hermann from the Ministry of Education, Youth and Sports in Baden-Württemberg in Germany shared experiences on “growing diversity in society” and “growing diversity in schools – the challenges, answers and remaining dilemmas in education policy”. He argued that “integration is crucial for the stability of a society” and furthermore discussed the “important role and duty of educational institutions and civil society organisations to encourage the integration of different people in society”.

Hermann referred to the constitution of the German federal state Baden-Württemberg which requires students to be raised and educated towards a so called “love of peace”, which means that schools and other educational institutions should teach solidarity and charity. In the modern understanding this also means that students shouldn’t be passive objects but should instead learn about conflicts in general and conflicts worldwide, how they arise and develop and how they can be managed constructively. This also includes the ability of self-reflection and problem solving. Organisations belonging to peace movement, such as the Berghof Foundation, act as partners and supporters of schools in Baden-Württemberg, Germany, regarding these topics. They work for instance on the conception of learning material which promotes a differentiated view on conflicts in general and deals with topics like global learning and civic education.

Growing diversity is reflected in the contents of certain school subjects. Especially teachers are confronted with new topics, different cultures and different religious orientations. As an example Prof. Dr. Hermann describes the situation regarding religion as a school subject in Germany and the pedagogical answers to questions like “what is the role of governmental education policy?” and “how can social cohesion be guaranteed?”

Due to immigration and growing diversity in German society, religion as a school subject has changed in recent years. In Baden-Württemberg, religion is taught separately depending on the beliefs of the students (depending if they are Catholic, Protestant, Orthodox, Jewish or Muslim). Teachers are state officials but they are assigned by their religious communities to give school lessons on their religion. Therefore the teachers belong to the same religious community as the students. From the educational perspective it is desired that religious education allows a positive and critical analysis of one’s own beliefs, as well as addressing other beliefs. “Religious education is seen in Baden-Württemberg as an important tool to promote societal integration and a peaceful coherence”, Hermann concludes.

With a quote by Angela Merkel, Hermann emphasises the fact that religious education is an important tool for strengthening a peaceful coexistence, because “the better the religious education, the more profound will be the dialogue and the mutual understanding between the religious communities”.

Regarding the possibility of a confession-oriented religious education for Muslims, there are unfortunately some challenges. Due to historical reasons, the law in this regard is aligned with the Christian church. Religious communities wanting to offer religious education in Germany have to be organised in structures comparable to those of the churches. Islamic associations often have heterogeneous structures and therefore don’t always meet the requested conditions to be recognised carriers of religious education. This makes it difficult from a legal perspective to offer Islam as a school subject. Nevertheless, several federal states in Germany are working together with the religious associations on solutions, for instance the implementation of a model project for Islam as a school subject. Requirements for this model project are for example that the lectures must be taught in German language, and that teachers must have studied religious education at a German public university.



But interreligious dialogue, the strengthening of intercultural understanding and the elimination of stereotypes should also be promoted outside of religion classes. Therefore the federal state government of Baden-Württemberg together with the religious institutions has set the aim of encouraging and supporting interreligious dialogue in schools, for instance through contests and workshops. These initiatives encourage the peaceful coexistence and exchange especially of young people with different beliefs.

Questions and discussion points

- ≡ What is the role of governmental education policy with regard to growing diversity?
- ≡ What is the role of teachers? Can a teacher transfer certain values or is that rather the task of the parents?
- ≡ How can we strengthen the interaction between teachers and students?
- ≡ Regarding the integration of refugees in schools in Germany – How is the situation of Syrian children in German schools? And what effects would a further rise of right-wing parties in Germany have on the situation of Syrian children in school?
- ≡ Can Syrian teachers be integrated in German schools?

The culture of dialogue and acceptance of others

Former Minister of Culture, Engineer Samir Habashneh

Engineer Samir Habashneh noted that the most dangerous thing that can affect the society is “the dominance of the culture of a single opinion that does not accept another opinion”.

During his panel speech Samir Habashneh said that a group advocating a single opinion seeks to build a totalitarian system that considers anyone who is not with it as an opponent and therefore it is easy to accuse any opponent with conspiracy and treason! An example for this is an extreme religious group, which only sees itself and believes that it alone owns the whole truth.

This applies to the unilateral culture system and the non-recognition of any different opinion. He expressed his regret because this is the prevailing case in the Arab society. All these factors rooted the unilateral culture and reinforced our particularism

believing that we own the whole truth without thinking about the possibility of citation, conviction, or acceptance of what the other party has to say. This culture became closely attached to the Arab psychological composition, namely the rejection of criticism even though it was positive, and also failing to understand the difference between positive criticism and negative criticism.

He attributed this to “the extreme weakness of the culture of dialogue, the absence of the ABCs of the democratic society, and the vague concept of citizenship!”. Furthermore he said that history is full of positive concepts and directions that our great messenger guided us to, but we did not adhere to them. Some public enemies are trying to divide the society on the Christian-Muslim basis, though our great messenger started the Constitution of Medina by addressing the people; he neither addressed the faithful nor the Muslims.

Answering the question “Who is the other party? And why do we stop talking about the other party when the issue of the other party’s rights is raised?”, he explained that the other party is not only, as commonly believed, the colonisers who occupied our land; the other party may also be among us. He stressed that “Arabs need to rebuild the culture of dialogue and acceptance of the other party of whatever religion or denomination, and it is not required to recognise this other party. It is only essential to accept the other party, establish their rights in the society, and promote the concepts of citizenship, equality and justice.”

He further more mentioned that the commonalities among people should be promoted and that difference should be realized as a positive diversity, which is our way of building an advanced society which seeks to achieve the concepts of pluralism and strengthen the principle of co-existence.



He stated that the civil state is an edifice, considering that “religion is in a higher position than politics. The state needs religion as a system of values of the human spirit which is equipped with morality and good qualities”. Regarding the method that should be followed in the Arab society to get rid of the diseases that inflicted its ideology, manners and behavior, he said, “we need to strengthen the vocabulary of civic education, the establishment of a civil state, and the completion of its institutions in a framework of freedom, democracy, equality, and promotion of citizenship”.

At the end of his speech, he requested the “removal of all obstacles that hinder the university students from the right to engage in life and public affairs, including participation in political parties. The phobia of participation in organised political action must be eradicated.” He reminded everyone that young people are full of energy and that energy has to be expressed. Change can be either positive and useful through the

**His Excellency
Samir
Habashneh**



participation of young people in public affairs, or negative as the recent violent incidents at the University of Jordan demonstrated.

During the panel discussion, Dr. Hanan Mdanat (Vice Dean of the Student Affairs at the American University in Madaba) drew attention to the ongoing efforts in the Jordanian legislations and the efforts of the civil society organisations which repel all elements of terrorism. She said, “Maintaining diversity and pluralism, promotion of positive thinking, continuity of gradual development and enlightenment, in addition to empowerment of the civil thought, taking into account the challenges, searching for opportunities in solutions, and maintaining the principle of respecting others in the context of ongoing dialogue for the purpose of accessing practical and constructive solutions are all indicators of a real practical desire to build a sound, civilized society based on civic education, justice, intellectual security, and the culture of recognition of others.”

Questions and discussion points

- ≡ Is the civil state a guarantor of faith and religion?
- ≡ Dialogue is established at home, and then it is complemented in the school and the university. The family is a very important factor in learning dialogue.
- ≡ Is there a contradiction or an integration between the national unity and the Arab culture? Are we ready to accept the national unity in Jordan?

Discussion of the term “Intellectual security”

Panel 2

Panel Moderator: Dr. Khaleda Massarwa

At the beginning of this panel following points, that are relevant when discussing the destabilisation of “intellectual security”, were addressed:

- ≡ The weakness of expression and communication channels.
- ≡ The growing perception or the feeling of a weak justice and inequalities on different levels.
- ≡ The Arab-Islamic culture and heritage and its sanctification has been captured in chains and has been missing renewals and innovative creativity.
- ≡ Further the weak role of Arab intellectuals and thinkers and the missing perception of their importance.

Prof. Dr. Faisal Alrafua: Intellectual Security

During his panel speech, Prof. Dr. Faisal Alrafua said, “The world witnesses today conflicting and intervening intellectual trends. Our current generation is witnessing an intellectual disorder and is taking a long course to control it. There are many directions trying to take the thought away from human values, human civilisations, and heavenly faiths”. And this is also valid for the Arabic countries. Today, the Arabic world is raging with conflict and debate between opposing approaches.

On the impact of media, Alrafu said, “The multi-media channels (written, audible, and visible) do not separate the wheat from the chaff of what they display in the Arab societies, whether of their own production or what they get from other cultures.” Specialists and intellectuals discuss in their multiple studies the intellectual invasion and the concept of cultural alienation. Most of them stressed that “the thought, its Arab culture, and its ideological dimension” are the center of internal conflict among the components of Arab societies, which often leads to extremism in opinion, thought, and practice.

On the impact of religion on civilisation and intellectual security, Alrafu said, “Religion in its textual sense can never be an enemy of civilisation and thought. The problem is with the ‘adopted’ behavior.” Answering the question, “Is there a crisis of ideology in the Arab countries and what is the reason?”, he said, “There is actually a crisis of ideology in the Arab countries which is caused by colonialism. However, we must also

Questions and discussion points

- ≡ Is intellectual security required before psychological security?
- ≡ We should talk about economic security before intellectual security. The hungry would not talk about ideology before they satisfy their hunger.
- ≡ We should not link civilisation (production) with intellectual security. There may be an economic civilisation without a free ideology.
- ≡ The term “minority” should be rejected so we may create a real citizenship.
- ≡ There is no necessity for love among us, but the law should prevail – rights should be guaranteed.
- ≡ Polarisation is rejected by the state, religion, or regime
- ≡ Why were the decision-makers not directed to the necessity of engaging young people in politics?



Dr . Khaleda Massarwa

Prof. Dr. Faisal Alrafua

Dr. Rahil Gharaibeh

bear personal responsibility. There is a tendency in the Arab ideology to adopt the principle of scapegoating”. He stated that there are other reasons for the crisis of ideology such as “the exploitation of religion; a problem lying behind the intellectual decadence”.

He tried to shed light on the nature and evolution of the crisis of ideology in general and the Arab ideology in particular, exploring the ways to fortify our national ideology and security, away from extremism, exclusion, and marginalisation of others through openness to others and protection of the freedom of thought and the rule of law.

Dr. Rahil Gharaibeh: Intellectual Security

Dr. Rahil Gharaibeh said, that “Intellectual security is a new term which is quite important. It needs further explanation and detail in order to bring about a reasonable deal of collective consensus on how to deal with its elements, effects and requirements”.

He was keen to remind everyone that ideas are the most influential factor in the stability of human life and human development in all its dimensions and then in the other paths of development in all fields and on all levels. He also said: “Life is an echo of intellectual, human creativity. When the mind stops thinking, creativity and innovation stop, leading to the stagnation of life and the retardation of human beings.”

Intellectual security is a new term which is currently used in the context of the attempts made to confront the wave of violence and extremism that is sweeping the world and the Arab region in particular. This led some thinkers and researchers to explore the roots of the intellectual and cultural problem, because the cases of extremism and violence are intensified when they are based on different intellectual and cultural arguments. They become more dangerous when they are based on religious and ideological views. This makes the viewpoint stating the necessity of achieving intellectual security thorough and worthy of attention by all parties and competent agencies.

He suggested that this term should be included in the dictionary of contemporary terminology. As he tried to determine the meaning of this term, by reciting the meaning of the term from some encyclopedias:

“... that people may live in their countries and societies without any worry about their intellectual values system, quality culture, or the components of their cultural authenticity”.

Or “... that individuals and societies may live without any worry about their intellectual system which regulates relationships between individuals and groups, and gaining the ability to cope with the strange ideas that threaten their stability”.

No doubt that stable societies form a group of inherited ideas which are passed down from generation to generation. Over time, they constitute a coherent shape that looks like an interconnected system which gains respect on one hand and is subjected to criticism, analysis, development, modification, deletion, and addition over time. Eventually, they become a cultural and intellectual record for societies, nations, and peoples through which their identity, culture, and civilisation are formed and become an object of pride and glory. Perhaps this cultural record is one of the greatest moral achievements to these societies. Based on this understanding, it is necessary to achieve the “intellectual security” based on this viewpoint which takes collective consensus into consideration, regardless of the sources of this record or its reference of values, whether religions, philosophers, sages, writers, intellectuals, or the elite.



Dr. Rahil Gharaibeh

He stressed that “Intellectual security can only be achieved if freedom is achieved first, because thought does not grow or flourish except in an atmosphere of true, absolute freedom that lets the mind do its original role of thinking, creativity and innovation. Therefore, tyranny, autocracy and absolute dictatorship are the most important impediments to intellectual security, and they are the most important factor in fueling the flames of violence and extremism which flare up due to the lack of dialogue and participation”.

Regarding the ways that lead to intellectual security, he said: “It is achieved by reviewing the world’s civilisations, starting channels of communication with ideas, gaining the ability to take advantage of diversity, pluralism, and management of the inevitable differences among people, which is one of the universal laws”. He called everyone who wanted to achieve this goal to “get rid of intolerance in all its forms whether its motives were religious, sectarian, ethnic, or regional, and to take into consideration the standards of efficiency, honesty, and the power of knowledge on the basis of sorting and selecting knowledge in order to achieve a sense of justice and equality before the law”.

Questions and discussion points

- ≡ We must try to diminish the presence of cultural gaps between generations and stay away from the language of conflict.
- ≡ Trinity: Religion-State / Authority-Heritage. Authority is only found to protect thought, freedom, and happiness to citizens and not to terrify or terrorise them. We have to change our view of heritage and religion. The exploitation of religion as an executive authority led to: either others view us as an object of holiness and infallibility or as an object of contempt and scorn. Heritage is not infallible, and it is essential to review it according to the current context.
- ≡ How could religion be freed from seizure, guardianship, and practice so it may become a factor of building freedom, renaissance and coexistence? By having the ability to criticise and open up.

Saed Karajah: Intellectual Security

The lawyer Saed Karajah tried to determine the meaning of the term ‘intellectual security’: “Intellectual security is an individual and social style, which is rooted in the individual freedom. Such freedom is synonymous with the human existence. And the protection of this freedom is the main role of the state and the society. The state is working to create and protect a social and legal system to ensure all freedoms, especially the individual freedom”.

Regarding the content of the personal freedom, he said it requires “non-aggression on the freedom of others, the obligation to obey the law being the most civilised social tool which aims to regulate the right of every individual to exercise his freedom.”

He explained that the state and the society should devote their efforts to the achievement of individual freedom as the fundamental value in the society and the real guarantee for intellectual security, and that maintaining the freedoms of others is a prerequisite to maintain personal freedom.



Saed Karajah

Furthermore he said: “The Arab society is collectivist; it believes that individuality and personal freedoms threaten its collective structure. The society’s collective feature is represented by intolerance on the level of the person and in despotism on the level of regimes in the Arab countries”. He explained that one of the reasons that threatened and still threaten intellectual security is “the historical neglect of individual freedoms practiced by the Arab regimes. This resulted in an authoritarian, social, and cultural pattern that made the exercise of these individual freedoms a threat of the so-called social values, customs, and traditions in the authoritarian, collective society which, through this authoritarianism, made a daily restraint on intellectual security”.

Saed Karajah shed light on the greater challenge that threatens intellectual security in the region today. He said, “not only extremist, takfiri groups, but also the religious, ethnic, gender and Arab social groups which established their intellectual security on exploiting rights and neglecting individual freedoms”. He also said, “The unconscious authority is the first enemy of thought. Democratic regimes and free thought go together. Religion can never be an enemy of thought”.

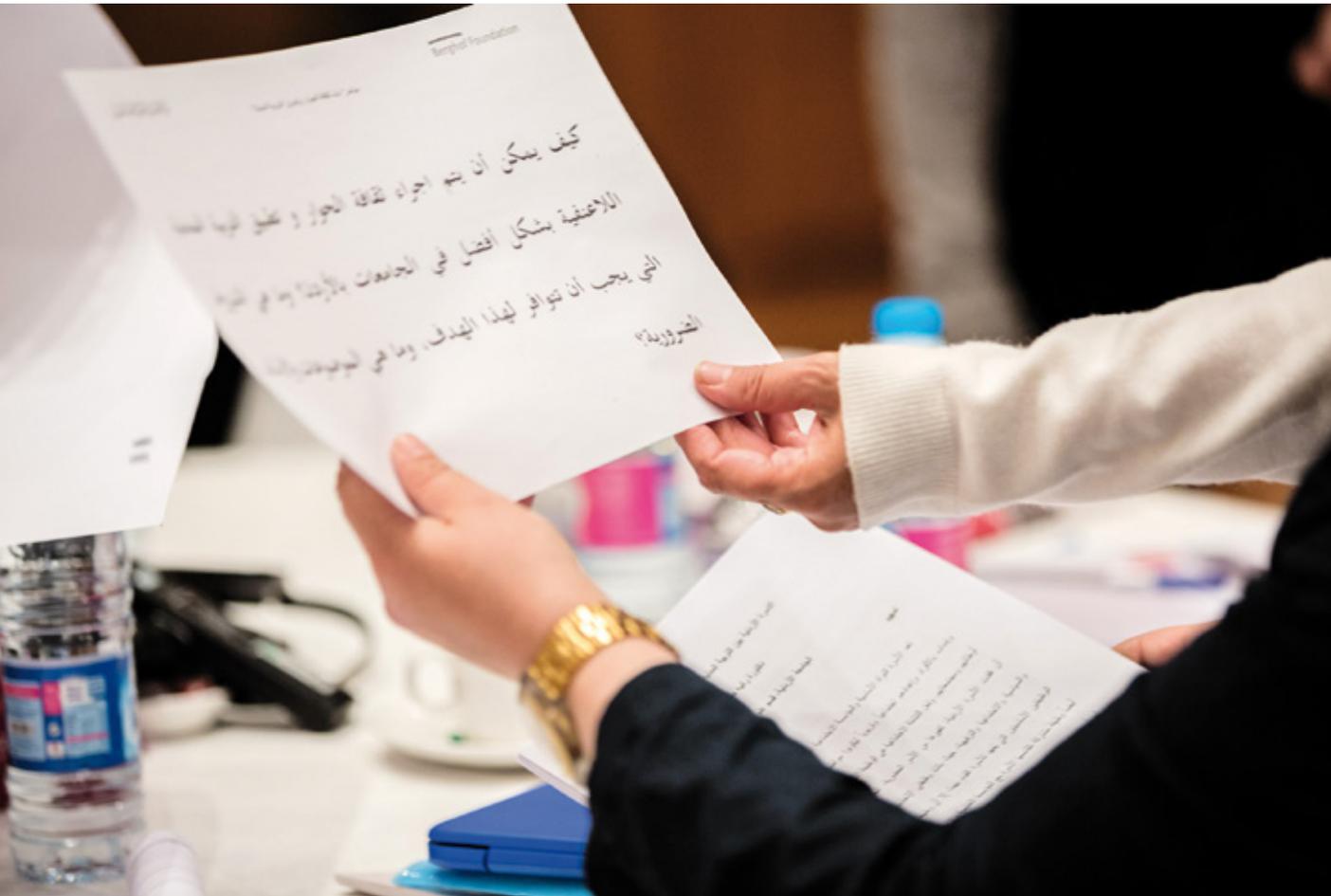
Questions and discussion points

- ≡ Security is the opposite of fear. We do not mean here the security of the thinker only, but also the security of the society from the extremist ideology.
- ≡ The family is educating according to the state’s policy. If freedom and democracy are available, the family is going to educate according to these principles. The family, the school, and the university are educating according to the dominant system in the state.
- ≡ Everyone should begin with the end in mind.
- ≡ Do we have enough culture to market a peaceful religion in a peaceful way?
- ≡ The problem with the curriculum is not solved with whether religion should be taught or not.
- ≡ The culture of peace needs justice.
- ≡ Religion must be separated from power/politics. Politics is the art of managing the society in order to serve their interests to the full.

World Café

Panel 3

Panel Moderator: Uli Jäger und Musa Almunaizel



World-Café is an interactive method to enable exchange of knowledge and foster a discussion on a particular topic. The participants were divided into eight groups and were given all the same questions:

- ≡ How can we foster and implement a culture of dialogue at Jordanian universities?
- ≡ What are the necessary preconditions for it and what topics and methods are relevant?

They were also given flipcharts and pens to write down their ideas and thoughts.

Each 30 minutes the participants were given the choice to move on to another round table, to look at the results of the other groups and discuss them. At least two persons stayed at the table to present the result to the others. In this way everyone could exchange and see what the others had talked about and what ideas they had developed for the establishment of a culture of dialogue in Jordanian universities.

Results of the group discussions – Thoughts and ideas of the participants



Group 1

- ≡ Identifying the basic concepts of the culture of dialogue and civic education: dialogue and tolerance, respect for others, pluralism, freedom of expression, critical thinking
- ≡ Developing specialised programmes in the field of civic education and the culture of dialogue (implemented in an applicable manner)
- ≡ Encouraging students to engage in social initiatives (camps ...)
- ≡ Raising the efficiencies of the teaching staff in universities on training and interactive teaching: Training manuals, workshops ... from the budgets of the private universities to raise the efficiencies of the teaching staff
- ≡ Reviewing and amending the policies and procedures related to the culture of dialogue
- ≡ Activating the channels of expression for students, to be part of the decision-making process
- ≡ Conducting competitions to enhance the meaningful dialogue leading to the structure of an integrated and balanced personality of a student
- ≡ Emphasizing the commonalities and distancing from disputes through the type of speech addressed to students
- ≡ Finding a free media platform for students that emphasises the culture of dialogue, acceptance of others, and tolerance
- ≡ Applying law to everyone fairly and equally



Group 2

Foundation of dialogue

- ≡ Establishing justice
- ≡ The rule of law
- ≡ Strengthening the independence of universities
- ≡ Promoting the nonviolent programmes that call for safety and dialogue
- ≡ Developing teaching methods and trainings for teachers
- ≡ Developing team spirit to do research projects



Group 3

- ≡ Expanding the opportunities available to people of thought to participate in preparing university students
- ≡ Changing the university study plans to include subjects that address e-education and the safe use of the internet, thereby preventing the use of this technique in harboring hatred, conflict, or violence among communities and groups
- ≡ Doing activities to gain support for decision-makers to implement both suggestions proposed above

Topics

Human rights, civic state, extremism and terrorism

Methods

- ≡ Extracurricular weekly lecture
- ≡ University families
- ≡ Expeditionary visits
- ≡ Student exchange between universities and countries
- ≡ Developing a program and training qualified people who are legally and physically trained to deal with university violence

Group 4

- ≡ Creating a strong, open, and culturally diverse structure of knowledge with all aspects of knowledge and civilisational, cultural interaction
- ≡ Building positive attitudes towards differences and towards others
- ≡ Creating consensus on the general policy of the country, the rule of law, legislation, and abolition of limited affiliations
- ≡ Promoting the concept of national identity
- ≡ Diminishing the culture of violence

Policies

- ≡ Accountability
- ≡ Transparency
- ≡ The rule of law
- ≡ Promoting the culture of civic society

Strategies

- ≡ Media
- ≡ Education
 - Curricula: School and university course focusing on civic education
 - Promoting the role of participation and lifting the ban on political participation
 - Teaching methods
 - Personality Building: Trust through dialogue, life skills, gathering, problem solving, negotiation, communication
 - Qualifying teachers and academics – Accrediting open departments



Group 5

- ≡ Change in teaching methods: Dialogue rather than indoctrination
- ≡ Preparing the teaching staff to implement this
- ≡ Promoting relations between teaching staff members

Strategies

- ≡ Interactive workshops (World Café or round-table dialogue)
- ≡ Participation in conferences

Terms

- ≡ Recognition of the right of experience, the right of tolerance, and the right of error
- ≡ Recognition of dialogue, acceptance of others, and respect

Group 6

- ≡ Focusing on the varied extracurricular activities (cultural, artistic, sporting ...)
- ≡ Developing curricula so they may focus on critical analysis, acceptance of both opposing opinions
- ≡ Developing the methods of teaching and dealing with students away from indoctrination
- ≡ Finding dialogue clubs and social debates for students
- ≡ Establishing the culture of voluntary work in the student's mentality during the stages of formation and thinking
- ≡ Qualifying and promoting the capabilities of the model teacher through education, training, and qualification



Group 7

On the level of the student and the staff member

- ≡ Training students on the communication and dialogue skills through advanced curricula
- ≡ Educating students about their rights within their relationship with the teaching staff through the student handbook (workshops)
- ≡ Activating the role of the counselor, social worker, and legal worker on the level of student deanships (psychological, legal, and social consultation centers for students)
- ≡ Integrating students to participate in planning for courses of study within a certain percentage of 5–10%, and linking both theoretical and practical aspects together
- ≡ Activating the role of student representatives on the level of committee in colleges and universities

On the level of students with each other

- ≡ Activating extracurricular activities and linking them with life skills
- ≡ Engaging students in tasks (such as research, practical, leadership, and volunteer projects ...) and student networks

On the level of the teaching staff

- ≡ Engaging the teaching staff in the administrative and technical decisions that concern them (scientific research, promotion ...) and reviewing regulations and instructions to learn about shortcomings and modify them
- ≡ Canceling the professional hierarchy system based on the academic positions with regard to the benefit of the departments, focusing on engaging the teaching staff in decisions relating to all academic affairs
- ≡ Justice and equality among academic, scientific, humanitarian, and social majors on the level of scientific research and curricular activities



Group 8

- ≡ Forming multicultural classes
- ≡ Exchanging cultures among students
- ≡ Scholarships to Syrians and Jordanians students (from the German university or from Germany)
- ≡ Designing concepts (An idea that needs funding)
- ≡ Correct investment of resources and fight against corruption
- ≡ Changing the teaching style in classrooms
- ≡ Generalising opportunity experiences for all students through student exchange programs
- ≡ Changing the mentality of lecturers and teachers
- ≡ Focusing on the style of dialogue in teaching

Group 9

Together to deepen the values of dialogue in the Jordanian universities based on three axes:

Input

Local community: Students, schools, employees, family, local heritage, education system, school system. A culture of accepting others and dialogue with others must be developed.

Operations and Parties

- ≡ Developing academic plans that take into account the culture of dialogue
- ≡ Emphasising the role of universities in community development
- ≡ Programmes of raising the skills of employees in the field of the culture of dialogue
- ≡ Emphasising the role of university professors in promoting the culture of dialogue

Output

- ≡ Acquisition of basic skills in maximising the meaning of the values and behaviors of the culture of dialogue
- ≡ Improving the university environment by increasing the level of safety inside the university



Global Citizenship

Panel 4

Panel Moderator: Dr. Aseel Alshawarib

Prof. Dr. Gregor Lang-Wojtasik: Global learning as an educational mission – fundamentals and experiences from the German perspective

Prof. Dr. Gregor Lang-Wojtasik, a professor for educational sciences from the University of Education in Weingarten, Germany, contributed with his speech on “Global learning as an educational mission – fundamentals and experiences from the German perspective” his profound knowledge on education in the context of global society. The concept of Global Learning is becoming increasingly important in German schools and universities. Hence the speech gave an overview of German and international impulses and ideas for long term educational processes. Lang-Wojtasik focused on the following question: What knowledge and competencies do teachers and students in schools and universities need to orientate themselves in a growing globalised world?



Prof. Dr. Gregor Lang-Wojtasik

In a very creative way, Lang-Wojtasik gave the participants an understanding of the main competencies for Global learning: He used the metaphor of a colorful giraffe-illustration drawn by his son. Giraffes stand for a global view on conflicts due to their long necks and the ability to recognise possible conflicts at an early stage, as well as far-sighted planning of violence prevention. This enables another crucial competency, the change of perspective. Lang-Wojtasik emphasises, that especially regarding migration we need to change our perspectives.



Furthermore, international declarations on Global Learning and Global Citizenship by UNESCO (2015), the guiding framework of the German Federal Ministry for Economic Cooperation and Development (2016) or the Maastricht declaration (2002) already contain important conceptions for framing the contents of innovative education concepts in schools with a long term perspective:

- ≡ development pedagogy/education
- ≡ education of human rights
- ≡ education on sustainable education
- ≡ peace education and conflict prevention
- ≡ intercultural education



Dr. Norma T. Nemeš

Cassandra Schützko

These cross-cutting topics of Global Education and Global Citizenship have so far been extracurricular contexts and have not been represented altogether by one particular school subject. Therefore the biggest challenge is to sum them up to a school subject or module and to integrate this into basic school education. Due to the diverse and cross-cutting character of Global Education, different actors and ministries will have political responsibility for the implementation of new structures.

Questions and discussion points

To questions from the audience on the applicability of Global Learning and the concept of Global Citizenship for the Arab world, which is confronted with many internal conflicts and obstacles, Lang-Wojtasik responded by referring to the Brazilian educator and philosopher Paulo Freire. He defended the view that transformation in education is crucial for societal transformation and this includes automatically new perspectives. We need to ask ourselves, in the light of an unhinged world that seems to be out of control sometimes, what could actual generative topics be – to make this world a better place in the future?

Further questions on the role of the media and its influence on youth were raised. But also the shaping of a public opinion and the problem of polarisation through media were frequently recurring topics within the discussions during this panel, but also the whole conference.

Dr. Basim Tweissi: Education for global citizenship in a disjointed global village

Dr. Basim Tweissi (the dean of the Media Institute) unfortunately could not attend the conference but was represented by Dr. Sakher Khasawna. Tweissi's paper discussed three aspects that try to answer these questions:

- ≡ What is the future of the perspective of global citizenship?
- ≡ Do human societies take steps toward this perspective?
- ≡ Do conflicts and transformations that the world is witnessing refer that the Global Village is on the way to further disintegration?



Dr. Aseel Shawareb

Prof. Dr. Gregor Lang-Wojtasik

Dr. Sakher Khassawna

The first aspect: Introducing the basic concepts related to the global citizenship, the history of the development of this concept, the related dimensions associated with this concept in the cognitive, behavioral, and emotional areas, and the cognitive foundations of education for the global citizenship, most importantly understanding the collective identity within the framework of diversity and plurality away from racial, ethnic, and religious differences, the foundation that calls for upbringing based on understanding human rights issues, major international issues, and common universal values such as justice, equality, dignity, and the foundation related to the critical and creative thinking skills.

The second aspect: Defining the perspective linked to the role of other upbringing institutions outside the educational institution in the development of the capacities of individuals and their awareness and behavior of global citizenship, most importantly the perspective of media and informatics education, which devotes one of its key areas to intercultural dialogue in the framework of global citizenship. Thus, this perspective tries to complete the role of the educational institution in raising the awareness of the diverse world, freedom of expression, and human rights.

The third aspect: How do we understand the future of global citizenship in light of the crisis of educational systems that many societies are witnessing, the crisis of political development in the world’s southern societies which did not practice citizenship within the framework of the national state, and the crisis of values related with technology and media? Do these conditions contribute to help accelerate the integration of societies in global citizenship or deepen the gap? This is part of the political and strategic shifts that affect the educational institutions and the way children and young people deal with sources of information, technology, and media in light of the escalation of terrorism, hate speech, hostile cultures, and the rise of the rightwing. In conclusion, how do these conditions, combined, emphasise on the priority of education for a global citizenship?

Opinions differed about the concept of globalisation; whether the term is new and whether the world is increasingly globalised. Some think that “global citizenship is a global system in which a citizen has equal rights and duties worldwide”. Others think that “globalisation is an economic monster that lacks to humanity”. Still others thought that “it is impossible to set goals of global education worldwide, but there are commonalities among us that we should focus on”.

Participants confirmed through their input that the media is not only a mean to get the world in your hands, but also a mean to enflame extremism, hatred, and the rejection of others. They also considered that the media plays an important part in civic education and that it is very influential. Thus, the media has to reconsider its discourse to build the Arab intellectual awareness so it would be consistent with the civic education principles.



Questions and discussion points

- ≡ I do not think that the world is increasingly globalised. Whether we wish or not, we are part of the world.
- ≡ Europeans are using double standards when it comes to their citizens and citizens of other countries. Those who have the resources impose their opinion on the world.
- ≡ What is the standard of a global man? Is there a humanitarian benefit that we share so we ask for globalisation? If the individual benefit and the benefits on the level of groups and the state became confused, what about the global benefit?!
- ≡ Do the elements of the global education take into consideration the indigenous identity of the peoples?
- ≡ The enormous multiplication of human skills and the emergence of new terms made it difficult for people to live.
- ≡ Skills among Arab people need training and education. I do not think that globalisation is a new term because Islam talked about it before 1430 years.

Strengthening a culture of dialogue and promotion of civic education for refugees

Panel 5

Panel Moderator: Musa Almunaizel

Uli Jäger: Conflict-sensitive refugee work

This panel speech discussed the issue of “the sensitivity of conflict on helping refugees”, aiming to achieve three different objectives: First, creating a space to learn how to interact constructively and how to deal with different viewpoints or differing values without resorting to violence. Second, allowing the individual or collective rethinking of the systems of core values that represent an urge in the daily work of employees in this field, as well as how to listen to the inside through constructive dialogue towards the outside. Third, allowing the exchange of experiences and viewpoints among young people.



Uli Jäger

Musa Almunaizel

Dr. Amal Awawda

Questions and discussion points

- ≡ Are there disputes among refugees themselves, between refugees and workers, or between refugees and the host countries?
- ≡ The problem in Germany is the lack of places that take into account the privacy of refugees. It is not a religious or ethnic problem.
- ≡ The problem is to be neutral in the work with refugees.
- ≡ We should deal with refugees as human beings before anything else.
- ≡ Learning the culture of refugees is a very important factor that helps to understand and assist them better.
- ≡ How to deal with the traumas of refugees?

Dr. Amal Awawda: Implications of asylum in building a culture of dialogue and promoting civic education

Syrian refugee women: A sample



Dr. Amal Awawda

Dr. Amal Awawda discussed the particular vulnerability of women in the context of flight and migration: “Women, in particular, are subjected to various types of persecution, repression, and gross violations of human rights during wars and armed conflicts. They are obliged to take the path of asylum and find themselves in another society and environment with a lot of social, economic, cultural, and structural changes against their feminine nature. They become immersed in a new cultural system that affects in a way or another on their different roles in the society”.

Women are the most affected party, as well as children, in wars and armed conflicts.

Dr. Amal said further that “women escape from the violence targeting them whenever this is accessible to them. They find themselves in a strange land and a strange country. According to the law and norms they are considered refugee women living in tents. They become exposed to injustice, oppression,

as well as physical, psychological, and sexual abuse just because they are women.” Thus, they are often obliged to leave their countries. This mostly continues even in the country of asylum. The acts that occur before escaping ‘in the country of birth’, during escaping, and in the refugee camps should be taken into consideration.

She said that the Syrian women were exposed to types of injustice and persecution in Jordan, although less than what they experienced in their country during the war.

On the issue of early marriages among refugees, she explained that “early marriages, according to the family, guarantees the honor of girls and protects them from rape, harassment, or sexual delinquency in adolescence”. She noted that it is time to apply the results of academic studies conducted by researchers and practitioners in the field of helping the refugees in the camps.

Questions and discussion points

- ≡ Is there a relationship or correlation between scientific research and those working in the field?
- ≡ What is the Jordanian society’s perspective of the Syrian refugee women?
- ≡ How can we convince those helping refugees that they provide them services?
- ≡ What are the strategies used with those working in the field of refugees assistance?
- ≡ Is there a vision for the integration of the Syrian refugees in Jordan?

Strengthening a culture of dialogue and promotion of civic education in families

Panel 6

Panel Moderator: Prof. Dr Lubna Akroush

Dr. Maha Darwish: The role of acquired life skills of the prevention of violence through education and upbringing in the family

Dr. Lubna Akroush (President of the Jordanian Association of Academies) asked Dr. Maha Darwish following questions, to introduce the topic of the panel:

- ≡ What is the reality of domestic violence in Jordan? What are the forms and types of it?
- ≡ Is domestic violence, in your opinion, a relevant problem to concern about?
- ≡ As a specialist in psychological counseling, what are your suggestions to get out of this problem?

Dr. Maha Darwish has been part of the expert group in the Berghof Foundation project on Nonviolent and Civic Education in Jordan since 2012. She works as a psychologist and has a profound knowledge on domestic and gender based violence.

In her speech on “The role of acquired life skills of the prevention of violence through education and upbringing in the family”, Dr. Darwish addressed fundamental competencies which can prevent violent behavior and extremism:

- ≡ Being able to listen as well as mutual respect, facilitate nonviolent interpersonal communication on an equal level.
- ≡ Anger management skills as well as the ability to deal with conflicts, since these are part of everyone’s life.
- ≡ Problem solving capacities for negotiation as well as mediation between individuals and particularly the ability to adopt different ways of thinking to enable a reflective change of perspectives.

Dr. Maha Darwish sees these competencies as fundamental “life skills”, necessary for all education processes, both in schools and families. If parents as well as teachers were more aware of these competencies and would integrate them in their education and upbringing approaches, violence could be prevented on a wide range. For this reason, incorporating these skills into all children’s education is crucial for a peaceful coexistence within the Jordanian society.

Furthermore Darwish mentioned that violence within families in Jordan is a very sensitive topic, but needs to be discussed more openly in public. The high potential of violence within the Jordanian society is linked to domestic violence. Unfortunately, official numbers regarding domestic violence cannot provide a genuine overview, due to the fact that most cases are not even reported by the victims.

Dr. Darwish sees the fundamental problem in the fact that prevention programmes or social work and psychological support target most often only the victims, but not the perpetrators. For instance, there are many centres that provide support to women and their children who are usually the victims of domestic violence, but there is a lack of programmes that deal with the perpetrators and work with them on the prevention of violence or offer psychological support. This kind of support is only given in cases of hardship, when it is already too late. The result is that there is very little information on perpetrators in general,



Dr. Maha Darwish

which makes it very difficult to work on the prevention of violence and the conception of effective programmes that address its root causes.

The public discussion regarding these topics has made progress in recent years and some schools and universities already address issues of domestic violence. They contribute to the crucial educational work regarding the awareness of violence in society. Nevertheless, the prevention of violence needs to be strengthened even more, for instance through projects and programmes provided by the Berghof Foundation and the Theodor Schneller School on Nonviolent and Civic Education.

Questions and discussion points

- ≡ Due to the lack of anger-management and nonviolent communication skills, even less relevant problems or small disputes can escalate into violent conflicts like it happened recently at the end of November at the University of Jordan, when a group of 100–150 people “stormed into the campus in a continuation of another clash earlier that week” (The Jordan Times). Such incidents could be avoided.
- ≡ The need of the implementation of such “life skills” in school curricula with a focus on the ability of dealing with conflicts, anger-management and negotiation capacities.
- ≡ Prevention starts with self-reflection. Parents need to reflect on their approaches raising their children and dealing with conflicts within their families. Very often they are not aware of the consequences of their actions. How can we enforce such a reflection process?
- ≡ Which role could religious actors have in the prevention of domestic violence? The implementation of a strategy that includes preachers and imams could be very effective. How to deal with the traumas of refugees?

Dr. Ranya Jabr: The Jordanian family between civic education and socio-cultural heritage

The moderator Prof. Dr. Lubna Akroush asked Dr. Amal Awawda, a sociologist, the following questions at the beginning:

- ≡ What are the shifts and changes that the family witnessed in the past and the present?
- ≡ As we all know, there are functions of socialisation, and these functions varied in the past and the present. Who is primarily responsible for the transfer of culture to individuals? What are the methods of socialisation? What are the mechanisms of civic education for the family?



During her panel speech, Dr. Ranya Jabr referred to the importance of the family in education, and considered it as “the first social institution responsible for the upbringing of individuals and preparing them to play their diverse social roles. This institution helps individuals to develop their potential, learn culture, grow different values such as tolerance, generosity, courage, respect for others and acceptance of diversity – all of which constitute the fundamental pillars of true citizenship”.

She said that the role of the family in the process of socialisation complements the role of other institutions. However, the focus of this educational process is the family itself. Here lies the importance of the family atmosphere. “A good family provides its members with the societal values and civic education based on tolerance, sublime morals, acceptance of others, democratic thought, and vice versa,” she said.

The social environment has a significant impact on individuals. The tribal, Bedouin environment in which about 70% of Jordanians live impacted on the family, the methods of upbringing children, and the distinction between males and females. A tribal environment may lead to violent behavior in some cases.

Dr. Ranya shed light on the most important structural and functional changes in the Jordanian family as a result of the factors of urbanisation, education, and civic life, as well as how the Jordanian families cope with the mechanisms and methods for socialisation and social control in light of these changes. Do these

mechanisms enhance the concepts, values, and behaviors of civic education? What are the points of convergence or divergence between the methods of upbringing based on the consolidation of civic values and those methods derived from the socio-cultural heritage?

She suggested that the socio-cultural heritage should be reconsidered to become in line with the current cultural context, taking what calls for tolerance and respect for others, and rejecting what calls for violence and extremism in education.



Dr. Maha Darwish

Prof. Dr. Lubna Akroush

Dr. Ranya Jabr

Some families are mixing between the socio-cultural heritage and the methods of modern civic education. This could lead to misunderstanding, considering that the civic education is against the inherited social customs. It could also cause an intellectual crisis. So, we have to take serious steps toward civic education which should start from the family. The mechanisms of civic education should be clarified in upbringing children within the family first, enhancing the ways and methods of civic education in schools and later in universities and the society in a wider context.

She emphasized that it is necessary for the family to bear responsibility for spreading values, the ethics of dialogue, and the promotion of civic education based on respect, tolerance, and openness to others. Thus, those who are about to get married should be educated and enrolled in training sessions.

Questions and discussion points

1. What is the impact of the social environment on violence?
2. The tribal, Bedouin environment forces difficult laws and habits on women.

Strengthening a culture of dialogue and promotion of civic education in schools

Panel 7

Panel Moderator: Dr. Qasem Alamro

Dr. Nawal Mahmoud Fawouri: The culture of dialogue and promoting civic education in schools

Dr. Nawal Fawouri discussed the importance of the role of the school in civic education. “The concept of culture and the promotion of civic education in schools is part of the concept of comprehensive human security in its national, regional, and global aspects and social, psychological, and economic perspectives,” she said.



Dr. Nawal Mahmoud Fawouri

She pointed out the importance of the school institution in the integrated security system in terms of the institution’s impact on children and young people who are the future generations and who will make up the future of their countries and nations.

In light of this fact, Fawouri said, “It is necessary to take care of all the elements of the educational process in terms of curriculum, qualified teacher, educational administration, curricular and extracurricular activities, students’ councils, parents’ councils, as well as the relation system that ties all those elements to the student”.

As the student is the center of the educational process, all the elements of the educational process are important for the construction of the student’s enlightened thought and balanced personality, the promotion of true citizenship, full equality, and respect for

the rule of law and institutions. This comes through mutual dialogue, respect for the opinion and the other opinion, acceptance of differences, positive behavior, expansion of their knowledge in a democratic atmosphere, and availability of peaceful dialogue in order to achieve human commonalities to serve the whole humanity and to confront the external and internal challenges with wisdom, justice, and effectiveness. All the foregoing start with education and through educational institutions. She called the audience to focus on raising the teacher’s skills and competencies for the advancement of the educational process. Through a short story about a female student, Dr. Nawal said, “The teacher should learn how to listen to students and to students’ problems. Students need those who listen to them and pay them attention. This sense may be also missing in the family. This should be part of the teacher’s duties in the school”.

Questions and discussion points

- ≡ Focusing on skills is more important than focusing on cultures. Culture could be known through reading.
- ≡ Paying attention to others is very important, and we should teach this to our students in the school.
- ≡ We should teach students the methods to solve problems in a nonviolent way.
- ≡ We often build our successes on the defeats of others, and this is the big problem.
- ≡ A teacher’s task starts with the teacher first. Teachers should be humble so they have a good communication with students on the same level.
- ≡ We should allow students the freedom of criticism and expression without fear of the teacher.

Dr. Zuhair Zakariya: Civic education and civil behavior are the function of school and the resource of civilisation

Dr. Zakariya panel speech was analytical and critical. He shed light on the Arab educational system in general, and identified its contradictions that stand in the face of modernity and oppose the scientific, rational thinking. This leads to the alienation and dispossession of the learner through curricula and educational systems which are still used in our schools. These systems are no longer consistent with the context and the time in which we live. He called for the change of curricula as soon as possible. The styles of indoctrination, blind obedience, and rejection to answer the questions raised by students have raised an unconscious generation. Therefore we have to adopt the styles of discussion, dialogue, and constructive criticism – which are all mechanisms of civic education. He also referred to the absolute authority of the mind and the freedom of creativity, warning that “modernity does not necessarily mean a civilized society”.

On the other side, Dr. Zakariya sought to show the value and merits of civic education which contribute to the establishment of homelands and the stabilisation of the spirit and behavior of citizenship – the center of the culture, foundations, and principles of dialogue. Eventually, he described the ways to build civic education in the Arabic schools and the development of citizenship and the foundations of democratic dialogue.

Dr. Zuhair Zakariya



Questions and discussion points

- ≡ Democracy is a culture of upbringing, education, and personality; it is not a culture of ethics.
- ≡ The world does not change by the holy books or similar tools, but by the will. There is no authority on the mind. Religion is all about general rules that do not control the mind.
- ≡ The current curricula are filled with hatred. Children do not want to go to school any longer because it is not a source of fun or happiness. Yes, education could be introduced to students in a way they may have fun and happiness! We have to change.

Feedback of participants

Dr. Abeer Dababneh

“The conference was characterised by its intellectual dimension and the high level of dialogue and discussion. Participants are people of expertise and decision-making in the country. The conference allowed us to identify the different trends of the various aspects of the Jordanian society, the challenges facing each one of us, as well as the proposed solutions from decision-makers, at the academic level, at the scientific research level, at the level of human rights activists, or at the educational level in Jordan or Germany through the attendees today. This conference is a very good opportunity for me to understand the challenges of building dialogue and promoting civic education at various levels in a more realistic and clear way. This diversity in the conference gave us the opportunity to look at issues from the perspective of others and not only from my point of view. This makes us more balanced in the formulation of plans and strategies in the future in Jordan.”

“The **World Café** activity was very effective and not traditional. It gave us the opportunity to get to know each other in an interactive and participatory way for the production of knowledge. This is a very important way that urges a participant who is just listening to express opinion and participate constructively in the dialogue. I think that the knowledge that comes through participation and interaction will never be forgotten. This way added to me new things which are different from other traditional methods.”

“I think there has to be transparency, interactive partnership, trust, and true accountability between the state and citizens. Thus, the language of dialogue must be enhanced in the entire Jordanian society, and the civic education mechanisms must be adopted.”

Dr. Mahmoud Ababneh

“The varied attendees in the conference were very useful. And the conference added to me a lot of ideas and experiences personally.”

“We have to extend bridges not barriers, through the rejection of the values and concepts that are no longer valid in our time, and the spread of the culture of tolerance and acceptance of others. We should believe that we do not have the absolute truth. There are other nations that realize the truth in another way. One of the most important factors that illustrates the culture of dialogue is the positive interaction. This was evident during the German participation in this conference with the experiences that they had and shared with us.”

“The **World Café** is a leading method that reflects principles is the culture of dialogue. You talk and the other party is listening. We exchange roles in order. There was openness in the dialogue.”

Dr. Maha Darwish

“This conference was a very good opportunity for sharing ideas through the exchange of experiences among experts from different countries. Specifically, the conference on building a culture of dialogue represented a real opportunity to learn about: How others think, what others have, and what experiences that we can get from others. This will inevitably grow our work in Jordan. Eventually, there should be emphasis on the concept of civic education as well as promotion of the concepts of dialogue, tolerance, respect for the independence of individuals, and the law.”

“Despite the fact that I am a trainer, I did not practice “World Cofé” before. The exchange of ideas, the transfer from one group to another, and reading what they wrote do enrich our knowledge and experiences and benefit the discussion, thus enhancing the concept of the culture of dialogue.

Actually, it was a consolidation of the concept of dialogue and the exchange of opinions in an applicable way within the activities of the conference.”

“I believe that in spite of the obstacles and challenges that we confront in building the culture of dialogue and the promotion of civic education, optimism and determination will inevitably bear fruit some day”.



Summary and outlook

Presented by Prof. Dr. Lubna Akroush, member of the expert team

The participants in The First Conference on building a culture of peace and promoting civic education, which was held by the Berghof Foundation, on the 25–26 November 2016, the Dead Sea, Jordan, in cooperation with the Foundation’s experts in the Jordanian universities, under the auspices of the Minister of Higher Education and Scientific Research, share the following recommendations:

1. Giving thanks to His Excellency the Minister of Higher Education and Scientific Research for sponsoring the conference, and giving thanks to Berghof Foundation
2. Activating the role of universities, developing the teaching methods to promote the interactive role based on dialogue rather than indoctrination, supporting the establishment of student clubs in universities for training on dialogue and debates

3. Promoting the scientific meaning of the concept of intellectual security within modern educational frameworks through integrating it in the study plans in Jordanian universities, and using intellectual security permanently on the media, social, and educational levels
4. Future benefit from the papers presented at the conference in building strategies of civic education in Jordanian universities
5. Emphasising the networking between Jordanian government & private universities and institutions of civic society with practical programs to support the idea of dialogue and education, and evaluating them with scientific methods
6. Maximising the benefit from the inclusion of discussion papers to His Majesty the King and using them in the study plans, particularly in relation to:
 - ≡ Civic state
 - ≡ Culture of dialogue
 - ≡ State's sovereignty
7. Continuing to hold workshops and conferences to benefit from international experiences in the field of civic education and citizenship, in addition to the transfer of experiences to our universities and local community organisations over the next year
8. Enhancing the concept of civic education and citizenship through involving and integrating students into community service, volunteer activities, and adoption of these as basic requirements for graduation
9. Providing opportunities for international youth meetings to share their life experiences in the field of dialogue and civic education
10. Supporting the independence of students in building and developing the values of citizenship and global learning through live positive models
11. Supporting the idea of global learning under the umbrella of education for all and the right to learn for a lifetime
12. Expanding the training of leaderships who believe in civic and nonviolent education on all social levels
13. Promoting the joint scientific research in the field of global learning to learn more about strategies to children and the youth in dealing with the growing challenges in the international community
14. Promoting opportunities of constructive dialogue in civic communities, especially interfaith dialogue and accepting the ideas of others
15. Activating the early intervention programs in resolving disputes and conflicts among refugees through:
 - ≡ Activating the role of the local community in dealing with refugees
 - ≡ Training employees to deal with asylum cases impartially and professionally
 - ≡ Enabling refugees, especially women and children, to deal with asylum difficulties
16. Activating the Universal Declaration of Human Rights to create a working culture with international ethics
17. Educating parents and qualifying those who are about to get married with the importance of dialogue as an approach to build a civic society
18. We strive to achieve new agreements with following partners:
 - ≡ the Family Protection Unit
 - ≡ the National Council for Family Affairs
 - ≡ Al al-Bayt University
 - ≡ the U.S. University, Madaba
 - ≡ the Noor Al Hussein Institute

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8. Dr. Attef Qasim, Noor Al Hussein Foundation
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47. Dr. Norma T. Nemeah, Queen Rania Teacher Academy
48. Nuzha Al Sawalfa, JRTV
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