



Citizenship and nonviolent education in Jordan

Curriculum and manual for universities

Published by

Berghof Foundation Operations GmbH
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Lindenstraße 34
10969 Berlin
Germany
www.berghof-foundation.org
July 2019
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Imprint

Berghof Foundation: Citizenship and nonviolent education in Jordan. Curriculum and manual for universities.

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Layout: Edenspiekermann, Christoph Lang

With support from the German Federal Foreign Office.



Auswärtiges Amt

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Introduction

For more than five years, the Berghof Foundation has been working in Jordan with teachers, social workers and university professors as well as with non-governmental organizations, state institutions and ministries in a very close and trustful cooperation. Since 2016 the project „Nonviolent education in Jordan“ is being supported by the German Federal Foreign Office. Together with an excellent expert team we have organized and implemented more than 200 workshops, several conferences and qualification courses in Jordan and even in Germany. We were successful in developing sustainable programmes step by step such as the project „Schools without violence“ or the „Curriculum for civic and nonviolent education“.

In the context of our activities King Abdullah's statement about the „Developing Human Resources and Education Imperative for Jordan's Progress“ was a key document. He described exactly what needs to be when we are thinking about the future of education in Jordan but also worldwide. He said:

„Therefore, modern teaching methods should be adopted to encourage critical and deductive thinking, rather than rote learning. Moreover, these methods should combine theory and practice, field and classroom, as well as analysis and planning. Such an educational system would widen horizons for our youth, so that they can excel in every art, profession, or craft. (...) Education is an effective tool to transcend differences and build common ground to spread tolerance and understanding, and shun bigotry and extremism. There can be no comprehensive reform without an educational transformation.“

Why is „educational transformation“ so important and what kind of (small and large) contributions can we make? Today we are living in a world full of change and challenges. Especially young people and students are looking for orientation. They want to find their specific role as citizens of Jordan on the one hand and as a human being in this globalized world on the other. Many of them find their way, but others do not. They see no place in society for themselves and they do not feel valued. As in many other countries, there are not enough perspectives after graduation. Often, they also feel that they are no longer understood by their family. Moreover, it is especially tragic if they have the experience that they are not needed in society. They feel like strangers – even at the university. It is not easy for our youth to find their own personal and social identity facing the complexity of this world. In addition the current problem of Fake News is immense and makes it increasingly difficult to know which information and sources are or are not credible. How to find credible information, especially in social media? Anyone who has no experience in using social media is easily lost in the virtual world of Fake News and even Hates Speeches. The road to extremism and violence is not far away.

In recent years, much has been said about violence at Jordanian universities. Scientific studies have been published on this topic and conferences have been held. It is a good sign that a public discussion is taking place and that action is being taken. Overcoming violence in families, schools or universities requires long-term concepts. Education can make an important contribution to this.

In the past, we have often talked about youth as perpetrators or victims of violence, but young people are also important as peacebuilders. The UN has therefore rightly emphasized in its Resolution 2250 on Youth, Peace and Security (2015) that young people should not only be perceived as perpetrators or victims of violence but also as “change agents”.

Young people need our support to discover their identity as a peacebuilder. Therefore they have the right to

be strengthened in their commitment. Young people need in-depth knowledge of how to better understand current events in their home country and in the world. They must have opportunities to be fully informed about the background, relations and escalation risks of violence, terror and war. In a world full of violence, it is important to be able to deal with violence on different levels. However, it is just as important as having space to think about their own understanding of peace. How do I imagine living together with others in my environment, within the society and worldwide? Which contribution can and do I want to make?

Last, but not least: Young people have to learn how to deal with conflicts in a constructive way without using violence and they have to be aware of diversity as a chance for living together. For all this they must be able to participate as an active citizen, based on common values. More than ever young people need support so that they can learn together how to engage nonviolently for a civil society.

We are aware that formal education only covers part of the life in which young people learn. Hence, it is important for universities to send out a signal for lifelong learning. In this sense, together we can make a huge contribution to establishing a culture of nonviolence. In the “2030 Agenda for Sustainable Development“, which was adopted by all member states in September 2015 at a United Nations summit, we can read:

„By 2030, ensure that all learners acquire the 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.“

The Project „Nonviolent education in Jordan“ was funded by funds of the Federal Foreign Office of the Federal Republic of Germany. Thanks very much.

Tübingen / Amman, June 2019

Curriculum and Manual: Overview

Which are the basic ideas behind this curriculum and manual? Linking citizenship to personal identity and the ability to find orientation in the globalized world is very important. We are convinced, that educational concepts such as citizenship education, global learning and nonviolent education can make a huge contribution to this. Which are the essential elements of these important concepts?

In the relevant documents of the UNESCO we can read, that the knowledge of the nation's institutions, and also an awareness that the rule of law applies to social and human relationships, obviously form a part of any citizenship education course. Taken in this sense, citizenship education is based on the distinction between:

- ≡ the individual as a subject of ethics and law, entitled to all the rights inherent in the human condition (human rights); and
- ≡ the citizen – entitled to the civil and political rights recognized by the national constitution of the country concerned.

Approaches

1. Values education and life skills education typically include core values such as empathy for other human beings and respect for human dignity, together with core life skills, including intra personal skills such as emotional awareness, and inter personal skills such as communication, cooperation, problem solving, conflict resolution and advocacy.

2. Peace education includes these core values and skills (described above), and an introduction to human rights, since respect for human rights is needed for “positive peace” (Galtung, 1969). “Education for tolerance” often has similar content (Reardon, 1997). Peace education may also include studies of the causes of conflict and its transformation, and other global issues.

3. Human rights education includes core skills and values such as critical thinking, empathy, avoiding stereotyping and exclusion, and the concepts associated with human rights and responsibilities. It usually introduces some elements of specific human rights instruments (e.g. the Convention on the Rights of the Child) and consideration of how human rights principles, such as participation and non discrimination, might be reflected in the lives of students themselves.

4. Citizenship or civic education can include learning about local, national and international institutions, good governance, rule of law, democratic processes, civil society and participation, etc. and has moved towards including items (1) to (3) above, especially to encourage social cohesion in a divided society. A core aim is to get citizens with diverse backgrounds to cooperate peacefully to ensure that the basic human rights of all are met without discrimination and without violence.

In this sense all human beings are both individuals and citizens of the society to which they belong. Therefore, human rights and citizen rights are interdependent. Global citizenship goes one step further. It refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global.

Core conceptual dimensions of global citizenship education are:

- ≡ **Cognitive:** To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnections and interdependency of different countries and populations.
- ≡ **Socio-emotional:** To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
- ≡ **Behavioural:** To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

UNESCO (2015): Global Citizenship Education. Topics and learning objectives. Paris, 15.

How to use this manual?

Through the years we developed and applied a diverse set of exercises on how to address nonviolent education in academic teaching. Hereby, we paid attention to an inclusive approach and integrated students' perspectives on equal terms into the design process. Hence, all the exercises and techniques of this manual were applied in several dialogue labs and students' feedbacks were incorporated into the final publication.

The Civic and Nonviolent Education Manual is designed to be used by instructors of Jordan's higher education to introduce concepts and terms of nonviolent and civic education as well as the skills and values that need to be developed. The key objectives of this manual are to introduce the following:

- ≡ a holistic understanding of peace and violence,
- ≡ the essential key topics of civic and nonviolent education
- ≡ reflecting and interactive learning methods

The students are guided to observe, analyse, and transform daily conflicts without violence. Additionally, their role as an active citizen to make a difference within society and to contribute to a nonviolent living environment is fostered through interactive learning activities. The manual is student-centred and based on the understanding that peace is not just a goal but also a process. Students are actively part of creating learning content through reflection, role-plays, and knowledge production.

The curriculum will contain six units:

1. Global Citizenship
2. Citizenship and the Rule of Law
3. Digital Citizenship in Social Media
4. Diversity, Pluralism and the Acceptance of Others
5. Culture of Dialogue and the Right to Difference
6. Violence Prevention

Each of these units is segmented into 3 parts: the first part is an introduction to the respective topic, the second part presents learning objectives and method description of each unit, and the third part consists of several worksheets and learning activities. The manual ends on an appendix with further material and

a collection of interactive teaching methods, which helps to create a more productive learning environment and promote an atmosphere of participation. The units can be covered in the given order or separate from each other. The user of this manual may choose to make adaptations on the content and methods based on the needs and context of the students.

The evaluation comes at the end of each lesson although this can be done after each worksheet, if needed by the instructor or the students.

Module 1.

Global Citizenship

1. Introduction

Global Citizenship is a modern concept designed to help young people find a place in their home country and in the globalized world. Global Citizenship Education provides knowledge and skills to understand and actively address global challenges. Learners should be enabled to develop a sense of belonging to the world community, to engage and play an active role in society, to contribute to a peaceful, equitable world that conserves ecological resources.

Key challenges such as migration, climate change, digitization and sustainable peace are global in nature and can not be tackled on a national level alone. A socially equitable, peaceful and ecologically sustainable development of society is a task of all humankind.

Global Citizenship Education does not view local and global identity as a contradiction, but connects both aspects. The emphasis is on promoting the understanding of the interactions of local and global action.

An important starting point for Global Citizenship Education is the everyday life of the people. Young people in Jordan are also confronted daily with news, products and the consequences of political or economic developments that do not originate in their own country. To perceive these „traces of globalization“, to analyze them and to think together about individual opportunities for activities is more important than ever before. The discussion of the SDGs (Sustainable Development Goals) is an important approach.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners know the term Global Citizenship and are able to relate it to their everyday lives ≡ Learners recognize the importance of shared human values for living together ≡ Learners know the global issues affecting everyone. Learners know the concept of Sustainable Development. 	<ul style="list-style-type: none"> ≡ Practice steps of scientific thinking and critical thinking in daily life. ≡ Assess the raised ideas and compare them. ≡ Propose solutions to global problems and issues. 	<ul style="list-style-type: none"> ≡ Learners appreciate the value of common human concepts between populations. ≡ Learners perceive the different roles of humans all over the world. ≡ Learners realise the importance of their own role as an individual in the world.

3. Topics

Topic	Methods	Values and attitudes (behavioural)
Welcome & Introduction	Short input by teacher about the concept of Global Citizenship with examples from daily life in Jordan.	Background: Material 1 / Material 2
Feeling, thinking and acting like a Global Citizen	Select at least two from Worksheets 1-5 and copy them for each student. The worksheets are to be completed in pair work. Then there should be a presentation and evaluation in plenary. Are there more differences or similarities in the results? Which are the reasons for this?	Worksheet 1.1., 1.2., 1.3, 1.4, 1.5
Reflecting Global Citizenship education	If you want to go into detail about the concept please use Worksheet 6.	Worksheet 1.6
Values activity	Very important exercise. Do it in group work and give them enough time for discussions.	Worksheet 1.7
Sustainable Development Goals	Give a short input into the concept of the Sustainable Development Goals. Select a worksheet (8–10) that best suits your group. The World Café could be an interesting method to get an insight into the different aspects.	Worksheet 1.8, 1.9, 1.10

WORKSHEET 1.1 Who is a global citizen?

Get together with a partner and discuss the following questions.
Make notes.

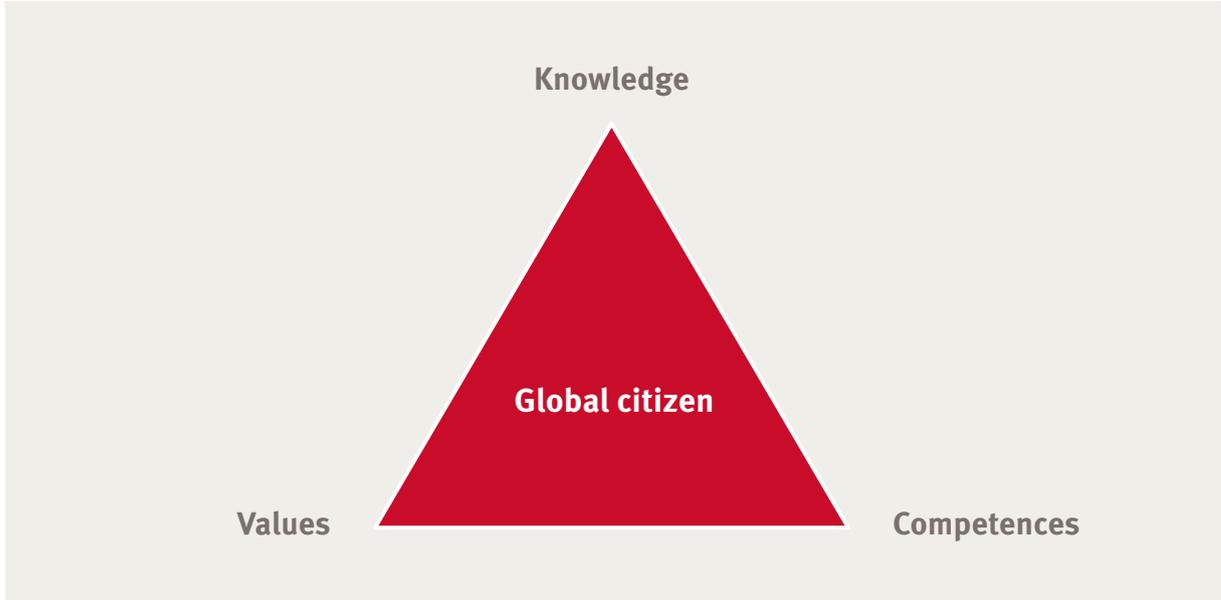
Who is a global citizen?

What are the characteristics of a global citizen?

Have you ever acted like a global citizen?

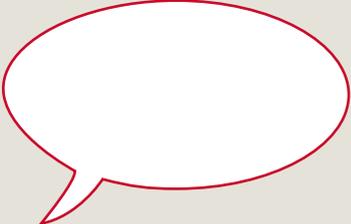
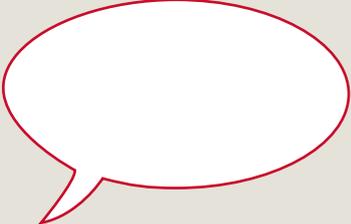
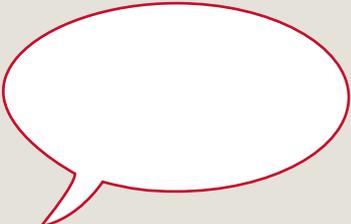
In your own opinion, which keyword best defines a global citizen?

WORKSHEET 1.2 Structuring global citizenship



WORKSHEET 1.3 Thinking like a global citizen

How would a global citizen think about the following big problems of our time?
Fill out using one sentence only.

General public response		Global Citizen response
		
		
		

WORKSHEET 1.4 Feeling, thinking and acting like a global citizen

How does a global citizen feel, think and act?
Collect your ideas in the blank spaces.



Thinking

Feeling

Acting

WORKSHEET 1.6 Global Citizenship: Our Opinion

Read the following phrases and questions in your group and classify them into „Agree“ or „Don't agree“. Give reasons for your decisions and discuss them in plenary.

- ≡ The world has turned into a small village, regarding economic, technological, environmental and security terms. This requires us to have a different perception of the world
- ≡ No single country is capable of facing the challenges of humanity, therefore there is a fundamental need for solidarity and cooperation.
- ≡ The concept of “Global Citizenship” means that humans, groups or even companies should feel/be aware that they are responsible for the protection of the world.
- ≡ The concept of “Global Citizenship” means that humans are responsible for making the world a better place to live in today and in future for the generations to come.
- ≡ “Global Citizenship” means that even if humans belong to one country, this does not mean they should not care about the events taking place in the world on all fronts, humanitarian, environmental and economic fronts.
- ≡ The feeling of humans that they are “Global Citizens” means they respect the laws in the countries they visit, because they want justice and discipline to be applied.
- ≡ The feeling of humans that they are “Global Citizens” means they wish peace and well-being for everyone. We as humans live in one world and one time and it is our duty to protect this world.
- ≡ Your interaction with “Global Warming”, “Somalia Famine”, “Palestine Massacres”, and “The Financial Crisis” represents the core behaviours of “Global Citizenship”.
- ≡ “Global Citizenship” means being aware of world events regardless of any political borders created by humans.
- ≡ Humanitarian, environmental and economic issues should not witness any disagreements in addressing and discussing them in any place in the world.
- ≡ “Global Citizenship” means serving humankind without discrimination or limits.
- ≡ The work of any citizen in any place should not be regarded as a duty to serving his/her own country; but must be understood in a broader context and more globally “Global Citizenship” that we need today, is a phase that comes after strengthening and train effective citizenship in our countries.

WORKSHEET 1.7 Values activity

Take a look at the values that are formulated on the cards. Each group is asked to choose the five most important values and name the 5 least important values. Discuss and present what each group has reached.

Care	Honesty	Openness
Respect	Integrity	Acceptance
Commitment	Compassion	Giving
Cooperation	Politeness	Accuracy
Challenge	Faith	Independence
Tolerance	Leadership	Beauty
Friendship	Balance	
Mercy	Patience Health	
Trust	Contentment	
Loyalty Support	Enthusiasm	
Generosity	Flexibility	

WORKSHEET 1.8 Global issues

1. Which is the central message of the slogan “Our planet is beautiful. Let’s preserve it” for you? Develop together with your partner three more slogans expressing your answers to global challenges to our world!

Slogan 1

Slogan 2

Slogan 3

2. Have a look at the website
<http://www.un.org/ar/sections/issues-depth/global-issues-overview/index.html>
 Together with the participants of your group: Select an issue and develop a tabular overview:
 - ≡ Challenges: Which are the biggest challenges of this issue?
 - ≡ Actors: Which persons / groups / government should solve the problems?P
 - ≡ Options: Which options do you find dealing with this issue in a constructive way?
3. Select the most important three issues we experience in Jordan from the previous issues.
 Form three groups and each group has to choose an issue Design an positive initiative for each issue!

Issue 1

Issue 2

Issue 3

WORKSHEET 1.9 Environment problems

1. Environment problems: what are the most important environmental problems that our planet is suffering from?

<https://www.arageek.com/ibda3world/the-10-most-serious-problems-facing-humanity-in-the-21st-century>
<http://www.un.org/ar/sections/issues-depth/climate-change/index.html>

Problem 1

Problem 2

Problem 3

2. Each group has to gather news about the environment and make a presentation of the findings

News 1

News 2

News 3

3. Share a tweet or a post on social media on the issue and discuss the findings in your

Tweet

WORKSHEET 1.10 Sustainable Development Goals

1. Please prioritise the SDGs and explain the decision!

<https://un.org/sustainabledevelopment/ar/sustainable-development-goals/>

SDG Prio 1

SDG Prio 2

SDG Prio 3

2. World cafe

answering questions:

- ≡ What is sustainable development – What are its areas – global plans?

3. Please discuss how do we contribute in development on the personal level, the family level, the surrounding, the place?

<https://www.un.org/sustainabledevelopment/wp-content/uploads/2018/03/Lazy-guide-english.pdf>

4. Please write an idea about sustainable development and share it on social media outlets.

MATERIAL 1. The “global citizen” approach

The global citizen approach corresponds with the school of thought known as “individual cosmopolitanism”. It defines the qualities that distinguish global citizens of today – namely as a combination of knowledge, competences, values and attitudes. The combination of these three levels, which belong together and constitute a unit, is the essential accomplishment of this conceptual model.

- ≡ **Knowledge:** global citizens are able to recognize global problems and topics in their social, political, cultural, economic and eco-political dimension and combine their understanding of people’s diverse (often also multiple) national, religious, cultural, social, etc. identities with their own awareness of a common overarching identity (as humans), which bridges individual cultural, religious, ethnic and other differences.
- ≡ **Values:** global citizens use their knowledge about global issues in order to convey universal values like justice, equality, dignity and respect.
- ≡ **Competences:** global citizens have competences that allow them to question and reflect their own (local or national) situation critically, systematically and creatively, and to take different perspectives to understand topics from diverse angles, levels and positions; they have social competences like empathy, the ability to solve conflict, communication skills, the ability to engage in social interaction with people from different contexts (origin, culture, religion, etc.) and the ability to collaborate in cooperative and responsible ways with others in order to find joint global solutions to global challenges.
- ≡ **Global citizens, however,** are also self-reflective and have an enhanced awareness of connections between their own actions, social structures and economic processes, such as forms of inequality and injustice on different levels, and can identify possible opportunities for action (my local actions or my choosing not to act have global consequences).

The strength of this approach, namely the focus on the individuality of the learner, is at the same time its weakness. It assumes the perspective of every individual’s opportunity for action, but thereby has a tendency to neglect structural problems. It regards global citizenship as an individual decision, as a conscious feeling of being connected to all humans alike, beyond geographical, religious or cultural borders. While this is very honorable, it fails to focus on global differences in wealth, status and power. If I cannot change unjust conditions as an individual, any “critical consumerism” remains without serious consequences or moral indignation. Or I may realize that I must find political ways in order to effect change. Taking into account political structures is the strength of the second, the global citizenship approach.

The “global citizenship” approach

“Structural cosmopolitanism” not only investigates the personal, but also political prerequisites for global citizenship. For what is the use of all good intentions, when an unjust world order still prevails and when differences in wealth, life chances and political power are as tremendous as they are at present? How can one be a global citizen in the full sense of the term, when the structure of international relations prevents it? The global citizenship approach, thus, first critically investigates international crises, problems, and developments. Typical examples would be climate change, war, and hunger, but also education, the condition of human rights or fair trade. At the same time, this approach deals with the world order as a whole, such as international relations, legal frameworks, international regulations and regimes, and therefore with political opportunities for action. Effective political action is, after all, still tied to the nation state.

At the same time, however, it is becoming increasingly clear that this level is no longer sufficient. For this reason, the normative guideline for the citizenship approach is a world domestic policy, which is the notion that the same standards should apply on an international level (even if this is not the case at present) as inside of democratic states, particularly:

- ≡ “democracy” (no oppression of the weak by the strong)
- ≡ human rights (as an internationally accepted standard)
- ≡ nonviolence (i. e. use of violence only as ultima ratio according to UN rules for the protection of civil society)
- ≡ global concepts of justice (political measures in order to curtail economic injustice)
- ≡ transnational citizenship (political rights beyond citizenship that is restricted to the nation state)

This conception of global citizenship, however, has been drawn up from a western perspective in terms of diction and terminology, which may be questioned critically. (...) Particularly the latter point is significant in this context: so far, citizenship as an ensemble of citizens’ rights and duties has been tied to statehood. An individual has no citizenship status without being citizen of a particular state. For this reason, the nation state is still the most significant political arena. Difficulties related to the global citizenship concept result from the fact that no legal status is attached to it. Global citizenship emerges as a conscious act of either attribution or self-attribution. It can be understood as a status similar to human rights: each and every individual is entitled to demand human rights, regardless of her or his personal and social properties, origin and life situation. In analogy, global citizenship can be regarded as a “status” that is granted to all humans due to their identity as humans. This stance offers a critical measure for how imperfectly “cosmopolitanism” has been implemented so far. The global citizenship approach is, therefore, also an instrument with which to denounce legal inequalities and expose social inequalities as scandalous; as there should be no place for either of them in the One World of global citizens.

The global citizenship approach, however, not only stands out because of its critical view of social inequalities on a global scale. It also unveils the deficits of our own migration societies as political ones. It draws attention, for instance, to the number of people (refugees and migrants) living in our countries without any political rights, and that this is not their own personal problem, but a problem related to a lack of democratic development. Global citizenship thus also has a national and a “global” aspect: the entitlement of all of a country’s citizens to political participation, as well as their duty to consider the global dimension in all of their decisions. The fact remains that global citizenship (as status) cannot be realized in the same way as national citizenship. There is not a single country in the world that can award world citizenship to all of its citizens. This is a good thing, because at this point, a world state can only be conceived as a totalitarian entity, which would be forced upon a diverse range of individuals. However, the global citizenship notion should not be dropped. On the contrary, the tension between aspirations and realization options adds a utopian element to the global citizenship concept. Maybe it could be put like this: “Its essence is the absence of it.” The fact that it cannot be implemented at this point calls attention to a deficit. This stimulates our sense of possibility and steers our practice towards a peacefully organized, just, and democratic global society – not a world state! – according to Robert Musil, who said that “if there is a sense of reality, there must also be a sense of possibility.”

Global citizenship is not, however, an absolute, but a concrete utopia. It inquires about conditions and possibilities in order to develop democratic participation beyond the borders of the nation state as well as the juridification of international relations in order to replace the “law of force” with “the force of law”. The question posed by structural cosmopolitanism is, thus, how citizenship education and participatory action can operate not only from a cosmopolitan perspective, but also in a cosmopolitan arena to the greatest possible extent. A range of approaches are concerned with the latter. The following are examples for transnational or global citizenship:

- ≡ The codification of human rights, first in the Universal Declaration of Human Rights (1948), then in other documents, has created an international legal sphere, that is binding “only” in a moral sense initially, but in which similar or the same standards apply. This is an important first step beyond the nation state. If human rights are generally accepted, it means that national law can operate only within the frame of human rights.
- ≡ The UN system is a tremendous step – one that is often underestimated today – towards regulation and juridification of international relations. Previously, with very few exceptions, the relations between states were mainly anarchic, which meant unrestricted prevalence of the “might makes right” principle. Although this could not be fully overcome by founding the United Nations, the latter did lead to its moral denunciation and partial restriction.
- ≡ Institutions of civil society, organized internationally, such as the World Social Forum or the World Educational Forum. These institutions are far more than mere global gatherings of NGOs. They contribute to the emergence of a very concrete political “world awareness” in activists from all over the world. In this way, it becomes possible to understand important, often locally embedded concerns of citizens in their global dimension and to organize global movements of solidarity.
- ≡ The European Union is an advanced form of partially overcoming national structures. In contrast to other examples, there are implications on the status level. For instance, the right to vote in communal elections is granted not only to actual citizens, but also EU citizens, who have had permanent residence in an area for a particular period of time. On the other hand, the flipside of the inward opening up of the EU cannot be ignored – namely the increasingly rigid outward closure, which means ever more dramatic forms of misery for refugees at the fortified external borders of the EU.

While all of these examples are only approaches to global or cosmopolitan citizenship, they do show that this is about more than a purely notional construct. It is about an incremental transformation of reality. The development of global citizenship is a process that is historically possible and actually in progress today, even if we do not yet know whether it will succeed. Global Citizenship Education, in any case, can make a real contribution to promoting this process.

Wintersteiner, Werner et al. (2015): Global Citizenship Education. Citizenship Education for Globalizing Societies. Klagenfurt, Salzburg, Vienna, pp. 11–13. http://www.demokratiezentrum.org/ileadmin/media/pdf/Materialien/GlobalCitizenshipEducation_Final_english.pdf

MATERIAL 2. Global citizenship education

“Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected.”

Ban Ki-moon, UN Secretary-General

The concept of citizenship has evolved over time. Historically, citizenship did not extend to all – for example, only men or property owners were eligible to be citizens. During the past century, there has been a gradual movement towards a more inclusive understanding of citizenship, influenced by the development of civil, political and social rights. Current perspectives on national citizenship vary between countries, reflecting differences in political and historical context, among other factors. An increasingly globalized world has raised questions about what constitutes meaningful citizenship as well as about its global dimensions. Although the notion of citizenship that goes beyond the nation state is not new, changes in the global context – for example, the establishment of international conventions and treaties, the growth of transnational organisations, corporations and civil society movements, and the development of international human rights frameworks – have significant implications for global citizenship. It has to be acknowledged that there are differing perspectives about the concept of global citizenship including, such as the extent to which it extends and complements traditional citizenship, defined in terms of the nation state, or the extent to which it competes with it. Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global. Growing interest in global citizenship has resulted in increased attention to the global dimension in citizenship education as well, and the implications for policy, curricula, teaching and learning. Global citizenship education entails three core conceptual dimensions, which are common to various definitions and interpretations of global citizenship education.

These core conceptual dimensions draw on a review of literature, conceptual frameworks, approaches and curricula on global citizenship education, as well as technical consultations and recent work in this area by UNESCO. They can serve as the basis for defining global citizenship education goals, learning objectives and competencies, as well as priorities for assessing and evaluating learning. These core conceptual dimensions are based on, and include, aspects from all three domains of learning: cognitive, socio-emotional and behavioural. These are interrelated and are presented below, each indicating the domain of learning they focus on most in the learning process:

Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes ‘a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding’ and aims to advance their common objectives. Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both ‘formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation’.

Core conceptual dimensions of global citizenship education

- ≡ To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
- ≡ To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity
- ≡ To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Global citizenship education aims to enable learners to:

- ≡ develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- ≡ recognise and appreciate difference and multiple identities, e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- ≡ develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- ≡ recognise and examine beliefs and values and how they influence political and social decision-making, perceptions about social justice and civic engagement;
- ≡ develop attitudes of care and empathy for others and the environment and respect for diversity;
- ≡ develop values of fairness and social justice, and skills to critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- ≡ participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

UNESCO (2015): Global Citizenship Education. Topics and Learning Objectives. Paris, pp. 14–16.
<http://unesdoc.unesco.org/images/0023/002329/232993e.pdf>

Further reading:

United Nations: The lazy person's guide to saving the world.
<http://www.un.org/sustainabledevelopment/takeaction/>

Module 2.

Citizenship and the rule of law

1. Introduction

Active citizenship is essential for every society to function. A state or a society without citizens would not be existent. In the original sense of the word, a “citizen” is a person, who belongs to a certain society, usually a nation state, but it can also be of a smaller community such as a city or a bigger entity such as the European Union. Citizens enjoy specific rights and freedoms, usually defined in the constitution, and duties, such as paying taxes so that the society they live in can fulfil its functions. Citizens also have certain responsibilities, which are often not strictly defined, but still important for the society to function, e.g. the responsibility to be informed about current politics, to participate in elections or to engage in civil society activities. Without responsible and active citizens many of the values that a society has developed cannot be filled with life, such as tolerance, justice, helping people in need, etc. If citizens remain inactive they put the rights and freedoms in danger that they or earlier generations have achieved. The rule of law is one example of such an achievement. Rule of law means that a state and its institutions are only allowed to act in accordance with its laws and regulations. They have to respect and secure the rights and freedoms of their citizens. Arbitrariness is forbidden. To avoid arbitrariness and misuse of power, many states have separated the legislative, judicial and executive power in their constitutions. All three should be independent and control each other. For example must the constitutional court (judicial power) be able to stop a decision by the government (executive power) or parliament (legislative power) if they act contrary to the constitution.

In order to become active citizens young people need to understand the fundamental structures of their own society, know their rights, duties and responsibilities and be aware of possible ways of engaging in politics and society. This involves also an assessment of the current structures, the comparison of different political systems, and the ability to develop visions how societies can enable and protect the rights of the citizens. They should also be able to discuss and form their opinion on whether the concept of “citizen” tied exclusively to the nation state is still useful in a globalized world. What about the people who live on the territory, but maybe do not have the citizen ID? Do they have the same rights and duties? How about the universal rights all human beings have irrespectively of their nationality, gender, race, ethnicity, etc.? Who is responsible to enable and protect their rights if the nation state does not do it?

These are questions, that Global Citizenship Education seeks to address. It opens space to reflect on questions: Who is a citizen? What rights, duties and responsibilities should a citizen of my society have? Who should belong to my society? What can I do and what must I do to be an active citizen? Global Citizenship Education does not seek to abolish or replace national citizenship, but to openly reflect on how people in the current globalized world can influence political processes which transcend national borders.

In order to understand that as active citizens they are also responsible for shaping the rules of the society they live in, the students should practice to discuss and agree on the most important values of their society and the way they want to organize a peaceful living together. The sample activities mentioned below give some ideas how to do this in a university class. It goes without saying that these activities should be embedded into a broader concept or course on Civic Education.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners understand the fundamental political structures of their society ≡ Learners critically assess the current structures in comparison with others ≡ Learners are aware of their rights and responsibilities as citizens ≡ Learners know a variety of ways how they can be active in politics and society 	<ul style="list-style-type: none"> ≡ Learners are able to define what active citizenship means to them personally ≡ Learners can discuss with others what kind of society they envision 	<ul style="list-style-type: none"> ≡ Learners are motivated to engage in politics and society ≡ Learners understand the importance of participation, volunteer work and their responsibility as citizens ≡ Learners act responsibly as citizens

3. Topic _1: Island Game

3–1. Topic 1: Island Game

Topic	Methods	Material / Media / Time
<ul style="list-style-type: none"> ≡ Reflection on fundamental values and rules which shape a society ≡ Practice of discussing and agreeing on certain principles and rules 	<ul style="list-style-type: none"> ≡ Students imagine they are stranded on an island and need to organize life on the island. In small groups they try to agree on the most important values and rules of their island society. ≡ They write their results on flipcharts and present it to others. In the evaluation of the exercise they should link their results with principles and rules of their society and with research on conditions for peaceful societies 	<ul style="list-style-type: none"> ≡ Worksheet 2.1: The island game ≡ Background for evaluation of the island game

3–2. Topic 2: 50 ideas for engagement

Topic	Methods	Material / Media / Time
<ul style="list-style-type: none"> ≡ Discussion what important values and what current challenges exist in society and how active citizens can contribute to a better society through various forms of engagement. Self-reflection on what type of engagement is important and suitable for oneself. 	<ul style="list-style-type: none"> ≡ In small groups, students receive a set of cards with various ideas for engagement in society. They discuss what types of engagement they find most important and why. Then they select a number of engagements which they find most important. They also give reasons why or why not they would like to engage in that field. 	<ul style="list-style-type: none"> ≡ Worksheet 2.2: 50 ideas for engagement ≡ 50 cards with ideas for engagement

WORKSHEET 2.1 The island game

Please imagine that you are stranded on an island and need to organize life on the island. Try to agree on the most important values and rules of their island society.

You are representing the following people:

- ≡ A hunter with a rifle and 5 bullets
- ≡ A police man with a pistol and 5 bullets
- ≡ A judge
- ≡ A religious leader
- ≡ An environmental activist
- ≡ A politician
- ≡ A murderer
- ≡ A doctor
- ≡ An engineer
- ≡ One person holding the key for the box with food and water.
There is enough food and water in the box for 15 people for 5 days.
- ≡ 5 injured or sick people who cannot work
- ≡ 3 children who cannot work
- ≡ 4 old people who cannot work

Please agree on the following issues:

What shall we do with the weapons?

What shall we do with the sick, injured, old and very young people who cannot work?

What happens to the key for the box with food and water?

Our most important value for our island society:

Collect your answers on a large sheet and present it to the others.

WORKSHEET 2.2 50 ideas for engagement

Each group receives a set of cards with ideas for social and political engagement. One person picks one card and reads it out to the group.

Discuss the following questions in the group:

- ≡ Do you think this kind of engagement is important? Why or why not?
- ≡ Would you be ready to be active in this field? Why or why not?

Proceed with the next person picking the next card and discuss the questions together.

At the end select the five engagements which you consider most important AND where you would be ready to engage. If you feel, that the field where you engage or would like to engage is missing, write your own card and add it to your selection.

Present your selection to the other groups and give your reasons for the selection.

Smile more

Through a beautiful or funny word, Where this word can occur what cannot be caused by strong justifications.

Join the scouts

Protect the environment

For example, try decreasing energy and water consumption, walk or use public transport, recycle, etc.

Show civil courage

Speak up and intervene when injustice occurs.

Join an association or club

There are associations for various areas of interest, including for example associations for environmental action, human rights, etc.

Fight for gender equality

Act responsibly as a corporation

Companies can demonstrate social responsibility by directly advancing social goals or refraining from committing socially harmful acts (e.g. donate funds to education, reduce ecological footprint, etc.)

Guide people through your city

Meet people from all over the world and share the best your city has to offer by showing people around.

Conserve resources

For example, reuse water bottles and plastic bags, and use less water for car washing etc.

Participate in protests

Take part in elections

Read election programs, serve as poll worker, vote, remind your family and friends to vote, etc.

Join a political party

Establish an action group

Organize a group of people to fight for a particular cause (e.g. human rights, children's rights, anti-corruption).

Read the constitution

Support political initiatives

For example, gather signatures on petitions, vote on a specific law or proposal, etc.

WORKSHEET 2.2 50 ideas for engagement

Visit the parliament

Donate (food, clothes, books, blood...)

Get involved in the works council

Facilitate mutual consultation between employers and workers, and promote and protect employee interests.

Intern in politics

Take a look behind the scenes and receive first-hand experience with how politics works.

Become a mentor

Support, advice and guide someone who is younger or less experienced.

Assist refugees

Help addicts

People who are addicted to for example alcohol or drugs, gambling, kleptomania (impulsive stealing), or playing video games need support from others to overcome their addiction. For example, listen actively, suggest joining a support group or create a substance-free environment.

Engage in intergenerational dialogue

Meet and converse with people of all age groups.

Be active in a sports club

Live more sustainably

For example, buy locally produced organic goods, eat seasonal food, etc.

Support the elderly

Share

Meet people, save money and conserve resources by sharing with others (e.g. couch surfing, car sharing, etc.)

Consume consciously

Consider the impact of your purchases (e.g. buy locally produced organic goods, fair trade etc.)

Challenge (and change) your perspective

Be open to new experiences and to the opinion and ideas of others.

Support the homeless

For example, provide food, donate to homelessness charities, or simply acknowledge the homeless you encounter in the street by looking them in the eye and saying hi.

Save lives and register as an organ donor

Be a helpline volunteer

Support people when they need someone to talk to or they are going through a difficult time in their life.

Engage in satire

Satire can make politics fun and appealing even to those who otherwise find politics tedious. It encourages us to challenge the way our society is run.

Give computer lessons

Comment on articles or posts

Make art

(Music together, theater, painting)

Learn a language (with a tandem partner)

Join in the discussion

Make your voice heard by participating in public discourse.

WORKSHEET 2.2 50 ideas for engagement

Become a member of the students representative council

Represent the interest of students.

Know your country's history and advocate a culture of remembrance

Have family discussions

Participation begins at home: Encourage dialogue and discussion through dinner table conversations about current events.

Publish a newspaper in your school, university or workplace

Explain democracy to children

Visit museums and memorials

Plan and organize a youth trip

Take a look behind the scenes

Some institutions open their doors to The general public to allow people to look around the institution and learn about it.

Join a social movement

Advocate for minor or radical changes in society.

Start a blog and be active online

Sign online petitions, like, share or comment on posts etc.

Take part in a charity run

MATERIAL 1. The civilisatory hexagon

“What [...] are the essential conditions for the civilised – i.e. the non-violent – resolution of unavoidable conflict? [...] [S]ix cornerstones can be identified:

The first is a legitimate monopoly of force by the state, i.e. safeguarding the community based on the rule of law, which is of paramount importance for any modern peace-order. Disarming citizens is the only way to force them to conduct their conflicts over identity and interests through argument rather than violence. Only when these conditions are in place can potential conflict parties be compelled to deal with their conflicts through argument and thus through deliberative politics in the public arena. The crucial importance of this condition becomes apparent wherever the monopoly of force breaks down and citizens re-arm again, with the re-emergence of feuds and warlords – presently a common feature of military conflicts all over the world.

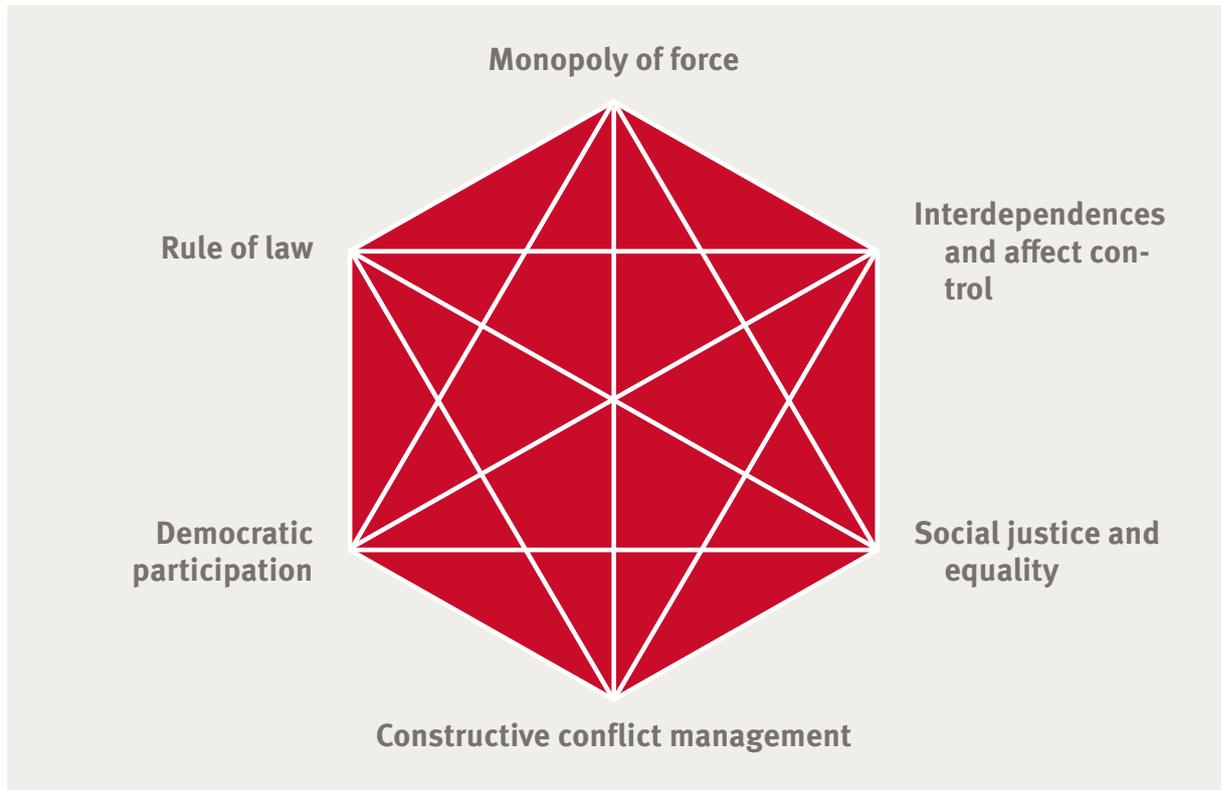
Secondly, such a monopoly of force also creates a need for control under the rule of law that can only be guaranteed by, and indeed, epitomises, the modern constitutional state. Without this control, the monopoly of force is simply a euphemistic way of describing the arbitrary behaviour of dictatorial rule. The rule of law provides “the rules of the game” for the shaping of opinion and the political will, as well as for the decision-making process and the enforcement of law. Alongside the general principles that are set forth in catalogues of basic rights, these rules of the game are essential, precisely because in politicised societies serious disagreements on substantive issues prevail.

The third major condition for internal peace is affect control, which arises from the range and wealth of many inter-dependences characterising modern societies. Such societies are highly ramified, and people within them play out a variety of roles that reflect their wide span of loyalties. Conflict theory and real-life experience show that highly diverse social roles lead to a fragmentation of conflict and thus to the moderation of conflict behaviour and affect control: Without affect control, in complex environments such as modernising and modern societies, peaceful social relations would be inconceivable.

On the other hand, fourth, democratic participation is essential, precisely due to the indispensability of affect control. “Legal unrest” – “Rechtsunruhe” in the term of Sigmund Freud – will result from situations where people are unable to become involved in public affairs, either for ethnic or other forms of discrimination, and at worst a conflict will escalate and, in politicised societies, can become a hotbed of violence. So democracy, as the basis for legal development, is not a luxury but a necessary precondition for the peaceful resolution of conflicts.

Fifth, however, in politicised societies, this approach to conflict management will only have permanence if there are continual efforts to ensure social justice. The great majority of modern capitalist societies are run on market lines, and social inequality is ever present. Unless efforts are continually made to counter this dynamic of inequality, such societies will develop deep social fissures. Therefore if the credibility of the constitutional state is not to be called into question by disadvantaged individuals or groups, on the grounds that the rules of the game are no longer fair, there must be an ongoing effort to ensure distributive justice. By contrast, genuine efforts to achieve social justice and fairness give substance to constructive conflict management, and also provide legitimacy to public institutions.

Civilisational Hexagon / Requirements for sustainable peace (D. Senghaas)



Taken from Dieter Senghaas 2004

If there are fair opportunities in the public arena to articulate identities and achieve a balance between diverse interests, it may be assumed that this approach to conflict management has been reliably internalized and that conflict management competence based on compromise – including the necessary tolerance – has thus become an integral element of political action. The legitimate monopoly of force, the rule of law and democracy – in short, the modern democratic constitutional state – become anchored in political culture. The culture of constructive conflict management thus becomes the emotional basis of the community. Material measures (“social justice”) emerge as an important bridge between the institutional structure and its positive resonance in people’s emotions (“public sentiment”). What develops finally – to use Ralf Dahrendorf’s phrase – are “ligatures”, in other words, deeply rooted political and cultural bonds and socio-cultural allegiances.”

Source: Dieter Senghaas 2004: *The Civilization of Conflict: Constructive Pacifism as a Guiding Notion for Conflict Transformation*, Berghof Handbook for Conflict Transformation.

Module 3.

Digital Citizenship in social media

1. Introduction

It is a very special challenge today to get reliable and well-researched information about important problems of everyday life or international politics. Young people are increasingly looking for information with their own smartphone on the Internet, on social media or on YouTube. They find it very difficult to evaluate the large amount of information, to distinguish opinions from reports and rumors of facts. Hatespeech, fake news and conspiracy theories make the round, sowing hatred and prejudice, fueling mistrust, insecurity and fears. It is more important than ever to support students in how to critically evaluate the information channels and sources they use.

This can become an interesting common learning process. This is the only way for teachers to learn more about the information behavior on the one hand and about the „offers“ used in social media and on the Internet on the other.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners know how to deal critically with texts and informations. ≡ Learners realize that it is important for each citizen to inform themselves and to build their own opinions. They can justify their own opinions and bring them into dicussions. ≡ Learners have realized that there are different sources of information in social media. 	<ul style="list-style-type: none"> ≡ Learners can argue their own opinion on important social and political issues and thus contribute to a constructive discussion. ≡ The learners recognize with which methods in the social media information are manipulated. They have the ability to recognize fake news or hate speech. 	<ul style="list-style-type: none"> ≡ Learners are motivated to think about their own global online ethic and how to contribute to social media in a nonviolent way.

3. Topics

Topic	Methods	Material / Media / Time
Introduction: Critical thinking	As a starting point of this module you should sensitize your students about critical thinking in general. Please use one of the worksheets (1–3).	Worksheets 3.1, 3.2, 3.3
Active Citizenship	Reflecting the term “Active Citizenship“ could be another general approach before dealing with the topic “Digital Citizenship”.	Worksheet 3.4
Digital Citizenship	Students should be encouraged to make a research about positive and negative effects of environmental issues on social network sites. Methods: Think-Pair-Share and best-case scenario.	Worksheet 3.5
Fake or Fact?	This topic should be the main item of the module. Students should find their own way how to identify Fake news. The Worksheets 6, 7, 8 contain different multimedia approaches to the topic. Select one or two of them. Students need enough time for preparing the results of their presentations.	Worksheet 3.6, 3.7, 3.8 Video Fake or Fact?

WORKSHEET 3.1 Critical text analysis

Critical Reading Questions

Please read the given text and answer the following questions. (Method: Think-Pair-Share)

1. Who is the writer? What is his/her training, political affiliation, profession, etc.? What does the language, tone and approach of the text tell you about the writer?
2. Where has the text been published (newspaper, journal, blog, etc.)? Who is the target group?
3. When was the text written and have things changed that would affect its validity?
4. Where was the source written and is it applicable to the context of your location?
5. What is the attitude of the writer towards the topic?

What are the main arguments of the writer?	What reasons/evidences is the writer using to justify his/her point of view? Do they seem credible?
1. _____ _____ _____	1. _____ _____ _____
2. _____ _____ _____	2. _____ _____ _____
3. _____ _____ _____	3. _____ _____ _____

WORKSHEET 3.2 Critical Thinking

Making arguments

There are many complex and controversial topics in our society. It is important to form your own and informed opinion. What is important is critical thinking.

Take a critical look at the topic of „Violence in the media“ and fill out this worksheet. (Method: Think-Pair-Share)

„Violence in film and media has negative effects on children’s behavior!“

1. State your conclusion

2. Give three reasons that support your conclusion.

a.

b.

c.

3. Rate each reason as weak, moderate, strong, or very strong.

Rating for a:

Rating for b:

Rating for c

WORKSHEET 3.2 Critical Thinking

4. Give three counterarguments that weaken your conclusion.

a.

b.

c.

5. Rate how much each counterargument weakens the conclusion: little, moderate, much, or very much.

Rating for a:

Rating for b:

Rating for c:

6. List evidences and assumptions

7. What is the overall strength of your argument::

WORKSHEET 3.3 *My perspective*

Please fill in the Critical Thinker's Answer to the Opinion. (Method: Paired Annotations)

Opinion		Critical Thinker's Answer
<p><i>Usually men are more violent than women.</i></p>	<p>Gender</p>	<p></p>
<p><i>Right now we're at the cleanest we've ever been, but other places on earth are dirty.</i></p>	<p>Climate Change</p>	<p></p>
<p><i>Conflicts in other places of the earth do not affect our lives.</i></p>	<p>War</p>	<p></p>
<p><i>Refugees are lazy and do not work. They just get benefits from international organisations.</i></p>	<p>Discrimination</p>	<p></p>

WORKSHEET 3.4 Active Citizenship

Please answer the following questions (Method: Paired Annotations)

A: Brainstorm and write 4 words that come to mind when you think of the word “citizenship”.

- | | |
|-------------|-------------|
| 1.
_____ | 3.
_____ |
| 2.
_____ | 4.
_____ |

B.1: Write a definition for each word. Consult a (online) dictionary. Use your own words.

- | | |
|------------------------------------|-----------------------------------|
| (a) citizenship.

_____ | (b) nationality

_____ |
|------------------------------------|-----------------------------------|

B.2: Give four examples of civil rights.

- | | |
|-------------|-------------|
| 1.
_____ | 3.
_____ |
| 2.
_____ | 4.
_____ |

B.3: Give four examples of civic responsibilities.

- | | |
|-------------|-------------|
| 1.
_____ | 3.
_____ |
| 2.
_____ | 4.
_____ |

B.4: Explain the difference between citizenship and global citizenship.

- | | |
|-------------|-------------|
| 1.
_____ | 3.
_____ |
| 2.
_____ | 4.
_____ |

C: Write a paragraph explaining why we have civil rights, who is/who is not protected by civil rights, and why do rights come with responsibilities. Give examples.

D) Compare your answers with your partner’s/seatmate’s answers. Write together a paragraph with explaining why we have civil rights, who is/who is not protected by civil rights, and who is bound by civil responsibilities.

WORKSHEET 3.6 Fake or Fact 1

Fake News

Watch Berghof Foundation's explainer video "Fake or Fact?"

https://www.youtube.com/watch?time_continue=111&v=m_r2P6X7cWY

In pairs, use your laptop or mobile phone to find an example of possible fake news. Make a check to identify fake news.

- ☰ Identify the sources
- ☰ Examine, if prejudices and stereotypes are promoted
- ☰ Find other articles on the same issue
- ☰ Check the references
- ☰ Assess spelling, grammar, and punctuation
- ☰ Do a visual assessment
- ☰ Look beyond the headline
- ☰ Identify the central message
- ☰ Identify the Author
- ☰ Recognize satire
- ☰ Consider your own bias

WORKSHEET 3.7 Fake or Fact 2

Photo

In pairs, please answer the following questions. Use your laptop or mobile phone for research.

Find out which photo is the original one and which one is manipulated?

Please explain the background story of the manipulated photo: who manipulated it and why, what were the general implications of the manipulated photo?



Source: https://elpais.com/elpais/2017/10/02/inenglish/1506943013_999238.html



Source: <https://indianexpress.com/article/trending/trending-globally/fake-news-alert-15-hoax-stories-that-went-viral-in-2017-4984084/>

WORKSHEET 3.8 Fake or Fact 3

Fake or Fact? In pairs, make a research whether these news are fake or fact.

أمير خليجي سكران يوزع الأموال الطائلة في شارع
لندن على الإنجليز ويحاول حراسه ارجاعه الى جادة
الصواب لكنه اشبعهم ضربا .. يا أمة ضحكك من جهلها
الأمم



حسين الله



أمير خليجي سكران يوزع الأموال الطائلة في شارع
لندن على الإنجليز

وزيرة الصحة بكوريا الجنوبية
توزع 90% من راتبها على الفقراء
كل شهر وبطريقة إنسانية راقية.

وزيرة الصحة بكوريا الجنوبية توزع 90% من راتبها على
الفقراء كل شهر وبطريقة إنسانية راقية



Like Comment Share

12K

WORKSHEET 3.9 Fake or Fact 4

In pairs, now use your laptop or mobile phone to find another example of fake news.

Discuss in groups of three the following questions and document your results.

- a. Have you seen any of these stories before? If so, where? Have you shared any of them?
- b. What are consequences and effects if you shared this material?
- c. What are the consequences and effects for you if you shared this material?
- d. From your examples of different 'fake' content, are there some worse than others to share?
- e. Why do people create this type of content?

Sources

On your laptop, find a story that has been covered extensively in many news and has caught your attention – it could be political, social, or economic. (Method : Group Work of 3 to 4 persons)

- a. Look for a fact that interests you most and try to find that same fact on a different site from a different source.
- b. How do you know that fact is true? Can you trace that fact to an original source (e.g. an interview, official statement, tweet etc.)?
- c. How do you revise to see if a source is credible and that the news are likely to be true?

Module 4.

Diversity, Pluralism and the acceptance of Others

1. Introduction

With today's amazing, phenomenal progress in digital communications technology, the world is like a small cosmopolitan village with no geographic or cultural boundaries or borders. It is no longer possible for any community to cordon itself within its heritage and culture and to isolate itself from other communities. Hence, in light of these facts, the value of dialogue and diversity, pluralism and acceptance of the other is one of the most important human and cultural values in contemporary human communities, and one of the most important skills of life in the twenty-first century. This is the only way to build advanced communities and civilised peoples and the only way to prosperity and development of human communities, their richness and scientific and cultural progress.

Pluralism means the acceptance of others of different ethnicities, colours, nationalities, languages, customs and traditions, different religious, intellectual doctrines, and their educational, cultural, economic or social backgrounds. It means respecting each other, appreciating them, recognizing their values, and respecting what they believe.

In order to accept the other, we must learn about the values of tolerance, love, respect for personal liberties, the privacy of individuals, and freedom of thought and expression, bearing in mind that the freedom of any individual will not be complete unless he respects others and appreciates their differences. The other is me, respect for the freedoms of others ensures respect for others respect of our freedom, democracy means to coexist with difference.

The United Nations General Assembly adopted the Universal Declaration of Human Rights in 1948. This Declaration constitutes the basis for the protection and promotion of human rights around the world and has been recognized by most states. Many states have included its provisions in their basic constitutions. This Declaration affirms that human rights are applicable to all under its text: „Everyone has the right to all the rights and freedoms set forth in this Declaration without distinction, such as race, colour, sex, language, religion, political opinion or any other opinion, national or social origin or wealth or any other status” (Australian Centre for Human Rights, 2018, p. 53)

In this training manual we present a set of activities described below to provide students with human and educational values that aim to promote a culture of pluralism and acceptance of others to be positive participants in the affairs of their universities. They shall have the ability to discuss and agree on the most important values in their society, love and sympathy, and establish the foundations of civic education, and make them active citizens contributing to the formation of the rules of society in which they live.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners know the dimensions diversity and pluralism and are able to relate both to their everyday lives. ≡ Learners know the differences between diversity and pluralism. ≡ Learners understand the relationships between diversity, inequality, and social, economic, and political power. ≡ Learners know about contributions made by individuals from diverse and/or underrepresented groups to local, national, and global communities. 	<ul style="list-style-type: none"> ≡ Critically examine on their own attitudes, beliefs and values and learn to build bridges from one culture to another. ≡ Use inclusive and sensitive language. ≡ Develop inclusiveness by valuing and involving all members of the group for their unique contributions. ≡ Avoid the construction of a 'right' or 'wrong' picture of different cultures/minorities. ≡ Develop understanding of human rights. ≡ Demonstrate the basic elements of cooperative learning. 	<ul style="list-style-type: none"> ≡ Respond to statements or acts of bias in a way that invites dialogue rather than debate or arguments. ≡ Stand up and speak out for their own rights and for the rights of others. ≡ Fostering empathy, tolerance, acceptance, understanding of others and mutual respect. ≡ Consider perspectives of diverse groups to form reasonable decisions. ≡ Work effectively with diverse groups.

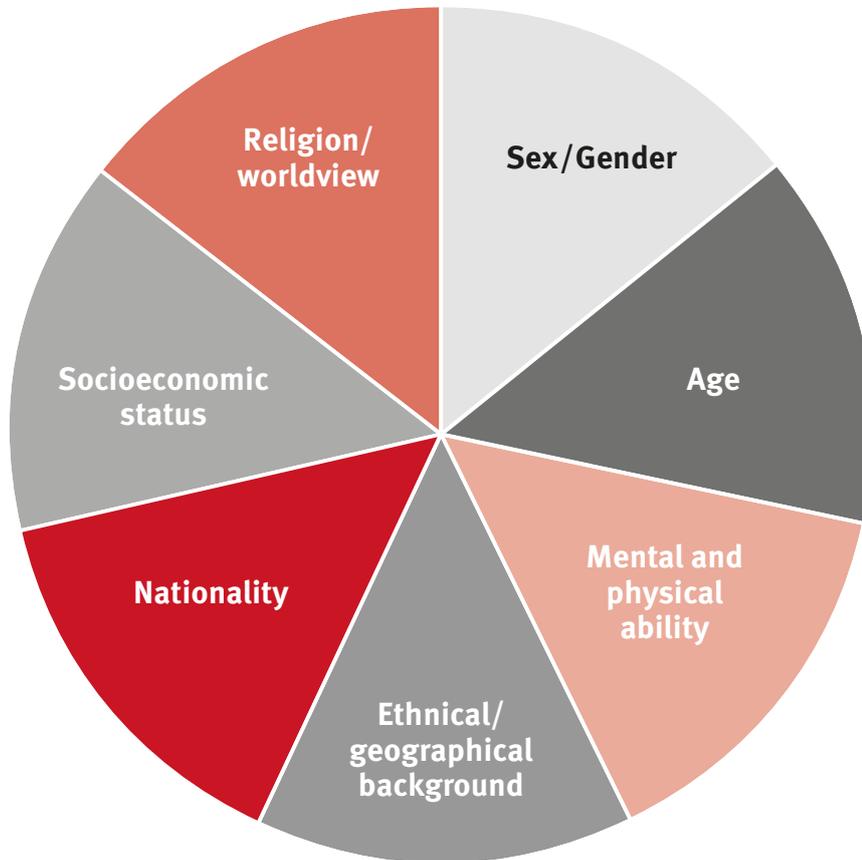
3. Topics

Topic	Methods	Material / Media / Time
<p>Introduction Students reflect on diversity and pluralism in their daily life to get an effective access to the topic.</p> <p>Specification The students focus on one dimension of diversity (religion) and explore chances and challenges of equality within society.</p> <p>Intensification Students reflect on diversity competences and values through self-assessment in order to develop a deeper understanding of the acceptance of others. Students apply new knowledge on real situations and develop ideas how to improve the status quo and their own behavior and to engage in society.</p>	<p>Picture prompt Show students a picture that represents either a pluralistic society or a homogenous society. Let students associate freely ideas for a while (3 min) before asking to share their thoughts.</p> <p>Hand out Worksheet 4.1 Students work individually and in pairs on this worksheet. Pairs should be formed between students who do not know each other. After individual work, students compare and discuss their results. They activate existing knowledge and express what they know about diversity/pluralism. They connect the topic with their own experiences. Students write their results on flipcharts in order to present those in plenary session.</p> <p>Hand out Worksheet 4.2 Students work in pairs on one dimension of diversity to gain specific knowledge. They define, reflect and increase their knowledge through legal facts.</p> <p>Hand out Worksheet 4.3 In groups of three persons, students explore the phenomenon of equality and reflect critically about equality within their society. They write in own words the results on flip charts to present those in plenary session.</p> <p>Hand out Worksheet 4.4 Students work individually on this worksheet to reflect on their diversity competences, in order to find out which of their skills they would like to improve.</p> <p>Hand out Worksheet 4.5 Students work first individually on this worksheet to reflect on each value. Then they discuss in groups of four students the importance of each value for a pluralistic society and prioritize those together. They arrange the cards according priorities and write down the reasons to present those in plenary session.</p> <p>Hand out Worksheet 4.6 Students discuss in groups the importance of each activity and prioritize those. They present the reasons for their decisions. Ask students which of the activities they do and which one they would like to do in future. Also, ask students which other ideas they have to engage in society.</p>	<p>Interactive Teaching Methods</p> <p>Worksheet 4.1 How divers is your daily life?</p> <p>Worksheet 4.2 Religious Pluralism</p> <p>Worksheet 4.3 Equality</p> <p>Worksheet 4.4 Wheel of Acceptance</p> <p>Worksheet 4.5 Values</p> <p>Worksheet 4.6 Engagement for a pluralistic society</p>

WORKSHEET 4.1 How diverse is your daily life?

1. Discuss the following questions in pairs:

1. Find out your partner's experiences about food, music, literature and film from different regions or countries. How and where did he/she come into contact with food, music, literature and film from different regions or countries. What does he/she (not) like about it?
2. Introduce your partner briefly, beginning with the person's name and then summarizing what you have discovered about him/her in the interview.



In addition

1. Think about family, friends and people from your environment (the restaurant/café you regularly visit, your doctor, your dentist, your neighbors, co-workers etc.). How diverse are people in your daily life? Use the factors of diversity for your analyses.
2. Also think about the following questions:
 - ≡ Who makes up the majority/minority of students in the classes you take?
 - ≡ Who makes up the majority/minority of people at your favorite club/café?
 - ≡ Who makes up the majority/minority in your neighborhood?
 - ≡ Who made up the majority/minority of people in your childhood community?
3. Now reflect and discuss with your partner on your results. Make notes to summarize your results in plenary.

WORKSHEET 4.2 Religious Pluralism

1. In pairs, answer the following questions:

1. What is religion in your opinion? Try to formulate a definition from your perspective!

2. Which minority religions exist in your town or community? Where do they gather and worship?

3. What are commonalities of different religions?

4. How can you increase your own knowledge about religious minorities living in your town?

WORKSHEET 4.3 Equality

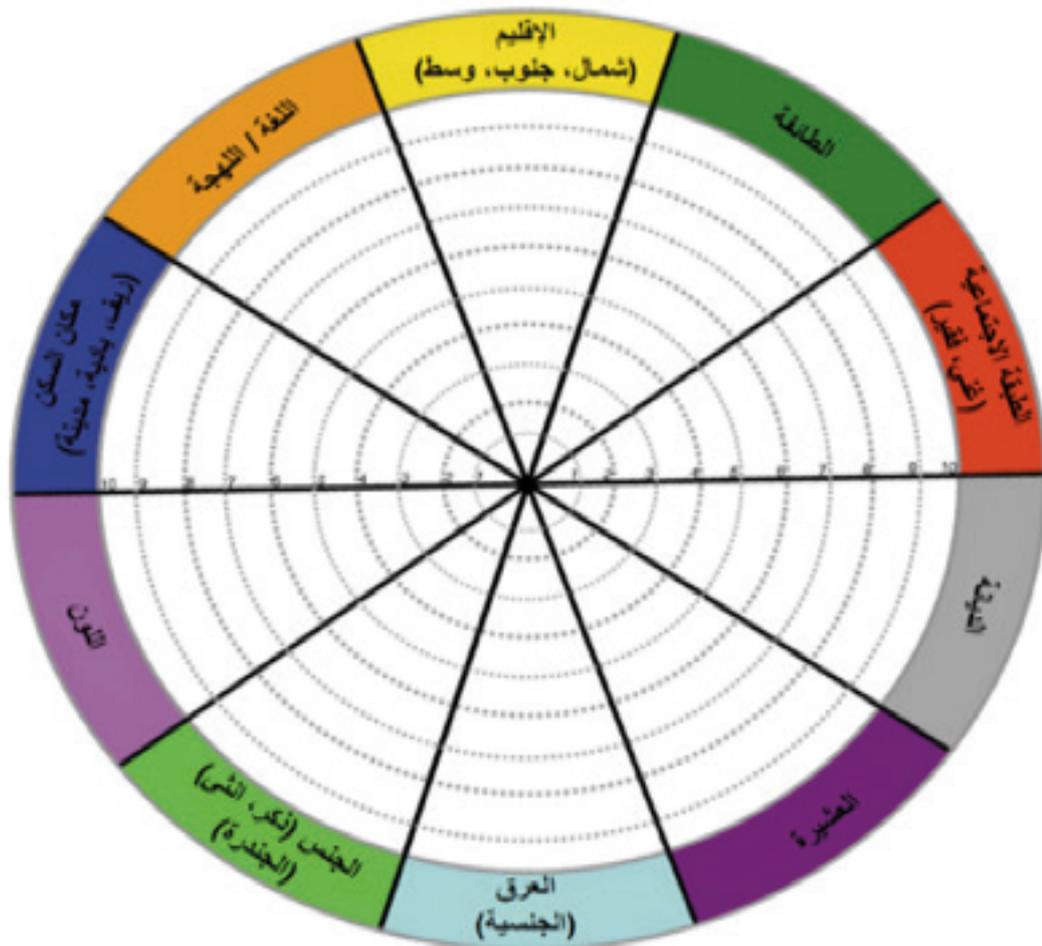
Discuss the following questions. (Method: Group Work of three to four students)

1. Who does not have access to equal opportunities and outcomes? What would you say the barriers to equality are for those people?
2. Can you think of groups of people who do not have equal opportunities and outcomes – in education, jobs, or in society in general?
3. Who is at risk of being rejected or suffering exclusion in society?
4. Who belongs to a group, which is often ‘invisible’ or ignored in society?
5. Who is at risk of being stereotyped by others?
6. In groups of three students, discuss which statement is true, which statement is false, and which statement is sometimes true and sometimes false? Give examples for your decisions.

<p>Equality means everyone achieve the same outcome.</p>	<p>Equality means giving everyone the same opportunities</p>	<p>Equality means giving everyone a voice in decisions that affect him/her</p>
<p>Equality means respecting people’s religious beliefs and practices</p>	<p>Equality means respecting people’s cultures</p>	<p>Equality means everyone of equal value</p>
<p>Equality means treating everyone the same</p>	<p>Equality means everyone feels they belong</p>	<p>Equality means ignoring differences between people</p>
<p>Equality means treating people differently if necessary</p>		

Source: CDVEC Curriculum Development Unit (2012): Equality and Diversity. Building a Culture of Equality in our Society.

WORKSHEET 4.4 Wheel of Acceptance



1. Each category of the Wheel of Acceptance represents a dimension of diversity that exists in Jordanian society, including gender, social class, language, tribe, and region. Using this tool, you will be able to reflect and gain some insight into your acceptance of others and differences. Hence, take some time to think how comfortable you feel with people of different dimensions of diversity. Rate on a scale of 1 to 10 with 1 being not very comfortable at all to 10 being completely comfortable.

When your wheel is completed, it will give you a spider-like diagram or 'inner-circle' of your comfort levels and allows you to identify any gaps between where you are now and where you want to be.

2. Take a moment to appreciate your Wheel of Acceptance. What does it look like? Are there any surprises to you?

WORKSHEET 4.5 Values

1. Reflect on the values below and their impact on skills needed for a pluralistic society.
2. In groups of three persons, arrange the cards regarding their importance for a pluralistic society

Tolerance	Acceptance
Dialogue	Self control
Fun	Compassion
Love	Honesty
Other's respect	Tolerance or forgiving
Flexibility	Pardon
Cooperation	Patience
Apology	Justice
Other's respect	Self appreciation

WORKSHEET 4.6 Engagement for a pluralistic society

These are some ideas to strengthen and promote a pluralistic society and the acceptance of others. Discuss in groups of four students the ideas and classify those concerning their importance. Collect the reasons of importance in order to present those in plenary.

Celebrating International Tolerance Day and presenting initiatives that promote this value. In 1996, the United Nations General Assembly invited member states to celebrate International Day for Tolerance on 16th November, through suitable activities in educational institutions and for the general public.

Perform volunteer initiatives to help poor and needy people

Display an audio to develop listening skills, which are more important than dialogue

Visiting elderly care centres

Brainstorming session to discuss the importance of dialogue

Brainstorming session to discuss the repercussions of the lack of dialogue and acceptance of the other

Critical thinking session to assess the pluralism structures in the Jordanian community in comparison of other communities

The happiness jar initiative

Students are asked to propose many practical and simple ideas that make others happy

Discussion seminar

Hold a discussion seminar to be attended by people with disabilities to talk about their needs and ambitions and the problems they face

A word and a meaning

Preparing cards with the words (concepts related to pluralism and acceptance of the other), and other cards bearing the meanings of these words. Then ask the students to pair and match the cards

Watch a theatre play made by students that promotes acceptance of difference and diversity

Perform competitions that include questions that help in the development of pluralism and acceptance of the other values

Caricature exhibi

So students can express through their drawings dialogue and acceptance of the other, in terms of conditions, principles, rules or the repercussions of not applying it.

Visiting centres for people with disabilities

Brainstorming session to predict the rules of dialogue

Brainstorming session to identify the role of students in promoting the culture of dialogue and acceptance of the other

Participate in social and religious events of colleagues, friends, acquaintances, neighbours and relatives

The initiative of what is old to you could be new to others and might be a help for poor and needy people

Stereotypes

Share ideas about some stereotypes in student culture / cultures.

Students are asked to share ideas about the cultures of the students that they are proud of.

Discrimination within the community

This activity requires that students work in groups.

Ask students if they know any books, films or stories that address the issue of discrimination, the lack of acceptance of diversity and difference, and what kind of discrimination is included in the story or film?

Module 5. Culture of Dialogue

1. Introduction

Dialogue is one of the most important aspects of cultural communication. It is the corner-stone of human interaction and an important factor controlling for social relations. It is the instrument of understanding and cooperation to avoid resorting to conflict in all its aspects, even at the family level.

It is also an important condition for maturity as it enables a human being to evaluate himself, to explore the abilities of others, acquire new skills, and promote his free will based on self-confidence and balance between himself and others.

In order to reinforce dialogue directly by the target groups and to realise its importance, those who need it must be interested in finding the means that help to promote dialogue as an important value in society and agree on the ways to achieve this end.

It is important that students are familiar with the basic rules of dialogue and can apply them in everyday life. To do so, they need to understand that dialogue can help them to clarify misunderstandings, transform conflicts and make life more worthwhile. In this unit you will find exercises and texts in order to develop this goal together with students.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners know the basic facts about „dialogue“. They know the importance of dialogue in all areas of interpersonal communication and understand differences as creative facts, not as obstacles in dialogue. ≡ Learners know the differences between dialogue and debate. ≡ Learners know that they can learn from the perspectives of others. ≡ Learners know that their interests cannot be pursued successfully without the collaboration of others.. 	<ul style="list-style-type: none"> ≡ Develop active listening skills and non-violent communication methods. ≡ Communicate on mutual respect, both verbally and non-verbally ≡ Develop effective communication skills: use inclusive language and foster negotiation skills to achieve fair outcomes when there are diverse points of view. ≡ Suspend suspension of assumptions, judgement, and certainty. ≡ Develop competences of critical thinking, empathy, and multiple-perspective. ≡ Build mutual understanding and trust across differences and exploring differences. ≡ Create positive outcomes through conversation. ≡ Demonstrate the basic elements of cooperative learning.. 	<ul style="list-style-type: none"> ≡ Act inclusive, as all social expression must be heard, including political, economic, social and military expressions, as well as the expression of those who have been repeatedly excluded in the past. ≡ Learn through the exchange with others. ≡ Show empathy: truly understanding the position of the other person. ≡ Maintain a respectful tone, even in the most extreme conditions.

3. Topics

Topic	Methods	Material / Media / Time
<p>Introduction Students are engaged mentally to the topic dialogue by reflecting on their own behavior, activate prior knowledge and apply new skills.</p> <p>Specification The students focus on dialogue with “the other” and learn about different communication styles. They describe and reflect on phenomena and develop explanations.</p> <p>Intensification I Students get an input about dialogue in order to develop a deeper understanding. They apply new knowledge and skills through group exercises.</p> <p>Intensification II</p>	<p>Hand out Worksheet 5.1 Students work individually on the worksheet. Instructor asks about the results, followed by a short discussion in plenary session.</p> <p>Hand out Worksheet 5.2 Students discuss in pairs which expression is offensive, which is ok. Followed by a short discussion in plenary session.</p> <p>Hand out Worksheet 5.3 Students form 4 groups. Two groups prepare pro-arguments, while the other two prepare contra arguments. Two groups with opposite attitudes discuss together. One debate can be facilitated by the instructor, while the other one by another student. In the end the observers of each group report to the plenary about the course of the discussion and specificities. Students are encouraged to use the prior learned sentences and to pay attention not to discuss offensively.</p> <p>Hand out Worksheet 5.4 Students work in groups and pairs. After watching the first video, students do brainstorm in groups (method: brainstorming in a cycle) about aspects that are necessary for a positive exchange. Results can be read in plenary. They discuss in groups about stereotypes and pre-assumptions of others as those often disrupt dialogues. Results of the discussion can be presented in plenary session. Students continue by watching the second video and discussing in pairs the last question.</p> <p>Hand out Worksheet 5.5 Work in pairs. Results are shared in plenary session.</p> <p>Hand out Worksheet 5.6 Work in groups. Results are shared in plenary session.</p> <p>Hand out Worksheet 5.7 Students read the text individually and to mark the main points of the text as well as paragraphs they did not understand. After reading, they compare their results and try to clarify open questions with their partner. They summarize the main points of the text either orally or in writing.</p> <p>Hand out Worksheet 5.8 Students write the characteristics of debates and dialogues. After, the instructor hands out the material “Differences of Debates and Dialogue”, so students can add to their written points.</p> <p>Hand out Worksheet 5.9 Students train active listening in pairs and share their experience in plenary session.</p> <p>Hand out Worksheet 5.10 Students apply skills they have learned by practicing a structured dialogue. Experience is shared in plenary session.</p>	<p>Worksheet 5.1 Sentence starters for a discussion</p> <p>Worksheet 5.2. Ok or Offensive?</p> <p>Worksheet 5.3 Role-play</p> <p>Worksheet 5.4 Dialogue</p> <p>Worksheet 5.5 Culture of Dialogue</p> <p>Worksheet 5.6 Communication Style</p> <p>Worksheet 5.7 What is a Dialogue?</p> <p>Worksheet 5.8 Material: Differences of Debates and Dialogues</p> <p>Worksheet 5.9 Active Listening</p> <p>Worksheet 5.10 Structured Dialogue</p>

WORKSHEET 5.1 Sentence starters for a discussion

Which of these expressions do you use often during discussions, which one do you use seldom or never?

Thank you for your opinion...

I agree with your opinion about ...

I can see that...

The strength of this argument is...

I like this idea because...

Do you say that...?

Another point of this topic is...

My faith teaches me that ...

I am not convinced that ...

What makes you have of the opinion that...?

What beliefs are based on...?

A weakness of that argument is ...

I do not think it is right because...

WORKSHEET 5.2 Ok or Offensive?

In pairs, which expressions are offensive in a discussion, which ones are ok?

Source: Institute for global change, Skills of Dialogue.

This is an
interesting
point!

Do you really
believe that?

Can you see it
from my point of
view?

I hate...

I do not
understand you.

You are wrong

I agree.

Thank you for
your opinion.

I disagree.

Can you explain
this again?

This does not
make sense.

You are kidding!

I agree, but...

I see it
differently.

This is stupid.

I do not
understand a
word you are
saying.

WORKSHEET 5.3 Role-Play

Participants build groups of 3 to 4 persons (mixed gendered), and prepare either a pro or a cons position regarding the topic of the discussion.

Topics of discussion might be for example:

- ≡ Social networking sites contribute significantly to the promotion of a culture of violence and extremism.
- ≡ Economic conditions are the main cause of youth's tendency towards extremism.
- ≡ The phenomenon of extremism in the Arab world is the result of political circumstances and not the product of religious texts.

There are two groups in favour of the statement, and two opposition groups (a pro-team and an opposition team). In each group one person don't take part actively in the discussion but observes the discussion and takes notes about the course of the discussion and specificities.

Each speaker is given a maximum of two minutes, and the audience's questions and response are open for 5 minutes.

WORKSHEET 5.4 Dialogue

Watch the film clip “On Dialogue”

Source: Crossing Border Education, <https://crossingborders.education/>

<https://vimeo.com/197028881>

Explore briefly in groups what we need in order to enter conversations with each other. (Method: Brainstorming in a circle)

What qualities/values/attitudes are important when interacting with another person for supporting a positive exchange?

Examples:

- ≡ Be respectful of others’ contributions, viewpoints and styles.
- ≡ Do not interrupt others when speaking
- ≡ Allow everyone to contribute.
- ≡

Discuss in your group the following questions. Write down the results on a flip chart and ask one person per group to share those with the entire group.

1. What common assumptions and pre-conceptions about the ‘Other’ exist and are expressed within society, that are hurtful for people who are labeled with them?
2. Do you witness stereotypes on campus?
3. What might be the sources of these stereotypes?
4. Why do pre-conceptions make a dialogue between people harder?

Watch the film clip “Why initiate Dialogues?” and discuss in your group what makes it challenging for us to enter dialogue?

<https://vimeo.com/131333477>

Pair up with someone of a different ethnic/geographic background or someone you know little about and take 2 each where one talks and the other listens only (with no verbal feedback) as each finishes the sentence:

My attitudes and feelings towards conflicts are...

(Answers may include tolerance for, aversion, fear of, excitement, etc.)

WORKSHEET 5.5 Culture of Dialogue

Answer the following questions in pairs:

1. Why do we consider creating a culture of a dialogue so important?

2. Which skills do we need for a dialogue?

3. How can you help to strengthen a culture of a dialogue in your university, family and society?)

WORKSHEET 5.6 Communication styles

Discuss the following questions in groups of four students. Write down the results on a flip chart and ask one person per group to share those with the entire group.

1. What major differences in communication styles did you experience between people from different countries/ regions? What could be reasons for these different styles?
2. What differences of communication styles did you experience in different contexts (e.g. at home, on campus, in the mosque, at a sports game, with men/women)?
3. How could these diverse communication styles create misunderstandings between people of different countries, regions or classes?
4. How can you adapt to others' communication styles (e.g. open confrontation, avoiding eye contact, emotional outbursts, etc.) by keeping communication lines open without losing your own style?

Remember

- ≡ There are visible and invisible identities in every culture.
- ≡ Reflecting on social identities deepens our understanding of other persons and helps us to understand our experiences better.
- ≡ Often the identities we do not think about are those where we experience social privilege.
- ≡ Even if we do not think about our origin or gender, etc, these factors have an impact on others

We can communicate much better with others when we recognise that there are many different perspectives to view the world. Often it appears natural for us to think that only our own view is the only right one. We might even dismiss 'Others' or cut off communication with people who do not share our perspective. Our perspective and our interpretations of experiences are deeply influenced by our social identity and cultural conditions:

- ≡ Nationality, Ethnicity, Class
- ≡ Gender, Ability, Age
- ≡ Religious/Spiritual Identity
- ≡ Geographic/Regional Origin
- ≡ Linguistic/Language Identity
- ≡ Others?

Discuss in your group the following questions:

1. Can you remember an experience where you and someone else have had a very different interpretation of an incident that has happened?
2. How has your background (education, social status, ethnicity, privilege, religious/spiritual identity, etc.) shaped your perspectives and worldview?
3. Have you ever been made aware by someone from a different ethnicity, socio-economic class, religion, gender, etc. that your worldview is rooted in a privileged experience? How did that make you feel? How did you respond?

WORKSHEET 5.7 What is a Dialogue?

The modern meaning of dialogue has its origin in antiquity and the Middle Ages. The term is now primarily defined as a conversation between two or more people characterised by openness, honesty and genuine listening. Taken from the Greek *diá* and *lógo*, it can be interpreted as the “flow of words” or “meaning” created by more than one person.

In contrast to the terms “discussion” and “debate”, which focus primarily on the content of a conversation, the word “dialogue” places equal emphasis on the relationship between the persons involved. Another difference is that “debate” often includes a competitive component to underline the superiority of one opinion, while “dialogue” implies mutual understanding and the aim to identify common ground. In the reality of conversations in and on conflicts, though, the modes of discussion, debate and dialogue will often be mixed and it needs good facilitation skills to make the participants aware of this and help enable them to move between them constructively.

Dialogue is an essential tool, which has been used for thousands of years to address joint problems and guide collaborative social change. In the course of its long history, many variations of this kind of participatory problem-solving have been developed.

The essence of a successful dialogue is that it is a face-to-face interaction between members with different backgrounds, convictions and opinions, in which they respect each other as human beings and are prepared to listen to each other deeply enough to inspire some kind of change of attitudes or learning which will contribute to consensus building.

Ground rules of a dialogue

- ≡ Dialogue means to listen to, to understand and to avoid interrupting other participants.
- ≡ Dialogue means to remain open-minded to the perspectives of others.
- ≡ Dialogue means to separate what we hear from other persons from our judgement on why this person makes a certain statement. Many misunderstandings are based on the temptation to interpret the motives why someone makes a statement.
- ≡ Dialogue means to focus first on interests and needs instead of solutions. Many dialogues fail because the participants rush too early to conclusions and solutions.

Source: Norbert Ropers: *Basics of Dialogue Facilitation*. Edited by Beatrix Austin, Anna Köhler & Anne Kruck. Berlin/Tübingen: Berghof Foundation 2017

Principals to avoid violence

Dialogue

We are prepared for a conversation and listen to each other.

Renounce violence

We do not resort to violence and we renounce violence in all its forms.

Empathy

We understand the opinion of others and listen to them.

Confidence

It is our business to build trust between us.

Diversity

We are fully aware that every human is unique and different from each other.

Similarities

We are looking for common values.

Fair play

We agree on fair rules for peaceful coexistence.

Support

We need mediation in some cases.

Reconciliation

We are fully ready to recognise our mistakes and accept apologies.

WORKSHEET 5.8. Debate and Dialogue?

What are the differences between a dialogue and a debate?

	Debate	Dialogue
Goal/Purpose	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Participants' approach	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Dealing with others' views	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>
Role of emotions	<hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/>

WORKSHEET 5.8 Debate and Dialogue? Material

Difference between Debate and Dialogue		
	Debate	Dialogue
Goal/Purpose	The goal is to “win” the argument by affirming one’s own views and discrediting other views.	The goal is to understand different perspectives and learn about other views.
Participants’ approach	People listen to others to find flaws in their arguments.	People listen to others to understand how their experiences shape their belief.
Dealing with others’ views	<p>People critique the experiences of others as distorted and invalid.</p> <p>People appear to be determined not to change their own views on the issue.</p> <p>People speak based on assumption made about others’ positions and motivations.</p> <p>People oppose each other and attempt to prove each other wrong.</p>	<p>People accept the experiences of others as real and valid.</p> <p>People appear to be somewhat open to expanding their understanding of the issue.</p> <p>People speak primarily from their own understanding and experience.</p> <p>People work together toward common understanding.</p>
Role of emotions	Strong emotions like anger are often used to intimidate the other side.	Strong emotions like anger and sadness are appropriate when they convey the intensity of an experience or belief.

Source: Lisa Schirch & David Camp: *The Little Book of Dialogue for Difficult Subjects*. Good Books 2007, 9.

WORKSHEET 5.9 Active Listening

Active listening (group work on active listening & structured dialogue (30 minutes))

Introduction

Dialogue is an art of a communication. Active listening and paraphrasing are basic skills for dialogue. They help to create an appreciative and open communication atmosphere. Therefore, we would like to do some short exercises how to actively listen and how to paraphrase. Paraphrasing means that in a conversation one person repeats what the other has said in his/her own words.”

Active listening (10–15 minutes)

- ≡ Find a partner and sit opposite of each other.
- ≡ One person is telling a simple story.
- ≡ As a first step, the other person makes a point of not listening: looking at their watch or their phone, looking around the room ...
- ≡ As a second step, the other person makes a point of listening actively: follow the story with your facial expressions and commenting sounds, sit oriented towards the storyteller in an engaging way, don't interrupt ... Switch roles.
- ≡ Reflect afterwards: As the person who is telling a story, how did it feel to not be actively listened to vs. being actively listened to? As the person listening, how much of the story do you remember when you were actively listening and not actively listening? Was it difficult to listen actively?
- ≡ Back in plenary collect 3–5 impressions and reflections, of how the students felt.
Main questions: How do you feel? How will you act in future?

WORKSHEET 5.10 Structured Dialogue

Form groups of three (or more) students each.

The exercise has three steps:

Step 1: Storytelling & listening

- ≡ Person A: talks about any simple story for 3–5 minutes.
- ≡ Person B: listens actively
- ≡ Person C: observes

Step 2: Paraphrasing

- ≡ Person B: Paraphrases what Person A said. (Use lead-ins to assure the other person that you are not telling them something, but that you are simply checking whether you understood correctly what they were trying to express. Lead-ins can be phrases like:
 - “If I understand you correctly, you ...”,
 - “What I hear is that ...”,
 - “It sounds like ...”,
 - “Is it correct to say that ...”,
 - “You appear to be angry/sad/hopeful ... about ...”

Be careful not to over interpret, judge or start a discussion! Your role resembles that of a mirror, not a conversation partner.

- ≡ Person A: listens without interruption.
- ≡ Person C: observes.

Step 3: Reflection

- ≡ Person A: gives feedback on how he/she felt, when listening to the paraphrased.
- ≡ Person B: gives feedback on how he/she felt, when listening and paraphrasing at the end.
- ≡ Person C: gives feedback on how he/she observed the dialogue.



Module 6. Violence Prevention

1. Introduction

Jordanian universities form the cornerstone of higher education in Jordan. University students represent the majority of social groups, reflecting the core of social and political transformations and trends in society.

There has been a lot of discussions about societal violence and violence in universities, as they disturb both the community and its stability. Violence in universities is considered a complex psychological and social problem and constitutes an obstacle to community progress. It also hinders the process of education and upbringing in universities, troubling the relevant authorities in Jordanian universities and higher education authorities. Forms of university violence are manifested through: verbal and physical violence, property destruction and so on.

Violence is a manifestation of escalating conflicts, heterogeneity or weakness of initial relationships and bonds. Sometimes it is based on emotions provoked by specific situations and leads to the perpetration of harmful acts against oneself sometimes and sometimes against others.

Violence includes any actual or verbal behaviour that entails the use or threat of force to harm and harm one's self or others, destroy property to achieve certain objectives, involve psychological or moral pressure practices in different ways, and violent behaviour may be individually or collectively organised or unorganised, publicly or privately. It is important to recognize different individual, social and political forms of (everyday) violence and the "fascination of violence", which means promoting analysis of individual and collective experiences of violence, both past and present. Understanding the causes and motivations of student violence in Jordanian universities facilitates understanding of this phenomenon, finding appropriate treatment for it and preventing its risks. Most Jordanian universities suffer from this phenomenon now. The reasons for the conduct of violence in Jordanian universities have varied, such as psychological causes and factors.

Jordanian society is witnessing a growth in the phenomenon of community violence, one of which is university violence. A student who commits violence may not feel guilt. When the methods of discussion and dialogue are exhausted, violence sometimes is linked to culture. Universities seek to promote the culture of discussion, dialogue and mutual respect between students through meetings and conferences.

The aim of this unit is to assist students (trainees) in developing the necessary personal and social skills to live in harmony with others and to act in positive ways that respect basic human rights. The solution of the problem of violence and access to a non-violent culture through required life skills/ behaviour and values create a behavioural change that may ensure prevention of violence and peace-building, enabling adults to avoid conflict and violence, adopt peaceful resolution of conflicts, and create the conditions that may lead to compassion and acceptance.

2. Learning outcomes

Knowledge (Cognitiv)	Skills (socio-emotional)	Values and attitudes (behavioural)
<ul style="list-style-type: none"> ≡ Learners understand conflicts, root causes and dynamics and the need for conflict transformation. ≡ Learners identify different types and causes of violence. ≡ Learners explain the importance of good communication skills. ≡ Learners understand the relevance of nonviolence in education. 	<ul style="list-style-type: none"> ≡ Self-awareness: reflect on own behaviour regarding violence. ≡ Analyze, synthesise, think critically, solve problems, and make decisions. ≡ Demonstrate competency in research and analysis. ≡ Transform conflicts into positive outcomes. ≡ Demonstrate the basic elements of cooperative learning. 	<ul style="list-style-type: none"> ≡ Apply methods of nonviolence and address nonviolent behaviours and attitudes in daily life. ≡ Act de-escalating during conflicts and discussions in daily life. ≡ Develop strategies to manage future conflicts. ≡ Create a positive problem-solving culture.

3. Topics (a)

Topic	Methods	Material / Media / Time
<p>Introduction Students are engaged mentally and creatively with the topic “conflict”.</p>	<p>Rainstorm Instructor stands in the center of participants, who mimic your movements, making different sounds first by rubbing hands, then snapping fingers, clapping hands, slapping sides, and finally stamping their feet. The sound is similar to a rainstorm. End the storm by doing these steps in reverse order. Move from stamping your feet to slapping your sides, clapping your hands, clicking your fingers and finally rubbing your hands together. The activity ends with silence. The sound and dynamics of a rainstorm are very similar to a conflict. Like a rainstorm, some conflicts begin very quiet and become gradually louder and more powerful. Rainstorms and conflicts absorb all your attention and might be destructive. Then those slowly disappear and leave you in silence. Ask students if they remember and can describe a conflict that was similar to a rainstorm.</p>	<p>Interactive Teaching Methods</p>
<p>Specification Students express what they know about anger and connect it with daily life situations. They reflect on their own anger behavior and former conflict experiences. They express definitions with their own words.</p>	<p>Hand out Worksheet 6.1 Students work individually on this worksheet. Results can be discussed in plenary without judgment.</p> <p>Hand out Worksheet 6.2 Students work individually to reflect on their behavior.</p> <p>Hand out Worksheet 6.3 Students answer the questions in pairs and express what they know about the phenomenon “anger” The template “feeling-thinking-acting” can also be used to deepen the topic of anger.</p>	<p>Worksheet 6.1 Impulse Control Technique</p> <p>Worksheet 6.2 Anger – Self-assessment</p> <p>Worksheet 6.3 Anger</p>



3. Topics (b)

Topic	Methods	Material / Media / Time
<p>Intensification I Students get an input to develop a deeper understanding of the acceptance of others. Students apply new knowledge and skills on conflict transformation. They reflect on their own behavior in peer groups and find ways for reconciliation.</p>	<p>Hand out Worksheet 6.4/ 6.5/ 6.6 Ask students to read the text individually and to mark the main points of the text as well as paragraphs they did not understand. After reading, they compare their results and try to clarify open questions with their partner (method: think-pair-share). Results are shared in plenary session.</p> <p>Hand out Worksheet 6.7 Students answer the questions in pairs. Results are discussed in plenary.</p>	<p>Worksheet 6.4 Violence & Nonviolence 1, Violence</p> <p>Worksheet 6.5 Violence & Nonviolence 2 Understanding the roots of Violence</p> <p>Worksheet 6.6 Violence & Nonviolence 3, Nonviolence</p> <p>Worksheet 6.7 Causes of Violence</p>
<p>Intensification II</p>	<p>Hand out Worksheet 6.8 Students read the text individually and mark the main points of the text as well as paragraphs they did not understand. After reading, they compare their results and try to clarify open questions with their partner (method: think-pair-share) Results are shared in plenary session.</p> <p>Hand out Worksheet 6.9 Students make an interview with their partner and write down the results to it back to give him/her. Finally, the results are discussed in plenary session.</p> <p>Hand out Worksheet 6.10 Students work in groups of four persons on the puzzle. Results are presented and explained in plenary session.</p> <p>Hand out Worksheet 6.11 Students read and discuss the nine levels of conflict escalation. Levels can be illustrated by examples of students and the instructor.</p> <p>Hand out Worksheet 6.12 Students read the text individually. Questions are discussed in plenary session.</p> <p>Hand out Worksheet 6.13 Students answer the question in pairs and present their results in plenary session.</p>	<p>Worksheet 6.8 Conflict 1</p> <p>Worksheet 6.9 Conflict 2</p> <p>Worksheet 6.10 Conflict 3 – Puzzle</p> <p>Worksheet 6.11 Conflict 4 – The nine levels of conflict escalation</p> <p>Worksheet 6.12 Reconciliation – Seven questions on the way to reconciliation</p> <p>Worksheet 6.13 Peer Groups</p>

WORKSHEET 6.1 Impulse Control Technique

There are situations in daily life that can turn a jovial time into a tense situation and might trigger anger in us, which in turn might lead to violence. Please discuss in pairs about the below described situation and how you would react.

Scenario

You are sitting with four fellow students in a café working on a presentation. You all are working with your computers on one table. The table is packed with your computers, pens, notepads, course material, and the ordered drinks. During a distracted moment, your left seatmate makes a move and accidentally spills his/her coffee on your course material and your shirt. How do you react? Develop three different options!

Please read the following scenarios A–D and choose one out of the three answers.

Scenario A

You did a grocery shopping for the weekend and you are now waiting in the payment line with your trolley at the supermarket. A man behind you asks whether he may stay in front of you in the line because he has only a few purchases with him. How do you react?

1. I tell him to respect the line order just as I did, because I am in a hurry.
2. I agree and let him to stand in front of me because he is buying just a few things.
3. I pretend not to hear his question.

4. _____

Scenario B

You are standing in a crowded bus and you want to get out. In front of you, an obese man is blocking the exit door. He cannot see you, as you are standing behind him, so he is not moving aside to allow you and other passengers to get off at the next station. What will be your reaction?

1. I ask him friendly to step aside, in order to let me out of the bus.
2. I push him aside to get down.
3. I wait for another person to ask him, as I am not the only one who wants to get out of the bus.

4. _____

Scenario C

For more than an hour, your friend is complaining about his personal problems in a way that disturbs you. How will you react?

1. I drift in my thoughts because I get bored.
2. I advise him to go to his parents or go to a psychiatrist.
3. I try to calm him and propose solutions.

4. _____

Scenario D

You put on your best clothes because you are going out with friends. While you walk to meet them, a fast car scatters dust on your clothes. What is your reaction?

1. I curse the car driver.
2. I rebuke the reckless car drivers to the people passing in the street.
3. Luckily, I am not too far away from home, so I can still go back home and clean/change my clothes.

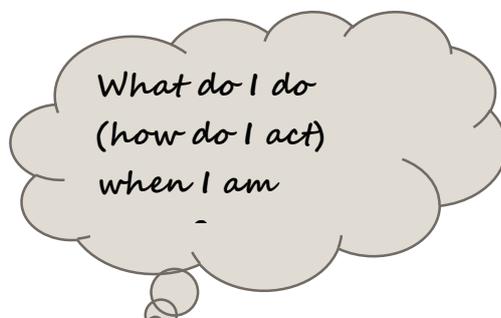
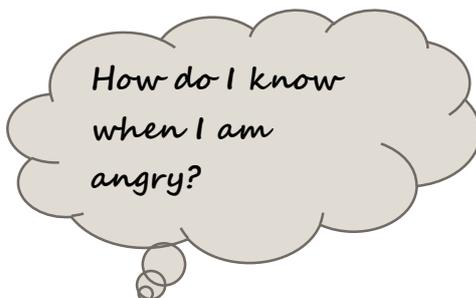
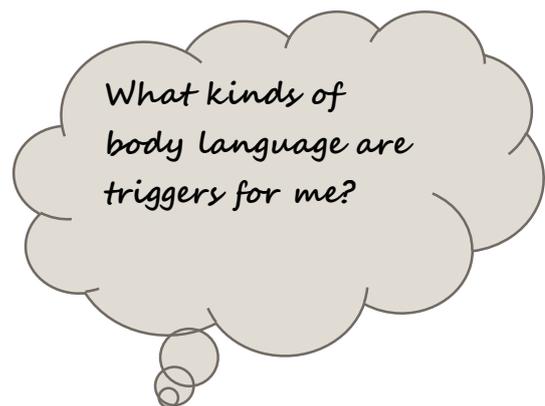
4. _____

WORKSHEET 6.2 Anger: Self-Assessment

Anger is an emotion that exists in our body and mind until it is activated. Your anger can teach you about yourself: what is important to you? What are your sensitivities? And where do your boundaries lie? There are words or non-verbal behaviours that produce anger or other negative reactions. In the first step, it is important to find out what are your anger triggers. For instance that might be

- ≡ Situations that you feel are unfair or unjust
- ≡ Actions that cause you to feel disrespected, hurt, frustrated, or disappointed
- ≡ Things you simply don't like, such as irritations and annoyances

Pay attention to your emotions, thoughts, and physical sensations to discover what causes you to be angry. Reflect about the following questions:



WORKSHEET 6.3 Anger

Get together with a partner and discuss the following questions. Make notes.

1. What is anger?

2. How is anger experienced in the body?

3. What are the health and social costs of anger?

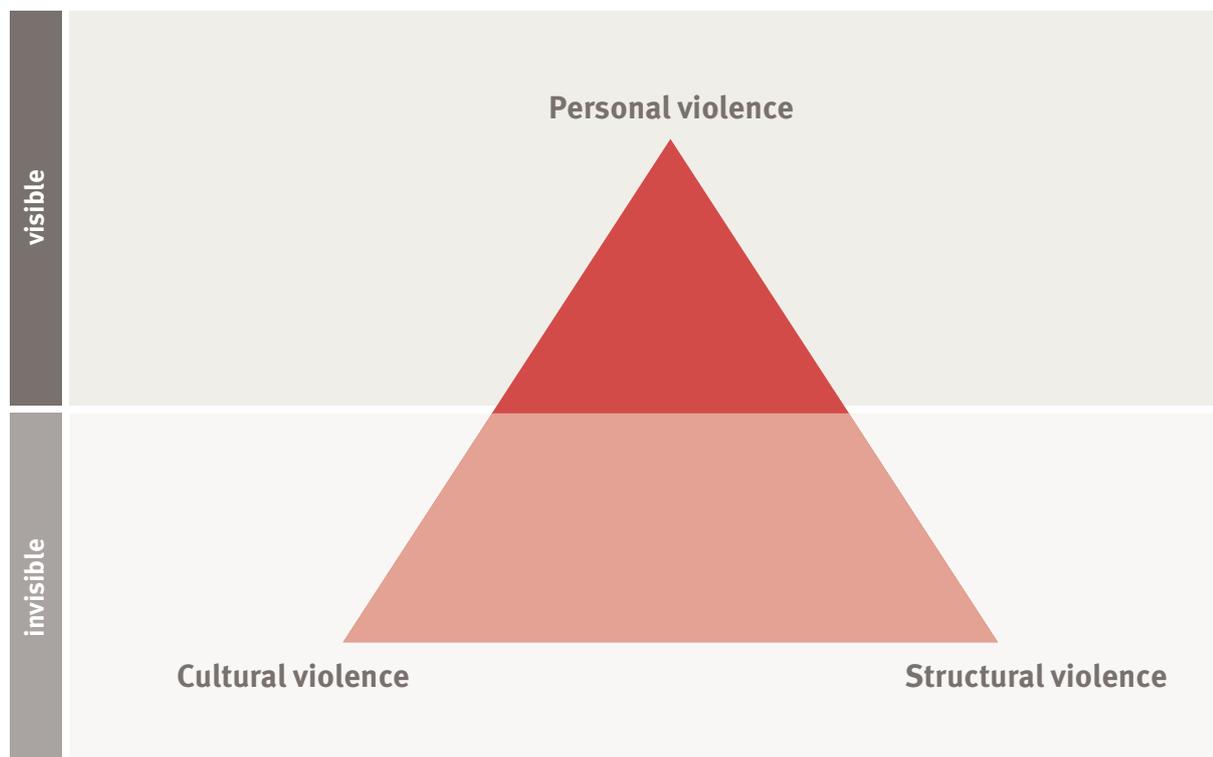
4. What are the signs of anger?

WORKSHEET 6.4 Violence and Nonviolence 1

Violence

Violence can be understood in many ways. Norwegian peace researcher Johan Galtung developed one of the most popular definitions of violence. He uses a wide understanding of violence. For him, violence is present whenever people cannot use their full potential due to an outside force. Violence in this case can have three different shapes:

1. Personal violence is violence in a classic understanding, when there is an obvious perpetrator, a victim and a violent action. This violent action does not necessarily mean that a person is hurt physically- keep in mind Galtung's wide definition. It can for example also mean psychological harm, such as bullying or oppressing someone.
2. Structural violence is violence built into a political or social system, where it is not clear who the perpetrator is and the causal chain between perpetrator and victim is longer. Structural violence refers for example to unequal power structures, to individuals or groups being disadvantaged or exploited systematically on a local, national or international level.
3. Cultural violence is strongly related to structural and personal violence. Cultural violence refers to these elements of a culture that serve as justification for structural or personal violence against certain target groups. Most cultures contain at least some elements of cultural violence. Culture is defined by religion, ideology, language, art, customs, values, sciences, and so on. Each of these domains suggests what is right, normal and acceptable, and what is out of the norm, different, perhaps dangerous. Through this mechanism, violence can be justified.



Based on Johan Galtung 1969, 1990

WORKSHEET 6.5 Violence and Nonviolence 2

Understanding the roots of violence

No single factor explains why some individuals behave violently toward others or why violence is more prevalent in some communities than in others. Violence is the result of the complex interplay of individual, relationship, social, cultural and environmental factors. Understanding how these factors are related to violence is one of the important steps in the public health approach to preventing violence.

Multiple levels

The chapters in this report apply an ecological model to help understand the multifaceted nature of violence. First introduced in the late 1970s, this ecological model was initially applied to child abuse and subsequently to youth violence. More recently, researchers have used it to understand intimate partner violence and abuse of the elderly. The model explores the relationship between individual and contextual factors and considers violence as the product of multiple levels of influence on behaviour.

Individual

The first level of the ecological model seeks to identify the biological and personal history factors that an individual brings to his or her behaviour. In addition to biological and demographic factors, factors such as impulsivity, low educational attainment, substance abuse, and prior history of aggression and abuse are considered. In other words, this level of the ecological model focuses on the characteristics of the individual that increase the likelihood of being a victim or a perpetrator of violence.

Relationship

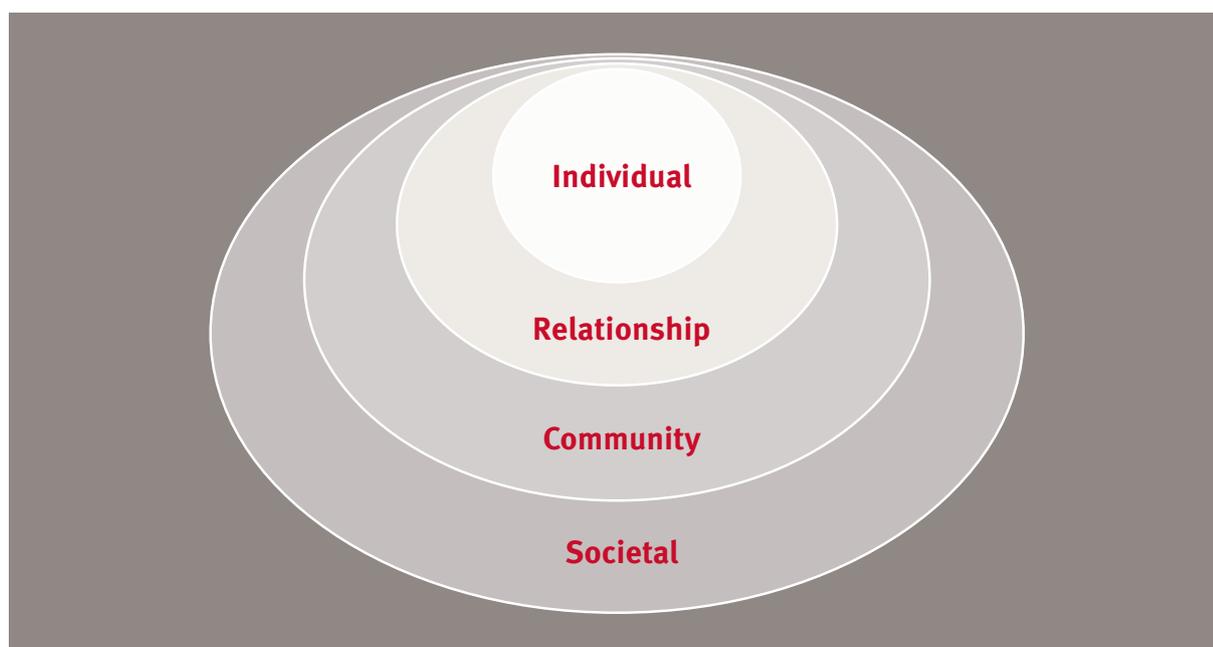
The second level of the ecological model explores how proximal social relationships – for example, relations with peers, intimate partners and family members – increase the risk for violent victimization and perpetration of violence. In the cases of partner violence and child maltreatment, for instance, interacting on an almost daily basis or sharing a common domicile with an abuser may increase the opportunity for violent encounters. Because individuals are bound together in a continuing relationship, it is likely in these cases that the victim will be repeatedly abused by the offender. In the case of interpersonal violence among youths, research shows that young people are much more likely to engage in negative activities when those behaviours are encouraged and approved by their friends. Peers, intimate partners and family members all have the potential to shape an individual's behaviour and range of experience.

Community

The third level of the ecological model examines the community contexts in which social relationships are embedded – such as schools, workplaces and neighbourhoods – and seeks to identify the characteristics of these settings that are associated with being victims or perpetrators of violence. A high level of residential mobility (where people do not stay for a long time in a particular dwelling, but move many times), heterogeneity (highly diverse population, with little of the social “glue” that binds communities together) and high population density are all examples of such characteristics and each has been associated with violence. Similarly, communities characterized by problems such as drug trafficking, high levels of unem-

ployment or widespread social isolation (for example, people not knowing their neighbours or having no involvement in the local community) are also more likely to experience violence. Research on violence shows that opportunities for violence are greater in some community contexts than others – for instance, in areas of poverty or physical deterioration, or where there are few institutional supports.

Ecological model for understanding violence



Societal

The fourth and final level of the ecological model examines the larger societal factors that influence rates of violence. Included here are those factors that create an acceptable climate for violence, those that reduce inhibitions against violence, and those that create and sustain gaps between different segments of society or tensions between different groups or countries. Larger societal factors include:

- cultural norms that support violence as an acceptable way to resolve conflicts;
- attitudes that regard suicide as a matter of individual choice instead of a preventable act of violence;
- norms that give priority to parental rights over child welfare; norms that entrench male dominance over women and children;
- norms that support the use of excessive force by police against citizens; norms that support political conflict.

Larger societal factors also include the health, educational, economic and social policies that maintain high levels of economic or social inequality between groups in society. The ecological framework highlights the multiple causes of violence and the interaction of risk factors operating within the family and broader community, social, cultural and economic contexts. Placed within a developmental context, the ecological model also shows how violence may be caused by different factors at different stages of life.

Complex linkages

While some risk factors may be unique to a particular type of violence, the various types of violence more commonly share a number of risk factors. Prevailing cultural norms, poverty, social isolation and such factors as alcohol abuse, substance abuse and access to firearms are risk factors for more than one type of violence. As a result, it is not unusual for some individuals at risk of violence to experience more than one type of violence. Women at risk of physical violence by intimate partners, for example, are also at risk of sexual violence. It is also not unusual to detect links between different types of violence. Research has shown that exposure to violence in the home is associated with being a victim or perpetrator of violence in adolescence and adulthood. The experience of being rejected, neglected or suffering indifference at the hands of parents leaves children at greater risk for aggressive and antisocial behaviour, including abusive behaviour as adults. Associations have been found between suicidal behaviour and several types of violence, including child maltreatment, intimate partner violence, sexual assault and abuse of the elderly. In Sri Lanka, suicide rates were shown to decrease during wartime, only to increase again after the violent conflict ended. In many countries that have suffered violent conflict, the rates of interpersonal violence remain high even after the cessation of hostilities – among other reasons because of the way violence has become more socially accepted and the availability of weapons. The links between violence and the interaction between individual factors and the broader social, cultural and economic contexts suggest that addressing risk factors across the various levels of the ecological model may contribute to decreases in more than one type of violence.

WORKSHEET 6.6 Violence and Nonviolence 3

Nonviolence

Nonviolence might be described both as a philosophy, upholding the view that the use of force is both morally and politically illegitimate or counterproductive, and as a practice to achieve social change and express resistance to oppression. The basic principles of nonviolence rest on a commitment to oppose violence in all its forms, whether physical, cultural or structural. Hence, the term encompasses not only an abstention from the use of physical force to achieve an aim, but also a full engagement in resisting domination, inequality, racism and any other forms of injustice or “hidden” violence. The ultimate aim of its supporters is the dismantling of the power structures, military systems, and economic networks that make violence and war an option at all.

Gandhi, whose ideas and actions have most crucially influenced the development of nonviolence in the twentieth century, described his moral philosophy through the religious precept of ahimsa, a Sanskrit word meaning the complete renunciation of violence in thought and action. This definition does not imply, however, that all actions without violence are necessarily nonviolent. Nonviolence involves conscious and deliberate restraint from expected violence, in a context of contention between two or more adversaries. For purposes of clarity, scholars have established a distinction between the terms non-violence and non-violence (without hyphen): while both refer to actions without violence, the latter also implies an explicit commitment to the strategy or philosophy of peaceful resistance. When it comes to the motives for advocating nonviolence, two types of arguments can be distinguished. The label “principled nonviolence” refers to the approach elaborated for instance by Tolstoy, Gandhi, Martin Luther King or the Quakers, who oppose violent strategies for religious or ethical reasons, because violence causes unnecessary suffering, dehumanises and brutalises both the victim and the perpetrator, and only brings short-term solutions. However, the majority of contemporary nonviolent campaigns have tended to be driven by pragmatic motives, on the grounds that nonviolence works better than violence; the choice in favour of peaceful methods is made because of their efficiency to effect change and does not imply a belief in nonviolent ethics

Source: Berghof Foundation (2012), *Berghof Glossary on Conflict Transformation*, Berlin.

WORKSHEET 6.7 Causes of Violence

Answer the following two questions in pairs.

a. What are the underlying causes of violence at university? Name the five most important causes and prioritize. Explain your choice.

b. Collect ideas how the university can address these problems.

a. Most important causes of violence

1.

2.

3.

4.

5.

b. Ideas to address those causes of violence at university

1.

2.

3.

.

WORKSHEET 6.8 Conflict 1

Conflict

A conflict is a clash between antithetical ideas or interests – within a person or involving two or more persons, groups or states pursuing mutually incompatible goals. Like all social phenomena, conflicts are usually complex and may emerge on different levels. Some are primarily intra-personal, while others are inter-personal, and there are conflicts across all layers of society. Conflicts may have a predominantly civil and internal dimension or may take on transnational or even global forms. Each and every conflict has its own history, features and dynamics. Since conflict is a social phenomenon, it is an inevitable part of human interaction. The role of conflict as a driver of social change can be considered to be constructive if the conflicting parties acknowledge the legitimacy of different interests and needs of all actors involved. Constructive approaches to conflict aim to create a social and political environment which allows the root causes of the conflict to be addressed and which enhances sustained and non-violent alternatives to the use of force. Destructive approaches are characterised by conflicting parties' efforts to resolve a conflict unilaterally and at the cost of others.

Conflicts may either be manifest through behaviour and action, or latent, remaining inactive for some time, while incompatibilities are not articulated or are part of structures (political system, institutions, etc.). In symmetric conflicts between similar actors, the conditions, resources and contexts of the conflicting parties are roughly equal. They can compromise on how to deal with a conflict according to agreed social, political or legal norms and thus transform their rules of collaborative engagement. Strength may influence the nature of a compromise, but in the end it is reliability and reciprocity, which count. Asymmetric conflicts, however, cannot be easily transformed without paying respect to the often unbalanced relationships that lie at their roots. For example, at the intra-state level, asymmetric conflicts are caused by unequal social status, unequal wealth and access to resources, and unequal power – leading to problems such as discrimination, unemployment, poverty, oppression, and crime.

However, constructive collaboration needs a willingness on the part of all conflicting parties to engage constructively, irrespective of their weakness or strength. And a transformation of conflict cannot be expected if the root causes of conflict are not addressed.

WORKSHEET 6.9 Conflict 2

Conflict

People experience conflicts in different ways. The attitude towards this phenomenon deeply depends on one's own understanding of conflict and the personal experiences made in conflict situations. This partner interview helps to reflect your own understanding and typical ways of dealing with conflict.

Ask your interview partner the following questions. Take short notes that you can give him/her afterwards.

Partner interview on conflict:

1. How do you define conflict?
2. What is your typical response to conflicts?
3. What is your greatest strength when dealing with conflicts?
4. If you could change one thing about the way you handle conflicts, what would it be?
5. What is the most important outcome of conflicts?
6. What do you do when someone avoids a conflict with you?
7. What are some reasons you choose to avoid a conflict?
8. Describe a personal conflict that was resolved satisfactory to you.

WORKSHEET 6.10 Conflict 3

Culture of Conflict – Puzzle













- 1. Concretisation**
The points of view become more rigid and clash with each other. However, there is still a belief that conflict can be resolved through discussion. No intransigent parties or positions yet.
- 2. Debate**
Polarisation in thinking, emotion and desire: Black-and-white thinking, perspectives from positions of perceived superiority/ inferiority.
- 3. Deeds**
"Talking is useless". Strategy of confronting each other with "facts accomplis". Loss of empathy and danger of mis-interpretation.
- 4. Images, Coalitions**
The different parties manoeuvre each other into negative roles and engage in open warfare. They recruit supporters.
- 5. Loss of Face**
Public and direct attacks which aim at the opponent's loss of face.
- 6. Strategies of Intimidation**
Threats and counter-threats. Escalation in the conflict through an ultimatum.
- 7. Limited Acts of Destruction**
The opponent is no longer viewed as a human being. Limited acts of destruction as a "suitable" answer. Value reversal: small personal defeats are already valued as victories.
- 8. Fragmentation**
The destruction and total disbanding of the enemy system becomes the goal.
- 9. Together into the Abyss**
Total confrontation without any get-out clause. The opponent must be destroyed at any price - even that of self-destruction.

Culture of Conflict

Nine Levels of Conflict Escalation

© 2014 Berghof Foundation. www.berghof-foundation.org. Text: Friedrich Glasl (1999). Illustrations: Burkhard Pfeilroth.

On the picture cards, there are different cartoons about conflict escalation.

1. Arrange the cards in order, so that the situation is escalating.
2. Try to formulate a title for each stage and a main heading for the series of pictures as a whole.
If possible, take a concrete conflict that you know or experienced to illustrate the escalation.
3. Identify a stage where you can intervene as a peacebuilder using your competencies to de-escalate the situation

Questions for discussion

Discuss in groups of four students the following questions. Make notes to present your results.

Conflict Analysis

- 1) What is the issue of your chosen conflict?
- 2) What behaviour is escalating a conflict? Describe the destructive behaviour in each cartoon.
- 3) At what stage does the violence start?
- 4) At what stage do the parties stop talking about the issue of the conflict?
- 5) What does their body language tell us?

Conflict De-escalation

- 1) What can the conflict parties themselves do to avoid an escalation?
- 2) What can an outsider do to help the parties to find a way out of the escalation?
- 3) In what stage should he or she intervene? And with what measures?
- 4) What can you do to prevent an escalation into violence?

WORKSHEET 6.11 Conflict 4

Nine Levels of Conflict Escalation

1. Concretisation

The points of view become more rigid and clash with each other. However, there is still a belief that conflict can be resolved through discussion. No intransigent parties or positions yet.

2. Debate

Polarisation in thinking, emotion and desire: Black-and-white thinking, perspectives from positions of perceived superiority / inferiority.

3. Deeds “Talking is useless”

Strategy of confronting each other with “faits accomplis”. Loss of empathy and danger of misinterpretation.

4. Images, Coalitions

The different parties manoeuvre each other into negative roles and engage in open warfare. They recruit supporters.

5. Loss of Face

Public and direct attacks which aim at the opponent’s loss of face.

6. Strategies of Intimidation

Threats and counter-threats. Escalation in the conflict through an ultimatum.

7. Limited Acts of Destruction

The opponent is no longer viewed as a human being. Limited acts of destruction as a “suitable” answer. Value reversal: small personal defeats are already valued as victories.

8. Fragmentation

The destruction and total disbanding of the enemy system becomes the goal.

9. Together into the Abyss

Total confrontation without any get-out clause. The opponent must be destroyed at any price – even that of self-destruction.

Glasl, Friedrich (1999). *Confronting Conflict: A First-Aid Kit for Handling Conflict*. Stroud: Hawthorn Press

WORKSHEET 6.12 Reconciliation

Seven questions on the way to reconciliation

1. Help and search for orientation

The violent escalation of a conflict always results in psychological and physical injuries. Help is often necessary: wounds must be dressed and casualties have to be consoled. For those concerned the question remains: Where do we go from here?

2. Reparations and compensation

War and acts of violence leave material damage behind. This hinders the process of rebuilding and the development of perspectives for the future. Reparations and financial compensation are essential. Who bears the responsibility for this?

3. Confronting the past

Traumatic experiences, personal disappointments and prejudices remain once a conflict has escalated. New trust and self-esteem are necessary. How can they be fostered?

4. Recognition of the reason for the conflict

Conflicts have many reasons. Backgrounds have to be explored and revealed. Actions, symbols and objects which are provocative or threatening to others have to be removed. Who can help in this?

5. Apology and forgiveness

Every conflict, particularly a violent conflict, gives rise to the question of guilt and forgiveness. How can the guilty be called to account? In what form does an apology become acceptable? Can victims ever forgive?

6. A blueprint for living together

Every conflict, whatever its nature, must be solved by non-violent means in the future. Respect for human rights, orientation towards the basic principles of freedom from violence, of democracy and of upholding the rule of law are the key issues. Who makes the rules?

7. Commonalities and differences

Living together in a state of “perfect harmony” is neither desirous nor feasible. However, how can commonalities be stressed without denying difference and diversity?

WORKSHEET 6.13 Peer Group

Discuss in pairs the following questions. Make notes.

1. Explain the pro and cons of belonging to a peer group.

2. Share a story that shows how your action has been influenced by belonging to a peer group or how the friend's pressure made you to do something you did not want to do (and how did you resist this pressure)?

3. Clarifying that belonging to a peer group is a natural part. In some cases, it may be subjected to pressure to do something one does not want to do, but does in order to get the acceptance of the peer group.

Can you give examples of positive pressure you have been exposed to through a peer group?

Annex: Interactive Teaching Techniques for Higher Education

Warm Up

Picture Prompt

Show students an image/item or write a word on the black board with no explanation. The image/item/word is related to the topic of the lesson. Let students associate freely ideas for a while (3 min) before asking to share their thoughts. This method encourages students at the beginning of a lesson to think actively and purposefully. Further, it reveals positive and negative thoughts and experiences that are tied with certain terms. It also helps to create an initial structure for the topic.

Rainstorm

Stand in the center of participants, who mimic your movements, making different sounds first by rubbing hands, then snapping fingers, clapping hands, slapping sides, and finally stamping their feet. The sound is similar to a rainstorm. End the storm by doing these steps in reverse order. Move from stamping your feet to slapping your sides, clapping your hands, clicking your fingers and finally rubbing your hands together. The activity ends with silence. The sound and dynamics of a rainstorm are very similar to a conflict. Like a rainstorm, some conflicts begin very quiet and become gradually louder and more powerful. Rainstorms and conflicts absorb all your attention might be destructive. Then those slowly disappear and leave you in silence. Ask students if they remember and can describe a conflict that was like a rainstorm.

Surprising Question

Students are confronted with a question they did not expect. The question is related to the lesson's topic, but not evidently. After a few answers, the instructor leads over to the topic. Example: "What are the last news you read?" For this example, the topic might be "fake news". Surprising questions also can be asked in the middle of the lesson, in order to get attention back to a topic.

Contrary Question

The contrary question aims to consider a topic from the contrary view of point, in order to activate an unusual perspective. This might help to discover new aspects of the problem. Example: "What can we do to stop youth engage in civic engagement?"

Card Clustering

Students brainstorm a given topic/question. Write down each keyword/idea (shortly) on one card and pin the cards on the board. Then cluster the cards and add general terms on each cluster. Once these clusters are labelled, they can be prioritized or elaborate further. Card clustering is very useful for synthesize group ideas, encouraging consensus and prompting discussion. If the topic is sensitive, it is possible to use cards anonymously to ensure that participants will still share their ideas. In this case, the instructor will collect to cluster the cards on the board. In large meetings, you can ask sub-groups to discuss the issue and come up with a limited number (e.g. 3) of cards representing the groups' ideas.

Oral Survey

Before introducing to a topic, an oral survey is done to get an overview about opinions. The questions can be answered with yes, no or undecided by show of hands or by the traffic light method with cards.

Workout

Group Work

Group work usually involves groups of students (e.g. three to five students) formally working together on an assignment or project. It may sometimes take place in formal classroom settings, but also in the yard to strengthen learning environment variety. When setting group work tasks, it can be useful to consider student availability, resources necessary, and expected outcomes.

World Café

Students form groups of five persons and sit around a table; one of them is the “table host”. Each table receives a question to discuss. The table host writes down the results on a flip chart. After approximately 10 minutes groups move to the next table where another topic - which ideally is built upon the previous one - is discussed. Only the table host remains at the table, as he/she welcomes the new group of students and informs them about the results of the previous discussion at the table. In the end, all groups have worked on all questions. Finally, the results of all groups will be presented by host table and discussed in plenary.

Buzz Groups

Students form groups of two or three people without moving from their seats and engage in free discussion – or ‘buzz’ – for a few minutes on a given question or in search of very precise information. Ask each group to discuss and formulate their ideas, in a maximum of 10 minutes, less if the task is completed in a shorter period. Each group nominates a presenter to feed back to the plenary. During the discussion the presenter writes the result on a flip chart to present it later to the plenary.

Brainstorming in a Circle

Students form groups of four persons to discuss a topic and then spend a few minutes writing down individual notes. One student of each group starts a brainstorming list and passes it to the student to the right, who adds to the list and passes it along again.

Gap Exercise

Students write for five minutes on the status quo and a realistic or ideal future scenario (or some other gap in your field), then debrief in groups of three persons. When it is a student’s turn, she/he first summarizes her/his writing and then is silent to listen as the other two ask questions only.

Pair Work

Two students work together on an assignment in pairs. This allows them to compare answers, and clarify problems together autonomously.

Think-Pair-Share

Students share and compare possible answers to a question with a partner before addressing the class.

Paired Annotations

Students fill in a worksheet individually. Then they are randomly paired. The two partners read each other’s commentaries, comparing key points to their own commentary. After, the team of students write a commentary based on a synthesis of both their papers.

Layered Cake Discussion

Students form groups of 4 persons and work on the same task for 10 to 15 minutes. Then there is a plenary debrief for the whole class and finally it repeats with a new topic to be discussed in the groups.

Marking Discussion

Students form groups of three to 4 four persons and read a text individually. Ask them to use a marking pen or sticky notes to mark paragraphs they want to talk about. Then direct them to reread as a group and discuss the parts they have marked. Then open the floor for a debriefing.

Fish Bowl

The fish bowl can be used as an alternative for debates or panel discussion. Form an inner circle with a few chairs, surrounded by larger circle of chairs. After a general introduction on the fish bowl technique, a selection of “experts” (or participants with experience) on the selected topic is invited to the inner circle. While the inner circle is focusing on the dialogue, students in the outer circle listens and observe silently. One or more chairs are open to “visitors” from the outer circle who want to ask questions or make comments. They can prepare questions and comments so that they are ready to move into the inner circle. Students are allowed to switch between the inner and outer circle to either contribute or observe. Explain the process, the objectives and the issue that will be discussed. Once the topics or the time allocated have been covered, the instructor summarizes the discussion and open the floor for a debriefing, after removing the inner circle of chairs. fish bowl enables the dynamic participation of the entire group and offers a highly dynamic setting to discuss controversial issues and share expertise.

Cool Down

One-Minute-Paper

Students write for one minute on a specific question, which might be generalized to “What was the most important thing you learned?” or “What did I not understand?”. Ask for some answers. Your feedback might be good start for the next lesson to refer to the students’ answers.

Muddiest Point

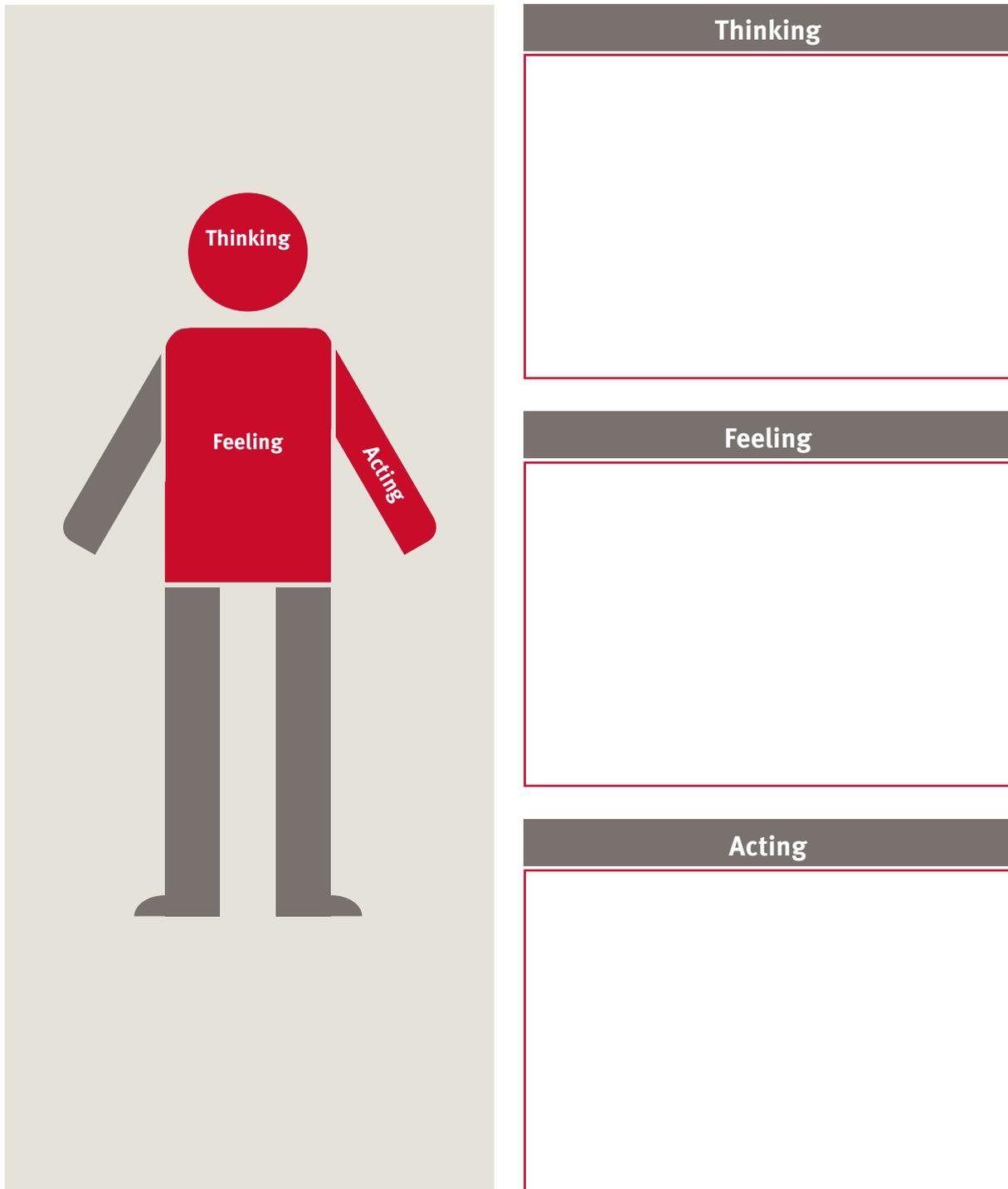
Like the One-Minute-Paper, but asks for the most confusing point instead. This reflection offers students the possibility to concentrate with other students, the instructor or by themselves on the topic again after the lesson.

Take-Home-Message

Students form groups of two or three persons and write down three central arguments of the lesson. This method helps students to reflect on their own learning process.

Template

Use the feeling-thinking-acting template to examine an issue from different perspectives.



The diagram consists of a stylized human figure on the left and three corresponding empty boxes on the right. The figure has a red circular head with the word "Thinking" inside, a red rectangular torso with "Feeling" inside, and a red right arm with "Acting" written along it. The rest of the figure (left arm and legs) is grey. To the right of the figure are three vertically stacked rectangular boxes. Each box has a grey header with the word "Thinking", "Feeling", or "Acting" in white text, and a white body with a red border.

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