Curriculum for Building a Culture of Peace

Contents

Introduction: Curriculum for Building a Culture of Peace, Virginia Cawagas ........................................... 1
From Knowledge to Understanding and Transformation, Toh Swee-Hin ................................................. 6
Narratives and the Role of the Filipino Youth in Promoting Peace, Abigail Praise A. Limpin & Hikari Taniguchi. ................................................................................................................................. 13
Mathematics Curriculum of the Mandatory Subject “Application of Mathematics” in Public High Schools in Japan, Akihito Ikekami ..............26
Engaging Men to End Sexual Violence, Brett Goldberg............................................................................... 46
Education for Sustainable Development Goals (SDGs): Your NGO’s Role and Strategic Implementation Plan, Elizabeth Pine & Tatjana Topalovic .......59
Building Peace through Food, Erika Gracyzk & Miki Nakao..................................................................... 73
Curriculum for Counselors and HIV Health Workers, Evergreen Torres ............................................. 85
Laboring in Systems of Oppression, Marisa Huston ................................................................................. 103
Education for Human Rights for Intermediate Schools, Mi Ri Seo .................................................... 121
“Safe Spaces” (Espacios Seguros) Curriculum For Youth in Ciudad Colón, Costa Rica, Sarah Dobson .................................................................135
Connecting the Past and Future through Peace Education, Ross Ryan ............................................... 159
Introduction: Curriculum for Building a Culture of Peace

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In 2000, the United Nations commemorated the International Year for a Culture of Peace. As the field of peace education has constantly emphasized, peace cannot simply be reduced to the absence or prevention of war or other forms of direct physical violence. In the words of UNESCO (1995):

A culture of peace is a growing body of shared values, attitudes, behaviors and ways of life based on non-violence and respect for fundamental rights and freedoms, on understanding, tolerance and solidarity, on the sharing and free flow of information and on the full participation and empowerment of women. While it does not deny the conflicts that arise from diversity, it demands non-violent solutions and promotes the transformation of violent competition into cooperation for shared goals. It is both a vision and a process, a vast project, multidimensional and global, which is linked to the development of positive alternatives to the functions previously served by war and militarism.

Over many decades, innumerable individual or organizational efforts and movements worldwide have struggled to build a culture of peace. Just as the idea of a culture of peace is complex and multidimensional, so too must be the necessary task of education for building a culture of peace (Goldstein & Selby, 2000; O’ Sullivan, 1999; Smith & Carson, 1998; Burns & Aspeslagh, 1996; Bjerstedt, 1993; Toh & Cawagas, 1991; Hicks, 1988; Reardon, 1988). As most advocates for peace now acknowledge, peace-building needs strong foundations rooted in clear understanding and critical analysis, which depends decisively on a careful and creative educational process. Here, we need to acknowledge the complex and multiple meanings, goals and purposes of peace education that are rooted in various sources of inspiration, role-models and practices located in specific historical, social, cultural, economic and political contexts.
Educators have applied what they consider appropriate and effective methodologies and procedures, being mindful of specific local or indigenous social and cultural conditions. Nevertheless, in a universal context, some common pedagogical principles could be considered relevant in educating for a culture of peace. Through the years, peace and global educators have contributed significantly to the formulation of a body of pedagogical principles. What has evolved is an underpinning philosophy of an educational process that is empowering and transformative. Education and acting for a culture of peace, no matter which theme is focused on, is also not a simplistic process. All modes and levels are deemed as equitably valuable (e.g., formal, non-formal, children to adults, social, economic and cultural groups) and most importantly, complement, sustain and support each other. For instance, school-based understanding of building a culture of peace is strengthened by linking the understanding of students to concrete realities and practices of peacelessness and peace-building in the community and wider society. Hopefully, the youth graduating from formal institutions who assume positions of influence in society will then be moved to exercise their roles with attitudes, knowledge and skills supportive of peace building. Building a culture of peace cannot also be limited to the very oppressed and marginalized.

Educating for a culture of peace emphasizes the crucial role of values. Recognizing that all knowledge is never free of values, the peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions in the world. Clearly, peace education needs to be very explicit about its preferred values, such as compassion, justice, equity; gender-fairness, caring for life, sharing, reconciliation, integrity, hope and active nonviolence. Commitment to nonviolence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital, otherwise we can begin to feel overwhelmed into a sense of helplessness or powerlessness as we confront the massive problems of peacelessness and violence (Macy & Brown, 1998). A strong indicator of peaceful pedagogy is that it stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment and courage in transforming their realities (Freire, 1994).

Peace education also rests on the value and strategy of dialogue, as Paulo Freire has persuasively articulated over many decades (Shor & Freire, 1987). Dialogue avoids “banking”
where teachers assume the role of authoritarian “experts” and learners become passive recipients of peace knowledge. A dialogical strategy however cultivates a more horizontal teacher-learner relationship in which both educate and learn from each other. The realities and voices of learners yield essential inputs into the learning process and collaborative analysis between and among teachers and learners create opportunities for critical reflection leading to a self-reliant position towards transformation. Dialogue also is essential in the efforts of peace educators to influence especially official and powerful private agencies and institutions.

Another vital principle for teaching peace education is critical empowerment or in Freire’s language, conscientization. While dialogical, participatory and non-banking pedagogies and methodologies are crucial, they are not sufficient. Peace education needs to move not just minds but also hearts and spirits into personal and social action for peace-building. In short, educating for peace is educating for critical empowerment through which we develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and nonviolence. While the non-formal community sector is often seen as the “natural” sites for critical empowerment, the formal education institutions should also challenge learners towards transformation, as in projects for human rights, social justice, nonviolence and environmental care, schools as zones of peace, UNESCO Clubs and Associated Schools projects, and petitioning Government and other powerful sectors.

These pedagogical principles for education for a culture of peace should not be seen though as entirely new ideas. Rather, parallel and complementary suggestions have emerged in theorizing on teacher education, even if the concept of “peace” or ‘culture of peace” is not explicitly raised. Thus inspired by Paulo Freire, the field of critical pedagogy has expanded through the work of educators like Giroux (1988), McLaren and Leonard (1993), Shor (1992), Kincheloe and Steinberg (1998) and others, who argue for teachers to take on the role as “transformative intellectuals,” or to practice a “pedagogy of liberation” and “unauthorized methods”. The empowerment of teachers is also a central theme in the “reflective teaching” model of Schon (1987), as student teachers and current practitioners are encouraged to reflect critically on the ends, purposes, ethics, means and outcomes of their work. However, as Smyth (1989) and others have cautioned, the “critical” in critical reflective teaching must
not be neglected, otherwise reflection can be reduced to a technical or technocratic process. Teachers need to see themselves as active subjects within the politics, structures and power relationships within schools and society, and self-empowered to explore their multiple identities, values and meanings of being teachers. Hopefully, in turn, they seek transformations for a better world through their teaching. Likewise, in critical pedagogy and critical reflective teaching, student teachers are not viewed as “blank” slates to be imprinted with ideas for peace and justice. Rather they need trusting and creative spaces to surface and re-examine their values, assumptions, biases, hopes, fears and dreams in the light of questions and problems posed by the vision of a culture of peace.

This small collection of curriculum designs offers varied pedagogical principles and practices that could guide our efforts at educating for a culture of peace. The ten curriculum designs are written by MA students for their final assignment in the course, Guide to Curriculum Development: Perspectives, Purposes and Practices. They are written for either formal or nonformal teaching modes, as part of a formal curriculum in the educational ladder or as workshops for consciousness raising or skills building in non-formal contexts. They also cover diverse themes within the urgent agenda for a building a culture of peace.

These curriculum projects are published as part of a work in progress with the goal of producing a UPEACE curriculum manual to be used by teachers, community trainors/educators, and curriculum developers in the various themes of educating for a culture of peace.

References


From Knowledge to Understanding and Transformation

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Across diverse fields of education for transformation there is a strong consensus that the desired goals and purposes of teaching and learning cannot be accomplished only on the basis of appropriate content, no matter how comprehensive. Equally important is how that content is taught and learned. Hence, in peace education, and other transformational education, it is vital to clarify what pedagogical principles and processes need to be integrated in teaching and learning programs.

Inspired especially by the Brazilian adult educator, Paulo Freire (1970, 1994), there is a global call for pedagogical processes that are participatory, creative and non-banking of information or knowledge by “expert” teachers into the passive minds of learners (Slater, Fain, & Rossatto, 2012). There is also the expectation that pedagogies lead to the outcomes of personal and professional transformation of learners through daily integration of their understanding into their private and public lives. Virtually all transformative educational initiatives are underpinned by a philosophy of an educational process that seeks to be critical, empowering and transformative (O'Sullivan, 1999; Mezirow, 2000; Nganga & Kambutu, 2016; Taylor & Cranton, 2012; Toh & Cawagas, 1991).

As earlier mentioned in the introductory chapter, under the pedagogical principle of holism, it is important to recognize the interdependence and synergy of all modes of education: formal, non-formal and informal. Engaging in education appropriate to their needs and accessibility, learners from young to old are envisioned as individuals with capacities for critical thinking, empowerment and personal and societal transformation.

Educators for a culture of peace continually emphasize the urgency of making a paradigmatic shift from mere acquisition of “knowledge” in education to a dialogical process of critical
understanding that in turn catalyses personal and social action for transformation. In many places in the world across diverse educational systems, challenges remain in moving from a dominant “banking” model of education to a dialogical process of critical empowerment. Not surprisingly, these systems for education are integrally related to the wider dominant economic and political structures that need transformation from a culture of “violence” to a culture of peace.

It is encouraging however that schools with active peace education programs as well as community programs, often facilitated by NGOs and peoples’ organization, are helping children, youth and adults to engage in critical dialogue, gain holistic perspectives on conflicts and violence, and be moved to becoming active local and global citizens for a culture of peace. Initially, Freirean pedagogy focused on the conscientization or the awakening of critical consciousness among marginalized individuals and communities. However, it is now also deemed essential in the process of catalyzing people who occupy middle-class and above ranks of society to build societies based on peace and justice and to express solidarity for those subject to social injustices, or what has been called the “pedagogy of the non-poor” (Evan, Evans & Kennedy, 2000). An emerging number of curriculum resources and textbooks are also being written to support these transformative pedagogies, while a number of graduate and undergraduate programs in peace education like the University for Peace MA in Peace Education and focused institutes or international networks or associations such as International Institute on Peace Education, Global Campaign for Peace Education, Teachers without Borders, and the World Council for Curriculum & Instruction are providing critical learning spaces for a widening pool of workers and professionals committed to educating for a just, peaceful and sustainable world. Likewise, inter-governmental agencies within the UN family such as UNESCO have promoted interconnected fields of transformative learning through campaigns or initiatives for disarmament education, human rights education, intercultural education, peace education, education for sustainable development and most recently global citizenship education.

The impetus for these growing and synergistic movements of transformative education can be understood and analysed in terms of diverse crises facing humanity and our planet. There have been tremendous “advances” in science, technology and particular paradigms of
economic achievement (e.g., space travel, genetic engineering, mass consumerism, cyberspace revolution, etc.). Yet despite these advances, we are facing extremely serious and urgent crises that unless resolved, threaten human and planetary survival. I suggest that fundamentally, these crises relate to profound questions of values, consciousness and being, not just at very personal levels of life, but also as expressed in families, communities, nation-states, institutions, organizations and movements. These crises and problems of conflicts, peacelessness and violence of all forms include, among others:

Crisis of Violence. The much flouted “progress” cannot contain the emergent global consciousness that our planet is facing enormous crises in virtually all spheres of life. Human beings at individual, group, community, nation-state and regional or political blocs continue to inflict physical violence on each other with tragic, destructive consequences. Violent civil and state conflicts in both South and North contexts -- sometimes predicated on “ethnic cleansing”, group or state-sponsored terrorism, and invariably accompanied by human rights violations and the creation of countless refugees -- show the enormous challenge of building a harmonious and peaceful world. Furthermore, as this deadly destructive culture of violence is being entrenched through the wars, arms trade, and violent responses fueled by racism, inequalities, ideological dogmatism and extremist interpretations of religion and faith, there is a complementary culture of symbolic violence spreading its influence everywhere. Media, entertainment, and toys directly or sublimally glorify the values, norms and strategies of violence, war, and human rights abuse. Even the information superhighway supposed to bring the world closer together, now has provided a channel for ideologies of racist and sexual violence.

Crisis of Injustice. Secondly, in social, economic, and political terms, humanity is overshadowed by a culture of structural violence. While a minority of human beings and nation-states have access to unparalleled wealth and luxuries, a great majority of the world’s population continue to suffer in marginalized contexts where basic needs are grossly inadequate for a dignified quality of life. The crushing burden of the international debt trap; the unchecked power of transnational financial and corporate agencies; the immoral use of scarce resources on militarization; and the increasing tendencies towards neo-liberal restructuring of global and national economies which celebrate growth at the expense of
social justice -- all these intensify the agonies and suffering of hunger, disease, homelessness, under-or-unemployment, and exploited labour, including the growing army of toiling children. In many local and national spaces, rapacious and undemocratic elites squander resources through corruption, luxury consumption and violent repression of social dissent. Economic, social, cultural and political structures, including those that deny women an equitable role in human societies, can be no less violent than bullets and bombs.

Crisis of Ecocide. A third cultural malaise enveloping the human condition and demystifying the optimistic faith in growth, scientific rationality and technological progress is the massive assault on our mother earth. As human beings, nation states, and the global “community” fiercely compete and pursue unsustainable paradigms of economic growth and maximum resource exploitation, unprecedented ecological violence poses grave threats to our continued survival on this planet. It is also not always admitted that a major cause underpinning ecological destruction springs from the unbridled expansion of a culture of consumerism, whereby consumer objects acquire almost divine status to be pursued and accumulated regardless of personal and social cost to oneself and others.

Crisis of Monoculture. A fourth crisis stems from the increasing homogenization of culture worldwide. As social and economic forces and agents representing powerful segments of North and South societies promote globalized products and tastes, cultural diversity and cultural differences are increasingly seen as dispensable. Indeed, diversity can be “accused” of introducing barriers to social “progress” and “stability” as shown for example in the growing backlash against multiculturalism and ethnocultural identity in North American and Western European countries. For the millions of indigenous, tribal or First Nations peoples around the world, this process of cultural homogenization has intensified the assault of some five hundred years of colonization. If these forces of homogenization continue unchecked, the cultural richness of humanity which has inhabited our planet for tens of thousands of years will be tragically impoverished.

Crisis of Spirit. Finally but not least, we are stepping into the next millennium with a profound crisis of spirituality. Culture in a human sense has been enriched when all its multiple and complex dimensions are inspired by a sensitivity to and an incessant search for deeper spiritual meaning and fulfillment. In many contexts and communities, this striving for
spirituality has been expressed by now in well-organized systems or institutions of faith or religious belief and practices. For other peoples, spirituality may be less organized, unattached to institutionalized faiths, or guided by “secular” principles. Whatever the expression, spirituality as a pillar of cultural development cultivates compassionate and peaceful human beings. Yet, in an age of unbridled ceaseless striving for material progress, more and more human beings are afflicted by a sense of alienation, loss of meaning in life, and personal or inner disharmony. Witness the increasing reliance on “chemicals” to combat personal anxieties (e.g., sedatives) or to feel “stimulated” (e.g., drugs). These conditions of meaninglessness have also prompted some individuals and communities to internalize ideologies of dogmatism and intolerance in their search for “certainties” and “stability” thereby laying the seeds for cultural authoritarianism, conflicts, and even violence.

To educators who are committed to a curriculum for building a peaceful world built on the principles of compassion, justice, cultural respect, ecological sustainability, harmony between peoples and a spirit of inner harmony, the challenge is clear. How do we see through and peel off the cultural layers of violence embedded in our minds, hearts, spirit and local-global structures, relationships and systems? How do we apply our values, knowledge sources, and creative practices as human beings in all the multi-fold contexts of life and interrelationships to an enculturation of peace? How do we act in solidarity to face the crises threatening planetary survival, to recognize the world we live in is indeed "one home" for our common humanity that simultaneously nurtures human diversity and cultural integrity? How do we truly care for each other’s well-being and basic human dignity while living in equilibrium with our environment?

These questions, central to the problem and project of building a culture of peace, are being asked now by countless individuals and communities often acting in collaboration within and across local, national, regional and global spaces. And the answers are being found in concrete and critical applications of understandings of the root causes of the crises concerned. Everywhere, human beings are challenging the cultures of violence in creative, often courageous, strategies that actively promote local cultural and human formations while nurturing the spirit of an authentic, dynamic, and democratic global culture and global civil society.
Education must be recognized in terms of its vital and central role in the production and reproduction of these crises and problems of conflicts and violence. Education is as much a past and present part or root of the problems, as it must be part of the solution and transformation from a culture of violence to a culture of peace. Here, I refer to education in broadest sense – all modes (formal, nonformal, informal) and levels (young, adults).

However, while affirming the positive role of education in building a culture of peace, it is essential to acknowledge that education can also contribute to a culture of violence in different ways. The educational system itself in many societies are characterised by unequal access, opportunities, and outcomes, and marginalize groups on class, gender, ethnicity and other social/cultural criteria. Some schools have also become fertile grounds for cultural exclusions, prejudice, racism, xenophobia, religious fundamentalism, ultra-nationalism or patriotism. Goals of education and/or hidden curriculum, could be drivers of extreme competition, self-centred fulfilment of individualistic needs/wants that legitimise structural violence, growth without equity, widening gaps between elites and marginalized, Hence we see the urgent need for a transformative role of education to challenge the culture of violence and instead build a culture of peace and nonviolence.

A Journey of Ten Thousand Peaks and Valleys

In the Chinese tradition, the term “ten thousand” is symbolic of enormous scope or magnitude. Peaks reflect the struggles we often need to toil at and endure so as to accomplish desired goals and visions, and the valleys are the fruitful outcomes of such endeavours to climb the peaks of preferred futures. In my view, curriculum for building a culture of peace is akin to a journey of ten thousand peaks and valleys. The curriculum approaches offered in this first collection of a project in progress, if they are to be followed vigorously, entail enormous energies, perseverance, and a sustained hopefulness. Multi-fold obstacles protrude at every phase of the journey, not least the aggressiveness of powerful and status quo forces and agencies in perpetuating the dominant paradigms of social, economic, political, and cultural life -- paradigms that subsist on violence, injustice, divisiveness, ethnocentrism, unlimited growth, ecological destruction, ultra-consumerism, and the ending of spirituality.
But as the exemplars of curriculum in this book also demonstrate, we should be inspired by the strength, the hopes and dreams, and the will of young peace educators to courageously overcome these obstacles and barriers.

References


Narratives and the Role of the Filipino Youth in Promoting Peace
Abigail Praise A. Limpin & Hikari Taniguchi.

Vision
Filipino youth that has the knowledge, values, attitudes and competencies that enable them to realize their dreams of living together harmoniously in a just, peaceful and sustainable society.

Background
Who are the learners/participants in this educational project? Where are they situated?
Participants of this educational project are young people, specifically junior and senior high school students from different formal educational institutions (Madrasah, public, private and community schools) in Mindanao.

What are the needs that your curriculum is going to address? How did you assess these needs?
Given the lack of time and resources to conduct a needs assessment, we derive this curriculum from relevant literature.
Despite the progress of peace process with the passage of the Bangsamoro Basic Law in the House Panel, it is still evident how a dominant narrative and understanding of the conflict in Mindanao pervades in the Filipino society, one which continues to separate the Muslim population from the rest of the country (Lidasan, 2014). Such a monolithic understanding not only hinders reconciliation, but also aggravates hatred among differing groups and potentially causes further violence (Sen, 2006). As previous studies have proved, there are multiples of narratives of the conflict that should be considered and heard (Inzon & Ulanghutan, 2013). We would like to recognize the multi-faceted nature of the conflict through our after-school project, as we make Filipinos, specifically the Filipino youth, aware of their capabilities and responsibilities to change the dominant narrative of the conflict. The Filipino youth plays a significant role in light of war or conflict as witnesses or survivors, embedded on the fluidity of the conflict. Given that the islands of Luzon and Mindanao are geographically apart while leaving historical and political complexities, a great extent of potential in fortifying peacebuilding resides within what the youth has to say, share and participate into the dialogue of this particular issue. Through our project, we aspire to learn what the youth has to
say and what they experienced through their narratives, create space for sharing the narratives and facilitate dialogues between different groups in order to ignite their seeds of peace.

**Curriculum Description**

The curriculum is a stand-alone curriculum. As this curriculum will be implemented in Peace Month (September), it can also serve as an introductory curriculum to a larger curriculum on Youth and Peace. As a stand-alone curriculum, it gives a holistic understanding of violence and peace through narratives. As an introductory curriculum, it can facilitate discussion towards a more specific theme in promoting a culture of peace (e.g. dismantling a culture of war, promoting human rights, building intercultural understanding, respect and reconciliation, living in harmony with the earth, etc.).

This curriculum aims to support a learning environment that is dialogical, problem-posing, democratic and student-centered, as it integrates critical and creative pedagogies, maximizes knowledge to guide learners to understand and become more aware of the problems and needs of society, as well as to find solutions to resolve them, and cultivates values, attitudes, and competencies that will encourage learners to become active and committed agents in transforming society.

Participants of this curriculum are young people, specifically junior and senior high school students from different educational institutions in Mindanao. This curriculum will be conducted for 5 sessions, corresponding one school week. It will run for three hours, after class hours.

**Goals**

1. Awareness of our responsibility as active members of a Filipino community and a global community.
2. Commitment to a culture of Peace.
3. Establish a network of Young Filipino Peacebuilders.
Detailed Description of Curriculum

Session 1

Objectives
At the end of this session, participants are able to:
1. Recognize the foundation of narratives;
2. Identify the uses of narratives;
3. Create narratives;
4. Analyze the relationship between individual, community and national narratives;
5. Show sensitivity and respect towards other individuals;
6. Appreciate diversity of narratives; and
7. Embrace the importance of individuality and community in diversity of narratives.

Content
This educational project begins with the concept of Narratives. To explore more on this concept, we will look at the following:
1. Foundation of narratives.
   We will revisit how narratives are formed, valued in different contexts and generations.
2. Uses and examples of narratives.
   Narratives take in different forms and functions in various cultural and political contexts:
   a. Narratives in Policy Planning (Sans & Tomlinson, 2012);
   b. Narratives in understanding roots of conflict (Inzon & Ulanghutan, 2013);
   c. Narratives in Media (Abao & Salvador, 2015);
   d. Narratives as a tool for reconciliation (Gledinning, 2011); and
   e. Narratives and History (Lidasan, 2014).
   Narratives are normally understood in the form of storytelling, but narratives can also be explored through art, music, dance, theater, poetry, and in other different media.
3. Individual and community narratives.
Each individual have narratives of their own and their community. Awareness of our own narratives and community narratives can help in building relationships with other individuals, as well as strengthening the relationship of our community.

Each nation state has a dominant narrative that influences the perceptions and actions of citizens, most especially decision-makers and “power bearers” in society. This concept of a national narrative will serve as an introduction to the next session.

Teaching/ Learning Activities
1. This session will begin with an introduction or “Getting to know you” activity. Participants may suggest activities. Examples of activities that can be conducted are the following:
   a. Community Bingo.
      Participants are given a piece of paper with different boxes filled with descriptions, designed the way numbers are positioned in a bingo card. Each participant should find a person who fulfils the description and ask that person to write her/his name on the paper.
   b. “I am and I can.”
      Participants will form a circle. Each participant will say her/his name and do a movement or perform a talent. For example: “I am Abi and I can do the moonwalk.”
   c. Matching Game.
      Participants will form a circle. For the first round, each participant will say her/his name. After that round, the facilitator will teach a clap or beat that participants will follow. While doing the clap/beat, the participants will say her/his name and another person’s name. The person mentioned then will respond by mentioning her/his name and another person’s name.
2. After building rapport with the group, the facilitator will conduct an interactive discussion on Narratives.
   a. Harvesting information: The facilitator will ask the participants about their ideas or definition of narratives. Participants will share their definitions and examples to the group.
b. After harvesting information, the facilitator will connect their answers to the foundation, and uses of narratives in different contexts of societies. A powerpoint presentation or video presentation will be used.

c. After sharing information on narratives, the facilitator will then share narratives that are collected from the community of participants. The facilitator will ask questions or reactions from the participants after hearing the narratives.

3. Pair-Share: After learning about narratives, the participants will be asked to write their own narratives and the narrative of their community. The participants may use the different types of narratives in creating their individual and community narrative. After working on them, the participants will pair up with a participant from a different educational institution and share what they made.

4. After sharing with their partner, the facilitator will ask the participants to share to the group about what participants learned after hearing their partner’s narratives.

Evaluation

The session will be evaluated based on the participants’:

1. Participation in the introduction activity, interactive discussion and pair-share activity;
2. Ability to apply the concepts learned about narratives by writing their own individual and community narratives;
3. Demonstration of listening skills when other participants are sharing; and
4. Journal Writing. (This is assigned to each participant every day. If no themes or topics were given by the facilitator in the end of each day, all participants are encouraged to actively reflect upon personal experiential learnings and express their emotional shift in forms of writing and drawing through this program).

Session 2

Objectives

At the end of this session, participants are able to:

1. Describe the economic, environmental, and sociopolitical situation of the country and your communities;
2. Compare and contrast the national situation to the participants’ personal and community situation;
3. Become more aware of similar situations happening to other countries;
4. Show empathy towards people who are greatly marginalized in society.

Content
This session builds on the dialogue of the first session by shifting from individual and community narratives to the national narrative. Participants will dissect the dominant national narrative by looking at the current political, economic, social, and environmental situations of the country.

1. Political situation: Political Climate, Conflict and Peace
2. Economic situation
3. Social situation: Education, Health, etc.
4. Environmental situation:

Aside from the national situation, this session will look also look at related global events such as the Nepal Earthquake, The South China Sea Dispute, Global carbon emission, and more.

Teaching / Learning Activities
1. The participants will form 4 groups and will be given different situations they have to discuss and re-enact to the group. Each group can answer the following questions and may explore more in their own group discussions:
   a. Who are involved in this situation?
      (Who are affected? Who are the decision makers?).
   b. What is the impact of this situation for an individual, community, and whole nation?
      Participants can use the different forms of narratives to re-enact the situation:
      (poetry, song, theater, storytelling, or through a news flash report).
2. Wearing somebody’s shoes: Participants will be given stories of people who are marginalized in society: those who have experience the negative impacts of the situations they talked about in the first activity. With their chosen story, participants will make a monologue to represent the person in the story and present the monologue to the whole group.
Evaluation

The session will be evaluated based on the participants’:

1. Participation in the group activity and discussion;
2. Monologues from the “Wearing somebody’s shoes” activity;
3. Journal Writing. (This is assigned to each participant every day. If no themes or topics were given by the facilitator in the end of each day, all participants are encouraged to actively reflect upon personal experiential learnings and express their emotional shift in forms of writing and drawing through this program).

Session 3

Objectives

At the end of this session, participants are able to:

1. Explain the concept of culture of violence;
2. Analyze the root causes of different types of violence;
3. Recognize the intersectionality of the causes of violence;
4. Become more aware of the different factors that sustain (a culture of) violence.

Content

This session aims to have a closer look at violence to learn how it pervasively exists in your daily life, affects you unconsciously, create source of conflicts and problems. In order to be able to be aware of the existence, this session will focus on gaining critical eyes to detect violences through analytical tools.

1. Culture of Violence: This session will explore on the definition of violence, and how it is generally perceived. With the guide of the facilitator, we will re-examine the different violence that exists in your daily life using the narratives in Session 1 and the national situation in Session 2. We will identify the relationship between culture and violence and learn about different non-violent figures.

2. Analyzing Violence: We will look at different tools to analyse the root causes of different types of violence and to look at the intersectionality of the causes of violence. Here are possible tools that we can explore:
   a. Narratives.
b. Problem Tree/Web.
c. Human Rights Based Approach (HRBA) Analysis.
d. Media Analysis.
   i. Examine the role in society.
   ii. How is the information generated? in advertisement, TV programs and Newspapers?
   iii. What is the impact in society?
   iv. What is media literacy and how is it important in relation to the tools introduced and ultimately for peace?

Teaching / Learning Activities

1. Depending on what is agreed upon in the group, participants will use the different tools of analysis to analyze the root causes of different types of violence that emerged from the discussion from Session 2 and from the discussion on the culture of violence. Each group may use Narratives, Problem Tree/Web, or conduct an HRBA analysis or Media Analysis. Using the results of your analysis, you will write a news report script and simulate a news flash report using the script created.

2. Film viewing: The participants can watch these short films to get a different perspective on the culture of violence and different tools of analysis.
   “What is Media Literacy?” by CMFR Philippines (03:03)
   https://youtu.be/q8ntNPXQnS0
   “Confronting Violence / Changing Culture to Reduce Violence // Radcliffe Institute” by Harvard University (02:02:29)
   https://youtu.be/plko2BRV0vo

Evaluation

This session will be evaluated based on participants’:

1. Participation in the discussion and sharing;
2. Ability to analyze different forms of violence by applying different tools of analysis shared;
3. News Flash report presentations and their ability to incorporate their analysis in the presentation; and
4. Journal Writing. (This is assigned to each participant every day. If no themes or topics were given by the facilitator in the end of each day, all participants are encouraged to actively reflect upon personal experiential learnings and express their emotional shift in forms of writing and drawing through this program.)

Session 4

Objectives
At the end of this session, participants are able to:

1. Identify the different laws implemented by the government to resolve the conflict in Mindanao;
2. Identify the different efforts initiated by the government to address the conflict in Mindanao;
3. Review how implementations of law and initiated efforts have been done;
4. Express feelings on how political, economic and legal decisions have been made by the government with regard to the conflict in Mindanao from personal to national levels; and
5. Propose draft solutions to the conflict in Mindanao.

Content
1. This session will explore on different laws and efforts conducted by the government (and non-governmental, private and religious sectors) to resolve the conflict in Mindanao. We will look at the historical development of the laws in the government of the Philippines related to the peace process, look at other actors involved in the peacebuilding process, and evaluate how these laws and efforts are implemented.
2. We will also look at the concept of problem-solving as a continuation of the discussion and activities on analyzing violence of Session 3.

Teaching / Learning Activities
1. Case Study simulations: Participants will form a group and will be given a case study/scenario experienced during the conflict in Mindanao. With the knowledge from
learning about different laws and efforts of the government (and non-government actors), they will act the scenarios and show how these laws and efforts are able to respond/address the problems in these scenarios.

2. Brainstorming for Proposal-making and presentation on Session 5: Participants will form 4 groups and start thinking and brainstorming about how understanding past and current sociopolitical conditions can contribute to transform (memory of) violence into peace.

Evaluation

The session will be evaluated based on the participants’:

1. Participation in group activity and discussion;
2. Analysis points in case study simulations;
3. Application of problem-solving lesson through brainstorming; and
4. Journal Writing. (This is assigned to each participant every day. If no themes or topics were given by the facilitator in the end of each day, all participants are encouraged to actively reflect upon personal experiential learnings and express their emotional shift in forms of writing and drawing through this program).

Session 5

Objectives

At the end of the session, participants are able to:

1. Share their own definitions of Peace;
2. Share their own vision of a culture of Peace;
3. Acknowledge efforts of civil society groups in creating a culture of Peace;
4. Recognize the role of the youth in creating a culture of Peace; and
5. Commit to be involved in different peacebuilding efforts.

Content

This session integrates the discussion and activities of the past sessions by focusing on the Culture of Peace, the role of Civil Society in peacebuilding, the role of the youth in promoting Peace and creation of a vision of the future.
1. Culture of Peace: This session answers the questions, “What is Peace?” and “What is a culture of Peace?”

2. Civil Society and Peace:
   Non-governmental sectors ex) Mindanao Peoples Peace Movement (MPPM),
   Private sectors ex) Coffee for Peace, Religious sectors ex) Silsilah, Zamboanga-Basilan Integrated Development Alliance, International aid agencies ex) USAID, AusAID, JICA etc...

3. Role of the Youth: The session looks at the role of the youth and prompts the participants to reflect from the different lessons learned in the past sessions, to look at their capabilities and responsibilities as youth. It answers the question, “How can the youth’s perspectives and actions impact society?”

4. Vision of the future: Given their definitions of peace and a culture of peace, the facilitator will lead the group to start looking at how these can be achieved by setting visions of the future.

**Teaching / Learning Activities**

1. Civil Society Fair: The participants will simulate a “Civil Society Fair”, where each participant will be given a role as a head or a volunteer of a Civil Society Organization, a youth, a teacher, a government official, and more. The facilitators will also act certain roles, and will roam around each “Civil Society Organization Booth” to listen to the heads and volunteers talk about their organization.

2. Vision of the future: The participants will write about their ideal individual narrative and community narrative. After writing, the participants will share their narratives with their partner in session 1. After sharing their narratives with their partner, the participants will form 4 groups, share their community narrative and create a group narrative for their community. After writing a group narrative for their community, the participants will share it with the rest of the group and then create a whole class narrative for their community.

3. Commitment to Action: Participants will present the results of their brainstorming in session 4. After their presentation the whole group will create their “Commitment to Action” Pledge as a group that they will design in a vision board. To facilitate the
The creation of this pledge, the participants may do a solo-pair-team activity. These pledge may include the following:

a. Creating Proposal,
b. Preparing a letter of Recommendation, and
c. Personal commitment/ Actions.

**Evaluation**

The session will be evaluated based on the participants’:

1. Participation in discussion and activities;
2. Ability to create and present pledges/proposals; and
3. Ability to create a vision of the future;
4. Journal writing (This is assigned to each participant every day. If no themes or topics were given by the facilitator in the end of each day, all participants are encouraged to actively reflect upon personal experiential learnings and express their emotional shift in forms of writing and drawing through this program).

**References**


Mathematics Curriculum of the Mandatory Subject “Application of Mathematics” in Public High Schools in Japan
Akihito Ikegami

Vision
Mathematics for Sustainable Life for All (Promoting ESD in mathematics education at school).

Background of vision
As pointed out in the most recent report, “Issues with Monitoring and Evaluation of ESD in the Post-UNDESD: A Critical Study of ESD Frameworks” (Nagata & Soga, 2015), ESD has yet to be fully implemented in the field of public education in Japan. Although the Japanese government proposed UNDESD (United Nations Decade of ESD) in 2002 and supported promoting ESD in policy making level, society does not change through a simple top-down order. Given the core of ESD is innovation with which to transform oneself and society, “changes in values and behaviors on an individual level through ESD motivate society to change as well” (Nagata & Soga, 2015, p.2). The reality, however, is an ESD framework that is based on this principle has not yet been developed. For that reason, school teachers have not been able to develop effective teaching methods and advance ESD in the classroom. I assume this is probably attributed to the holistic nature of ESD. Basically, school teachers are very busy preparing for and teaching one’s own subjects. Especially in secondary education, school teachers only teach one subject because of their subject-based teacher license. Perhaps, most teachers believe ESD should be taught as a cross-cutting subject or in special activities and projects not in their subject-based class such as mathematics. In addition, they might not know exactly how to implement ESD in each subject without an applicable ESD framework and example of the curriculum at school.

Therefore, the need I found out for this curriculum is for public schools to implement ESD with not only a holistic or whole school approach but also subjects-based or infusion approach within the framework of the existing national curriculum. The reason why I chose mathematics is that I am a mathematics teacher and planning to implement this curriculum in Japan in accordance with the prospective students’ readiness and needs. In addition, because mathematics, in most cases, is more likely to be considered not directly related to ESD or
peace education, there are few examples of an ESD-oriented mathematics curriculum available for other math teachers in Japan.

**Goal / Purpose**
Through learning mathematics, students will be able to realize the utility and cultural values of mathematics, apply mathematical knowledge, skills, and thinking to analyze and solve real problems in social life, and internalize the responsibility and attitude to make the most use of mathematical knowledge, skills, and thinking for promoting a culture of peace and sustainable development by cultivating required morals and ethics.

**Relation between mathematics and ESD and peace and gender issues**
Mathematics as a fundamental subject for the development of technology and higher science as well as economic growth in the name of capitalism has contributed to the prevailing culture of war around the globe throughout human history. For example, the development of massive nuclear and chemical weapons is based on applied mathematics. Arms industries and governments with hegemonic masculinity are collaborating with mathematically competent individuals who lack morals and ethical values, have exploited mathematical knowledge and skills for short term economic benefits rather than long-term peace.

Furthermore, gender inequity in the field of STEM (Science, technology, Engineer, Mathematics) remain to be improved not only in terms of the number of males and females in the field but also the quality of female participation (NESSE Networks of Experts, 2009). This is particularly the case with the field of education in Japan. Referring to the result of Programme for International Student Assessment (PISA) in 2012, male students statistically achieved a higher level of mathematical literacy than female students at the final stage of mandatory education (Grade 9), leading to further gender disparity in the field of science and technology. Considering that female students have a general tendency to undervalue their own mathematics learning ability compared to male students in coeducational classrooms (Crawford, 2012), efforts to ensure gender equity in terms of quality of mathematics learning among female students is an indispensable urgent matter to prevent knowledge and skills of science and technology from being further exploited and misused to perpetuate a culture of war and gender inequity in the name of masculinization.
What is expected in the new mathematics curriculum is, therefore, to establish a new pedagogy based on the ideas of Education for Sustainable Development (ESD) with a special emphasis on gender equity among students in coeducational class. To that end, this high school mathematics curriculum should be compiled to teach mathematics, gender equity, morals and ethical values at the same time as an essential part of ESD and peace education in mathematics classes. By so doing, high school mathematics classes could bring about more relevant, critical, authentic, and self-directive learning among students about not only the contents of mathematics itself but also the related social issues which require students to change their ethical values and morals in social life, leading eventually to promoting a culture of peace and sustainable life for all.

Conceptual Framework Underpinning the Curriculum

1. Mathematics learning for critical thinking
Critical thinking is an indispensable way of thinking for finding out solutions and perspectives required to realize sustainable development. Because there are many statistical materials and dates and graphs related to the agenda of ESD, it is imperative for all to be critically competent enough to be able to make one’s own valuation and judgement based on scientifically and morally correct information and evidence. Without accepting everything on faith from others’ viewpoint or denying other’s opinions, it is necessary to have multiple perspectives to look at problems aside from one’s own belief and understanding. Through mathematics learning, it is vital for leaners to acquire critical thinking and apply it to social life by analyzing issues based on reasoning with the use of mathematically or scientifically correct information.

2. Ethnomathematics: Mathematical knowledge as inheritance and diverse cultural practice
Even though there are many culturally diverse forms of mathematics enjoyed around the world, mathematics which we learn at school has been considered only rational and as divine facts constructed based on unquestionable logic and westernized idea of reasoning for a long time. Other forms of mathematics have been called non-formal mathematics or ethnomathematics which has been marginalized as unsophisticated or primitive. By
dominating the seemingly legitimate position in mathematics education, western countries using the banking system, have reinforced authoritative power of mathematics and made the most of the power of mathematical knowledge to develop formidable weapons. What is needed in order to modify existing mathematics curriculum and teaching methodology is to start from questioning the universalism of western origin mathematics as the dominant content of mathematics education in school curriculum. This leads to questioning the unilateral way of mathematics teaching where teachers have the mathematical knowledge and just pass the established knowledge and practical skills of calculation to students.

Redefining mathematical knowledge as not divine and unchangeable but “human and cultural knowledge as any other field of knowledge” (Francis, 2010, p.1517), students would be in charge of establishing their own mathematics in accordance with their own cultural identity or unique way of thinking and understanding. In such pedagogical setting, mathematics teachers, as no longer being authority who own hegemonic mathematics knowledge in the name of a textbook, would be required to take students’ cultural diversity into consideration. As appreciation toward students’ multicultural identity heightens in the field of education, the concept of ethnomathematics could be expected to play a critical role in promoting the cultural diversity of students’ mathematical practice in the curriculum.

Ethnomathematics, a brainchild of Ubiratan D’Ambrosio, a Brazilian mathematician and educator, is referred to as “a response to the changing role of mathematics in society” (D’Ambrosio, 2010, p.1). The idea of ethnomathematics originally came “as a broader view on how mathematics relates to the real world” (D’Ambrosio, 2010, p.5), given the fact that ideas of mathematics are embedded everywhere in human society and natural world. As such, the study of mathematical aspects of artifacts and games from various cultural practice is often called ethnomathematics (Wagner, n.d.). In the name of ethnomathematics, “until the early 1980s, only mathematical practices of “nonliterate” peoples were studied, in an attempt to show that their mathematical ideas were as sophisticated as the modern, “Western” ones” (Francois & kerkhove, 2010, p.121). Thus, the concept of ethnomathematics has presented a viable and crucial challenge against Eurocentric mathematics and mathematics education (Powell, 1997), and it has been “imbued with ethics, focused on the recuperation of cultural dignity of human beings” (Frankenstein & Arthur, 2002, p.5).

Given the current trend of multicultural classroom setting characterized by cultural diversity including ethnicity, language, gender, sexuality, religious belief, and so on, mathematics
teachers are required to deal with students’ “diverse everyday mathematical practices” (François, 2010, p.1524). In such classroom setting, the concept of ethnomathematics allows mathematics teachers to “link students’ embedded knowledge along with academic mathematics curriculum” (Rosa & Orey, 2011, p.47). It means that the idea of “ethno” here is neither understood “as referring to the exotic” nor reserved for “non-literate” people, but it “includes diverse mathematical practices within western classrooms” (François, 2010, p.1517). Therefore, we can understand ethnomathematics as a teaching methodology that is designed to promote students’ constructing mathematical knowledge as a basis for helping them to understand themselves and their peers, develop and structure social interactions, and conceptualize students’ authentic mathematical knowledge (D'Ambrosio, 2002). By embracing such ethnomathematical perspective, “teaching mathematics through cultural relevance and personal experiences helps students to know more about reality, culture, society, environmental issues, and themselves by providing them with mathematics content and approaches, which enables them to successfully master academic mathematics” (Rosa & Orey, 2011, p.48).

3. Mathematics learning and gender
"Sitting in the same classroom, reading the same textbook, listening to the same teacher, boys and girls receive very different educations" (Sadker, 1994). In the realm of education, gender roles remain to be challenged at school setting, because “gender stereotyping is also manifested in curricula, textbooks and teaching processes” (UNESCO, 2012, p.33) in addition to the fact that “school management and personnel embody a traditional gender value system which is constantly reinforced through the hidden curriculum” (NESSE, 2009, p.56). For example, one of the hidden curricula is “the view that mathematics and science are “male” subjects, which girls are neither expected to master or enjoy” (UNESCO, 2012, p.33). Although girls and boys are respectively attempting to play their socially assigned roles, such as “good, quiet girls” and “tough, naughty boys” (NESSE, 2009, p.56), girls, taking school more seriously than boys, can perform better but also “learn that the female is an inferior category through the culture of schooling” (NESSE, 2009, p.56). This seems to be largely because of social setting outside school where fewer options of careers and employment are explicitly articulated for women especially in the field of STEM. It follows that although girls may be doing better at STEM subjects in terms of the academic performance, a great number
of girls still see themselves “as better to be a boy” (NESSE, 2009, p.56). Thus, girls are more likely to feel inferior and subordinate to boys as a result of being aware of gender inequality structured in society as early as in primary school. Therefore, school teachers need to consider the structured gender inequality seriously and take measures to prevent girl students from being discouraged and having dismal future image in their mind, by giving them positive reinforcement and female role models in the field of STEM. Despite the fact that more and more girls attend school and attain greater performance than ever before, a girl’s self-oppressing preference of STEM subjects can lead to lower participation in the related occupation. This “gender stereotypical subject choice” allows more boys to dominate in STEM fields, leading to the increased divide in the STEM literacy and competency in society. Lack of female school teachers as role models who can teach STEM subject also enhances less female students’ success in terms of academic performance and the related occupations (UNESCO, 2012). Also, some male teachers may perpetrate the scientifically incorrect idea that women are biologically programmed to be worse at mathematics than men. Because female students are more likely to be influenced by social expectation regarding mathematics performance than male, teacher’s encouragement matters (Crawford, 2012). School teachers need to be aware of a variety of social factors which negatively affect students’ learning motivation and performance, and remove such obstacles in order for both boy and girl students to be able to enjoy learning all the subject in a similar manner.

Making the most of scientific results derived from psychology or gender study is important. For example, the idea that mathematics is for guys is more likely to be held by males than female, including teachers, and then “such idea can create self-fulfilling prophecies, as others’ behavior may put subtle pressure on girls and women to conform to stereotypical expectations” (Crawford, 2012, p.103). Thus, as self-confidence in mathematics learning declines among female students, and “the stereotype that boys are better at math is internalized, girls begin to differ from boys in their more general attitude about math” (Crawford, 2012, p.104), ending up with disliking mathematics more often than boys. By understanding the girl students’ structured predicaments, the teacher can take some measures to break the stereotype and promote their self-esteem. For example, “one strategy is simply to teach women about the possibility of stereotype threat” (Crawford, 2012, p.103), which assumingly prevent or lessen its bad effects. Another strategy is “to counter the
negative stereotype with a positive stereotype that is relevant threat” (Crawford, 2012, p.103). For instance, teaching female students an opposite belief that girls are actually better at mathematics than boys, their performance outweighs previous performance (Crawford, 2012). Thus, continuous encouragement and empowerment for girls in MST subjects is considered essential in order to achieve gender-free equal education at school.

**Intended Curriculum**

**Period**
One week (three hours consisting of two classes of ninety minutes for each day from Monday through Friday).

**Target**
2nd grade students in coeducational public high school in Japan (Students' age are 16-17 years old).

**General principles of teaching methodology**
Gender sensitive teaching (A WORLD OF DIFFERENCE, 2013).
1. Send only nonsexist, non-stereotyped messages
2. Provide equal opportunity for girls and boys to speak
3. Avoid responding more quickly to children of one gender than another
4. Use gender-neutral language.
5. Establish non-sexist routines and experiences by ensuring that all students have equal responsibility in assigned jobs
6. Have them explore their ideas about gender identity and think about what is or is not “fair with respect to gender.
7. Teach them ways to address hurtful gender put-down.
8. Honour children when they stand up for themselves or others in the face of gender bias.

**Monday (three hours)**
“Mathematics and Human Activity” (gender issues and objective of math learning).
Learning contents
Gender inequity in math learning, objectives of math learning, gender sensitive classroom rules.

Learning objectives: Students Will Be Able To (SWBAT)
1. Describe specific examples of gender inequity in mathematics classes students experienced at school.
2. Articulate one's own objective of math learning after group discussion.
3. Appreciate various stories of female mathematicians and their contribution.
4. Illustrate required gender sensitive classroom rules.

Activity (Method)

Activity 1
Identifying gender issues in math learning (Case study, Group discussion).
Case study: Comparing boy and girl student’ test results and questionnaire result of likes and dislikes on mathematics.
Group discussion: How do you find gender gap in mathematics learning?
Why does the gender gap happen at school?
Each group is asked to identify gender issues related to mathematic learning at school through examining statistical data and group discussion and then consider the root causes of gender gap at school.

Activity 2
Interviewing female math teachers at school (Role-modeling, Group work & presentation).
Each group is asked to formulate a semi-structured interview including deliberate questions to draw personal ideas related to gender issues and conduct interviews with female teachers who teach STEM subjects at high school and comprehend various perspectives on gender gap in the field.

Activity 3
Thinking of objectives of math learning (Group-pair-solo).
Writing objectives: Why do you study math at school?
Three perspectives: Mathematics as usefulness, cultivation of character, cultural heritage.
After discussing the objectives of mathematics learning in a group, students are asked to be in pairs to consider the objectives from the said three perspectives and finally individually come up with one’s own convincing objective by oneself.

Activity 4
Inquiry learning about story of female mathematician (Group work).
Story of Maryam Mirzakhani (an Iranian female mathematician who became the first female recipient of the Fields prize in 2014): Why was she able to become a mathematician?
Each group is asked to name female mathematicians or scientists and find out her history and predicament due to gender through using internet and other materials available at school.
After each group’s sharing it, the whole class is going to take a look at story of Maryam Mirzakhani as a contemporary distinguished female mathematician.

Activity 5
Making classroom rules for gender equity at school (Brainstorming).
The whole class as a learning community is asked to proceed with gender equal classroom rules making through discussion and brainstorming, and eventually create clearly-stated rules in writing that is expected to be posted on the wall in the classroom.

Evaluation method
Observation of individual student’ degree of participation in class activities from their expression and general attitude toward the learning contents, Careful listening to group discussion and presentation, Peer group assessment, Performance evaluation from the outcome of individual activity, Individual reflective writing (math learning journal)

Criteria of evaluation
1. Depth of one’s own reflection and objective understanding of gender gap in mathematics classes.
2. Clear commitment of one’s behavioral change toward promoting gender-neutral learning community at school.
**Tuesday (three hours)**

“Mathematics and Human Activity” (mathematical history and ethnomathematics).

**Learning contents**

Mathematical history, ethnomathematics, Japanese mathematics, diverse view of Mathematics.

**References**


Centre for Teaching Mathematics (2001). *Mathematical Games from around the World*


**Learning objectives: Students Will Be Able To (SWBAT)**

1. Recognize the cultural values of mathematics as artifact of human activity.
2. Demonstrate a variety of ethnomathematical practice in other countries.
4. Appreciate cultural diversity of mathematical practice.
Activity (Method)

Activity 1
Demonstrate mathematical practice in ancient times -how to measure, draw circles- (Group Inquiry learning, Experimental learning, Group presentation, hands-on learning).
Each group is asked to engage in coming up with mathematical practices such as drawing circle without compasses, measuring length or weight without scales, and counting things without calculation, and then talk about the usefulness of mathematics.

Activity 2
Practice foreign mathematics from other countries’ math textbooks-(Pair work and presentation)
Each pair chooses a material describing mathematical activities from mathematics textbooks in foreign countries and interpret it on their own and share it with the whole class. For example, explaining different ways of calculation by writing from one country to another.

Activity 3
Group introduction of ethnomathematics (Group work and presentation)
Each group is asked to discover different ethnomathematical or non-formal mathematical activity from other groups with the use of internet and other prepared materials and give a presentation to introduce the activity, comparing and contrasting it with formal mathematical knowledge and skills.

Activity 4
Devising mathematical game (Solo-pair-group, group presentation)
Each student is given discretion to develop one’s own mathematical game or activity referring to various forms of ethnomathematical activities introduced during the previous activities and then asked to share in pair, group, and eventually the whole class.

Activity 5
Rediscovering cultural values of Japanese mathematical practice (Apprenticeship learning, Experiential learning).
The class is going to invite the elderly who own knowledge and skills of the Japanese mathematics called Wasan which was taught at school and in local community until the end of World War II, and ask them to show the mathematical practice such as so-called crane and tortoise calculation and some other unique activities in which students are invited to participate as a member of the community.

**Evaluation method**

Observation of individual student’s degree of participation in class activities from their expression and general attitude toward the learning contents, Careful listening to group discussion and presentation, Peer group assessment, Performance evaluation from the outcome of individual activity, Individual reflective writing (math learning journal).

**Criteria of evaluation**

1. The extent to which students change the ready-made ideas of fixed concepts of mathematical knowledge and practice learned through previous school education and think outside the box to develop one’s own original mathematical activity as its cultural identity.
2. Depth of appreciation of multiculturalism and cultural relativism showing respect and understanding of ethnomathematical practice or non-formal foreign mathematical activities as indispensable parts of human heritage.

**Wednesday (three hours)**

“Mathematics and Social life” (mathematical thinking and social problems).

**Learning contents**

Statistical thinking, mathematical reasoning, mathematical view on energy agendas, population growth, waste management.

This contents are based on the specific topic of Japanese national curriculum of “Mathematics II” that is “(B) Exponent Function” included in “(Ⅱ) Logarithm Function” under the topic of “(3) Different Functions.” However, the topics in this curriculum are modified and intended for students to understand the characteristics of the graphs and apply it to analyzing specific events through looking into energy agenda as an imperative theme concerning ESD.
Reference

**Learning objectives: Students Will Be Able To (SWBAT)**

1. Get interested in issues of energy consumption, population growth, and globalized environmental problems from mathematical perspective
2. Make a general prediction about the future of the said issues with the use of statistical thinking and graphs and given data.
3. Describe the characteristics of exponent function from the formula and chart.
4. Realize the utility of mathematical knowledge and skills necessary for critically analyzing statistical materials in social life.

**Activity (Method)**

**Activity 1**
Getting reliable statistical materials regarding worldwide energy consumption through the Internet (ICT learning, Pair work, the whole class discussion).

Each pair is given a personal computer-based Internet with which students are asked to collect reliable information and data indicating energy consumption around the globe and then discuss the way of collecting reliable information with the Internet in the whole class.

**Activity 2**
Discussing energy consumption and population growth with statistical materials (Group discussion and presentation).

Each group is asked to collect information and statistical data indicating world population growth with the Internet and analyze the correlation between energy consumption and population growth with the use of mathematical knowledge and skills acquired earlier such as graphing energy consumption with exponential function.
Activity 3
Problem-solving for required energy in line with the predicted population growth (Group work and presentation).
From the mathematical viewpoint, students are expected to find out the predicted year of running short of energy required to sustain the increasing world population and their existing life-style. Then each group is asked to talk about feasible and practical solution to the energy agenda with the use of mathematically correct information and share the solution in the whole class.

Activity 4
Identify the utility of mathematics for analyzing statistical materials (Solo pair-group, group presentation).
The students are asked to consider the possible contribution to solving energy agenda that mathematical knowledge and skills could bring about and identify the specific mathematical view and skills to objectively understand and analyze real-life events.

Activity 5
Debate-Discussion-Dialogue: Yes or no, nuclear plants (Solo-group-whole class activity).
Students are separated to be either pro-nuclear plants or anti-nuclear plants and asked to collect various statistical information and data favoring and supporting one’s assigned standpoint, and then proceed with debate regarding the pros and cons of nuclear power plants in Japan and worldwide, being expected to lead the debate to discussion and eventually dialogue through which constructive conclusion is desired.

Evaluation method
Observation of individual student’ degree of participation in class activities from their expression and general attitude toward the learning contents, Careful listening to group discussion and presentation, Peer group assessment, Individual reflective writing (math learning journal).
Criteria of evaluation

1. The extent to which students show their depth of objective understanding of energy agendas as a result of collecting and interpreting the related statistical data gathered through the Internet. To be precise, students are expected to be able to articulate energy issues with mathematically correct objective information in the group discussion and presentation.

2. Depth of one’s own reflection and application on what students already learned in previous mathematics classes and their motivation and willingness to make the most of what they know of energy agendas and population growth.

3. Clear commitment of one’s behavioral change toward promoting more sustainable energy consumption and life-style both at school and home.

Thursday (three hours)

“Mathematics and Social life” (economic growth and consumption behavior in capitalism).

Learning contents

Statistical thinking and mathematical reasoning, income growth and consumption behavior, sustainable development from mathematical perspective, definition of happiness.

Learning objectives: Students Will Be Able To (SWBAT)

1. Describe the characteristics of consumption behaviors from given statistical materials.
2. Recognize the utility of various types of graphs and charts to get information.
3. Realize the needs to change one’s consumption behavior and life-style for sustainable development.
4. Illustrate desirable future life where one’s own definition of happiness can realize.

Activity (Method)

Activity 1

Making a chart and graph describing one’s consumption for each month (Solo-pair-group work).
Each student is asked to describe one’s own consumption behavior with a chart and graph and objectively realize his/her characteristics of consumption, and then be in pairs to compare each other’s characteristics and finally in group. Also, students are asked to identify some wasteful consumption to be improved and make a commitment to implement it.

**Activity 2**
Discussing profit distribution of imported bananas -banana split- (Group work and presentation).
Each group is given a handout describing a distribution process of imported bananas from developing countries to Japan and asked to allocate both real-life allocation and the desired allocation of profit to varied workers in each process of production and distribution, and then talk about the unbalanced profit distribution from the mathematical perspectives.

**Activity 3**
Illustrate globalized distribution system of economy –where this Nike shoes come from–(Group inquiry learning, ICT learning, group presentation).
Each group is assigned to find out globalized production and distribution process that student’s familiar commodities went through with the Internet and other materials available at school, and then asked to give a presentation to show the process and talk about the solution to the mass consumption society in the whole class.

**Activity 4**
Discussing definition of sustainable development and happiness (Solo-pair-group-whole class).

Students are asked to think about their own preferable future and draw a picture of it toward the realization and then in pairs to talk about the definition of sustainable development and happiness for each of them, and finally discuss the feasible and practical way forward to realize such future from the perspectives of both the grass roots approach and the top-down approach.
Evaluation method
Observation of individual student’ degree of participation in class activities from their expression and general attitude toward the learning contents, Careful listening to group discussion and presentation, Peer group assessment, Individual reflective writing (math learning journal).

Criteria of evaluation
1. Depth of one’s self-reflection of consumption behavior and commitment of one’s behavioral change toward promoting more sustainable life-style. (Individual reflective writing).
2. Depth of understanding of the structured unfairness and violence exploiting workers in developing countries in the name of globalized production and distribution system and market-oriented economy based on capitalism.

Friday (three hours)
“Mathematics and Peace study” (social responsibility, morals, and ethical values for culture of peace).

Learning contents
Origin of peace study, game theory and arms race, mathematical competency including morals and ethical values, math and peace project.

Learning objectives: Students Will Be Able To (SWBAT)
1. Appreciate history of peace study and arms’ technological development based on applied mathematics.
2. Realize the danger of arms race through prisoner’s dilemma activity based on game theory.
3. Recognize the values of peace and needs of morals and ethical values from history of nuclear weapons and accidents.
4. Design and launch “Math for Peace” projects in cooperation with other students and members in local community.
Activity (Method)

Activity 1
Searching for common ground between mathematics and peace - Story of Johan Galtung - (Group inquiry learning, group discussion).

After sharing a handout describing a story of Johan Galtung in the whole class, each group is asked to find out the interface between mathematics learning and promoting culture of peace by considering why Galtung started to study peace next to mathematics. Students are expected to rethink about the objectives of mathematics learning at school from the peace study’s point of view.

Activity 2
Negotiation games with prisoner’s dilemma and game theory (Pair – group activity).
Through engaging in negotiation games based on game theory in pairs, students are asked to talk about the danger of arms race and security affairs based on prisoner’s dilemma in group and then come up with peaceful solutions toward disarmament and nuclear-free future.

Activity 3
Illustrating power of nuclear weapons with mathematics (Group work and Presentation).

With graphs and exponential expressions, each group is asked to illustrate the horrible power of nuclear weapons such as atomic and hydrogen bombs used in Hiroshima, Nagasaki, and the Bikini in the Marshall Islands in order to have an objective understanding of the threat of nuclear weapons, and then talk about the role of Japan for the nuclear-free future.

Activity 4
Discussing moral issues in mathematical problem-solving (Solo-pair-group-whole class).
Students are asked to picture themselves as a desirable mathematically competent citizen who can contribute to promoting culture of peace and identify the specific qualification including morals and ethical competency such as compassion and justice, and also think
about morally conflicting mathematical problems questioning that mathematically correct solutions are morally correct.

**Activity 5**
Designing “Math for Peace” projects in local community (Group project and presentation).
Students in each group are asked to formulate “Math for Peace” projects that would be implemented in local community collaborating with community members. For example, students would be able to introduce ideas of ethnomathematics and mathematical games and activities enjoyed in other countries to local community and widen citizens’ view on mathematics and other cultural practice.

**Evaluation method**
Observation of individual student’ degree of participation in class activities from their expression and general attitude toward the learning contents, Careful listening to group discussion, presentation, and pair work, Peer assessment, Individual reflective writing (math learning journal), Project formulation and its engagement.

**Criteria of evaluation**
1. The extent to which students proactively get involved in project formulation and implementation with a special motivation for promoting culture of peace through mathematics by making the most of what they learned in this curriculum.
2. Depth of one’s self-reflection and serious concern of security affairs based on game theory and its willingness and commitment to bring about disarmament and nuclear-free world with the use of mathematical knowledge and skills acquired through school education.
3. Depth of understanding of the need to take morals and ethical issues into consideration when utilizing mathematical knowledge and skills for technological development and market economy in order not to strengthen the exiting structured violence.
References


Centre for Teaching Mathematics (2001). *Mathematical Games from around the World*


Engaging Men to End Sexual Violence
Brett Goldberg

Vision
We envision relationships, cultures, and communities, based on empathy, consent, and mutual respect.

Mission Statement
Creating a culture of empathy and consent to build communities without sexism and heterosexism through the active engagement of men to challenge patriarchy and foster non-hegemonic forms of masculinity.

Target
Male-identified university students – Undergrad, Graduate, and/or PhD.
While there is a need for everyone—women, men, and those who do not identify their gender along the binary—to work together in order to end gender oppression and sexual violence, this curriculum is focusing specifically on the unique role of male-identified individuals.
The curriculum is designed with a Western-centric understanding of culture and society in mind; as a result, this curriculum is most ideally implemented within the United States or Canada, or international institutions with a strong Western-influence, such as the UN-mandated University for Peace in Costa Rica. The ideal number of participants is 12, with a maximum capacity of 15.
While the curriculum can be used with university students of any age, it is ideal not to mix in the same course undergraduates with graduate/PhD students, unless the facilitator has experience working with each group individually, and has the capacity to navigate the differences in personal experiences and maturity between the groups. Additionally, while undergraduates have much to learn from the experiences and knowledge of graduate and PhD students, it is questioned—although not totally dismissed—whether that learning opportunity is as beneficial for older students to learn from undergraduates.
Period
One week (5 days) – 3-5 hours per day.
Currently envisioned as extra-curricular or elective coursework, occurring within the university setting, physically on campus preferably, and supported by the infrastructure of the university. This curriculum is presented in its entirety, designed as a one-week stand-alone course, although the course could be utilized within a package of resource offerings. For example, the first element of the package could include a workshop or presentation for all students during orientation focusing on sexual harassment, consent, and healthy relationships. For institutions such as the University for Peace that requires all students to take a three-week Foundation Course providing an overview of the topic areas of all offered MA programs, gender theory could be introduced to all students within this framework. This is an opportunity to instill an understanding of the importance of a feminist gender lens in all areas of peace work. Together, these three elements work to provide a more holistic approach to ending gender oppression and sexual violence.

Theoretical Framework
This curriculum is informed by active and collaborative learning theories of education. It is believed that the active engagement of students through writing, discussion, and problem solving (Slavich & Zimbardo, 2012) is required for their personal growth in pursuit of honing their ability to tackle complex issues and societal problems. Additionally, addressing the needs of their community, specifically around sexual violence and gender oppression, cannot be done individually (Goldberg, 2015). As a result, collaboration in the classroom will allow students to best understand their personal knowledge gaps, restructure their thinking (Slavich & Zimbardo, 2012), and build collective knowledge and power, seeking to emulate the collaboration that needs to happen in their communities. The curriculum also takes inspiration from intentional change theory, and the focused way in which personal growth is tied to behavioral and attitudinal change (Slavich & Zimbardo, 2012).

Needs Assessment
As one of the two elected Student Advocates supporting members of the University for Peace student body who have experienced instances of sexual violence and harassment, I have extensive knowledge of situations that have occurred this school year within the University for
Peace community. While I cannot speak on these cases specifically, I can generalize, and explain about the needs of the University and the student body based on this information and a larger understanding of gender, sexual violence, and rape culture attained through my personal and academic research over the last year as an MA candidate in the Gender and Peacebuilding program. In the last nine months there have been no less than three official cases filed and pursued, and at least two others that began initial exploratory and discussion phases. At least four out of the five were female survivors and male perpetrators. Perpetrators belong to the University community. Female students and staff who have not filed official reports have spoken to me about sexually inappropriate comments and behaviors directed at them by members of the staff and administration. Micro-aggressions are incredibly common; "They're something very specific: the kinds of remarks, questions, or actions that are painful because they have to do with a person's membership in a group that's discriminated against or subject to stereotypes. And a key part of what makes them so disconcerting is that they happen casually, frequently, and often without any harm intended, in everyday life" (Desmond-Harris, 2015). A general lack of cultural, gender, and sexual orientation awareness and sensitivity are a part of daily life at UPeace. This is well aligned with a wider understanding of societal rape culture.

Rape culture in the United States places the onus of responsibility for both provoking and preventing sexual violence primarily on women. In addition to acts of violence—directly physical, verbal, or non-verbal—gender norms, socialization processes, and harmful constructions of masculinity encourage men to perpetuate oppression through silence and acquiescence. In the United States, “…an estimated 19.3 percent of American women—23 million people—and 1.7 of men—an additional 2 million Americans—have been raped…In addition, 43.9 percent of women and 23.4 percent of men have been the victims of "sexual violence other than rape" (Schultz, 2014).There is something harmful and systemic happening in our culture that fosters competition and violence resulting in the results such as, “[a] recent survey asked high school students what they were most afraid of. The girls answered that they were most afraid of being assaulted, raped, killed. The boys? They said they were afraid of ‘being laughed at’”(Kimmel, 2005, p. 147).
Sexism, heterosexism, and trans-phobia cannot exist in a just world. In order to remove these destructive elements from society, men must learn to be allies working to undo harmful elements of their socialization; “[m]ale acculturation (a better description would be males’ seasoning) is antifemale, antiwomanist, antifeminist, and antireason [...] Most men have been taught to treat, respond, listen, and react to women from a male’s point of view” (Madhubuti, 2005, p. 175). Further, it is essential to investigate how society and social structures enable, perpetuate, and encourage elements of a rape culture in order to then reconstruct them into systems that liberate rather than oppress; “[u]nderstanding how boys are socialized to view sexuality can show us where to bend the approaches of sexual violence prevention and sexual health promotion, and how to enhance the effectiveness of programs rooted in these fields. But first we have to pull back the curtain on our unhealthy sexual status quo” (Perry, 2008, p. 200). Admitting there is a problem larger than individual acts committed by individual people must be the first step. Heterosexual cis-men must be at the forefront of struggles for justice, confronting their privilege in order to create systems of equity in which everyone has equality of opportunity, as well as equality of quality and outcome. Everyone—regardless of gender identity or expression, sex, orientation, ability, race, or class—matters and deserves to be treated fairly, to have opportunities for the fulfillment of their individual and collective potential.

A culture of empathy is one in which bodily autonomy and agency is respected. Positive consent, accountability, transparency, dialogue, and empathy are fundamental to healthy communities and relationships. Establishing community-based educational spaces for men that are intentionally anti-oppressive, in which issues of power and privilege can be navigated with empathy and respect, while acknowledging the complicated and varied ways that oppression manifests and is internalized. Through dialogue and collaborative work, male students in university settings will be empowered to confront their societal privilege, unpack their internalized sexism, and create a community of support in which to transform gender dynamics, personal relationships, and their communities. “Only a revolution of values in our nation will end male violence, and that revolution will necessarily be based on a love ethic” (hooks, 2004, p. 11). Achieving this will take time, patience, and endurance, for it will require the confrontation of hard truths about our own roles in the perpetuation and acquiescence of rape culture.
Goals of the Curriculum

1. Belief in the role of allies to end oppression.
2. Understanding of consent, sexual diversity, and equity.
3. Feeling of accountability and responsibility for contributing implicitly and/or explicitly to a rape culture.
4. Commitment to prevent sexual and gender-based violence in all its forms.

Session 1

Objectives

1. Explain basic gender theory.
2. Identify context specific cultural gender norms.

Content

1. Gender Theory, with a specific emphasis on Liberal Feminism, Radical and Intersectional Feminism, and Queer Theory.
2. Intersectionality.

Teaching-Learning Activities

Lecture and presentation of gender theory.

Gender-bread Person – This is a dynamic element of the presentation that explains the difference between—and uniqueness of—sex, gender, orientation, and presentation or expression. The drawing begins with an outline of an androgynous ginger bread person. The presenter then draws the symbol for male and female sex near the genitalia to represent biological sex; a heart is drawn to represent orientation; a question mark is drawn in the middle of the forehead representing gender identity; and eyes are drawn to represent presentation or expression. Each area is explained in detail before moving on to the next area. Once all are explained, the presenter explains that knowing any one category about another person implies nothing about the other three areas. Each area is unique and distinct, and may inform another, but none are dependent on another category. This activity breaks down assumptions of heteronormativity and prescriptive biology.
Identity Map—Students will begin to explore and unpack their own identity and social identity through an investigation of intersectionality. Students will draw various identifiers including race, class, gender identity, sexual orientation, ability, language, nation of origin, and others, with a focus on intersections, and prioritized according to saliency for the individual, represented by either size, proximity to the center of the page, or utilizing other indicators as appropriate determined by the student.

Evaluation
Reflection Paper- Students will be asked to connect concepts of gender theory to their lived experience and to their identity map. Issues of intersectionality should also be highlighted and explored as students investigate, deconstruct, and unpack their lived-experiences through the lens of gender theory and feminism. It is also encouraged that students identify what elements of the theories explained resonate most with them or not, and why. Students will be encouraged to discuss their thoughts and reflections with their peers.

Session 2

Objectives
1. Identify context specificcultural gender norms
2. Criticize socialization of hegemonic masculinity

Content
1. Intersectionality
2. Socialization
3. Hegemonic Masculinity
4. Neoliberalism and Capitalism

Teaching-Learning Activities
Gender Boxes – “Men” and “Women” are written at the top of two large boxes drawn on the board. Students are first asked, “What is a man supposed to be?” Character traits are written inside the box. Then they are asked, “What is a man not supposed to be?” These are written outside or around the Men box. The same then happens for Women. The activity will help
illustrate gender norm stereotypes and open a discussion about gender roles in various cultures and students’ preconceived notions about gender and what it means to be a man or a woman in their culture. This activity can be utilized as both an icebreaker for the day, connecting concepts to the day before in a lighter manner, and easing into the topics of session two.

Lecture and Presentation - Through lecture and presentation, including showing videos with subsequent small group discussions, concepts around the socialization of normative gender roles, hegemonic masculinity, and intersectionality, specifically race, class, and orientation will be introduced and explored.

Videos – Jackson Katz TED Talk “Violence Against Women is a Men’s Issue” & Joe Ehrmann TED Talk “Be A Man” - The Katz TED talk will introduce concepts around being an ally, and the bystander effect that will be further explored in subsequent sessions. This video also clearly lays out the role of men in perpetrating violence and their responsibility for disrupting oppressive behavior. The Ehrmann video discusses destructive socialization tendencies of hegemonic masculinity, and seeks to find alternatives and sources of empowerment for men to find healthy alternatives.

Evaluation

Reflection Paper - Students will be asked to reflect on the topics of the day, connecting them with gender theory and their lived experience as men. Students will be encouraged to unpack their experiences of living up to, or falling short of, expectations of masculinity in their culture, and ways in which they were encouraged or discouraged from deviating from the norm. There will be opportunity for group discussion and debriefing to help the students formulate their thoughts and to discuss their reflections prior to writing.

Session 3

Objectives

1. Differentiate between relationships/interactions based on consent vs. force/coercion.
2. Design talking points for male peers or strangers to end sexual violence.
Content

1. Rape Culture
2. Consent
3. Sexual harassment and violence
4. Bystander effect
5. Micro-aggression
6. Intervention techniques

Teaching-Learning Activities

Videos highlighting differences between coercive interactions, and consent-based or collaborative interactions - Through examining and discussing video examples of different types of interactions (dating, flirting, sex, casual office or retail interactions), students will explore traditional dating dynamics through a gender lens, investigating ways in which violence and coercion are encouraged by society and accepted as normal. Students will be encouraged to challenge these interactions and offer alternative ways of engagement.

Video “Consent, It’s as Simple as Tea” - The video offers a quick, humorous, and clear analogy for rape that succinctly offers an explanation against abusive and coercive behavior.

Solo/Pair/Group - Students will be asked to create talking points for engaging with their peers and also strangers who are perpetrating violent verbal or physical behavior to interrupt, educate, and discuss this behavior. Students will begin by brainstorming on their own, then collaborate with their peers in increasingly larger groups; the goal is not to consolidate work but to build off one another, critique, and provide feedback.

Evaluation

Application of knowledge within group discussions - The application of knowledge gained thus far will be evaluated through practical application of terminology and anti-oppressive language throughout the day’s discussions.

Creation of talking points and discussion topics relevant to student’s peer network - The creation of talking points for various scenarios and audiences will show whether participants are accepting of their responsibilities and beginning to internalize their role as an ally in preventing or stopping sexual violence. Students will be encouraged to find context-specific ways to share their talking points with their peers and colleagues to work towards collectively
disrupting oppressive or violent behavior. This could take the form of a website, flyers, posters, or other public forums appropriate to their peer-group or community.

Session 4

Objectives

1. Empathize with the lived-experience of women.
2. Empathize with the lived-experience of sexual minorities.

Content

1. Power and privilege.
2. Lived-experience of women and sexual minorities.
3. Solidarity and empathy.

Teaching-Learning Activities

Power Mapping - Building on the identity map of the first day, sheets of large paper will be taped to one wall of the room; each paper features a different identity category including race, class, sex, gender, ability, orientation, appearance, language, etc. Students are given sticker dots, two red and two green. First, students are asked to take their green stickers and put it in the categories where they feel power or confidence. Once completed students are asked to share where they placed their dot and why. This discussion can begin in small groups first. Then students are asked to place their red dots in categories where they do not feel powerful, or have experienced oppression. Small and full group discussion follows. Power mapping is a dynamic exercise that will build on the understanding of various forms of power and privilege experienced by individuals, highlighting how privilege and oppression can co-exist within the same person’s experience dependent on time, place, and who they are interacting with. The exercise will help build empathy and understanding within the group so that students are more thoughtful and intentional in their work and interactions outside of the classroom.

Video “Oppressed Minority” - The video provides a striking visual representation of the oppression and violence women experience in daily interactions, by flipping the script in a world where women oppress men. Flipping is an effective means of building empathy and understanding. While men and people of privilege, experience the world differently than
women or sexual minorities, through empathy solidarity can be built, establishing the foundations of ally-work.

Video Testimonials – Video presentations in which women, queer, trans*, and other sexual minorities are able to speak their truth, with their own voices, detailing their lived experiences of oppression, violence, and daily interactions with micro-aggressions. For students to learn about the experience of women and sexual minorities, it is imperative that it not be filtered through a dominant discourse or lens and be in their own voice; video testimonials, spoken word poetry, etc. will be utilized.

Privilege Checklist - Students will be encouraged to continue unpacking their privilege and relation to their communities and broader society through various privilege checklists that will help to highlight behavior or activities they may view as normal or benign, but which may not be experienced as such by people with non-privileged statuses.

Evaluation
Self-evaluation & reflection - Students will be spending a significant amount of time reflecting on themselves through various activities. It is important that they collect their thoughts in writing a reflection on the day, and the week thus far.

Session 5

Objectives
1. Organize peer support group for men.
2. Promote social justice and education in their community.

Content
The role of allies and people of privilege.

Teaching-Learning Activities
Ally Checklist - The Ally Checklist will allow students to see the power they have as people of privilege to fight for the rights and opportunities of oppressed groups as well as the need for them to do so. Equity can only be achieved by reconstructing systems that benefit the few
over the many. Those with privilege must value social justice and equity, learning ways to check and give up some of their privilege, so that others may experience less oppression. 

Solo/Pair/Group - Through individual brainstorming, pair and then group discussions, students will have the opportunity to design next steps for continuing to develop their ally-work and to discuss how best to support women and sexual minorities in their community. Students will be encouraged to carry this coursework forward by organizing a self-directed peer group in which they continue discussing, unpacking, deconstructing, and reconstructing sexism, masculinity, and gender oppression.

Evaluation

1. Implementation of peer group.
2. World Café

[While it will be difficult, if at all possible, to actually assess whether these spaces are created, the commitment and discussion of forming a peer group and holding a World Café will demonstrate whether the students understand the need for their work to continue on a personal level and be carried into the public sphere of their university community].

References


Education for Sustainable Development Goals (SDGs): Your NGO’s Role and Strategic Implementation Plan

Elizabeth Pine & Tatjana Topalovic

Ideology

Education either functions as an instrument which is used to facilitate the integration of generations into the logic of the present system and bring about conformity to it, or it becomes “the practice of freedom,” the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.” (Freire, 1993, p.15, quoted in Fischman & Gandin, 2007, p.209).

Vision

Education for transformation based on justice, equality, and peace.

Mission

Education today is based on values of individualism, competition and consumption rather than on values of collectivism, collaboration and conservation. Many education systems are hence detached from our human values and ethics and learning is about how to get a well-paid job that allows one to actively participate in the market economy that currently dominates, contributing to today’s consumer society.

Education at PineTop is based on values of sustainability and on values of being rather than accumulating. Education is about endowing individuals to fulfil their potential to then contribute to living in harmony with each other (the collective) and Mother Nature. Education is not just about learning how to think, but about empowering learners to think critically and creatively. At PineTop, we ensure fair access to opportunity and outcome. Our teaching environment is non-hierarchical and is about providing a safe space in which critical and creative thinking can be stimulated. Our flexible but rigorous curricula are continuously evaluated and monitored (by all key stakeholders including the learners) and will reflect necessary changes accordingly (Howard, 2007). Our intention is to provide educators and learners with a democratic environment that is free of discrimination; encourages diversity, and is gender-neutral. Our education focuses on competencies (skills, knowledge, and
attitudes) comprised of key characteristics such as holism, envisioning futures and achieving transformation (UNECE, 2012). Our education is based on needs, is contextualized, motivates to learn, is relevant, promotes reflection, is interactive and leads to transformation. Our education supports the learner’s personal development, needs and strengths while it focuses on constructing, and creating a collective reality. Therefore, PineTop's education is transformative, envisioning a sustainable future; it is about justice, where education is about rights that come with responsibility, creating an equal, just and peaceful world.

Curriculum Proper

Theory

A curriculum is called upon to “support the learner’s personal development by contributing to enhancing their self-respect and confidence, motivations, and aspirations.” (quoted in UNESCO, 2009-2012, p.2). As stated in our vision and mission, our education is to transform; to empower the individual to act on behalf of the community. Therefore, our curriculum is in part developed with the learners. This process of co-creating the curriculum is also referred to as a problem-posing curriculum, where pieces of the content are agreed on by the community making the content extremely context relevant. As the instructors (educators) we see ourselves as instructors that: “… shape course curricula and content based on student's needs, abilities, interests, and learning styles” (quoted in Slavich, 2012, p. 571) and believe in social constructions in that: “… educational exercises are more impactful when they involve social interaction” (Bruner and Haste, 2010 in Slavich, 2012, p.577).

Our transformative curriculum (Howard, 2007) is based on developing competencies such as knowledge, skills, attitudes and values, which will lead to a transformation of the individual and consequently the community; uplifting the human spirit (Benedict, 2012) where: “Articulation of a common future, one that’s more just and equitable, one in which we can all participate more equally, with more chances to live fully and contribute to making of culture”. (Dolan quoted in Benedict, 2012, p.150/151). We are aware that curricula changes over time and with implementation, especially when adapting the content to the target audiences’ specific need and context (Pacheco, 2012; Laanemets & Kalamees-Ruubel, 2013).
This approach also includes continuous evaluation and monitoring of curricula. UNESCO’s diagnosis and analysis questions will be forming the basis for this process:

1. What does the country/community want to achieve with regard to the personal development of learners and societal well-being and advancements? And how well the curriculum reflects that education vision?
2. What are the mechanisms for making the curricula to respond to national development policies and strategies? Is there evidence that the mechanisms work effectively?
3. How well are the key/core/cross-cutting competencies identified in the curricula aligned to education policy goals? Is there evidence that such key competencies have been at the core of curriculum development?
4. How are education stakeholders (teachers, learners, private sector, and civil society) involved in developing the curriculum vision and appropriate curriculum policies? Is there evidence of their involvement having made a difference? (quoted in UNESCO, 2009-2012, p.3).

**Learning Activities**

Therefore our learning activities and methods focus on the learner to increase: “students’ academic self-efficacy, improving self-regulatory capability, enhancing learners’ feelings towards learning and instilling values and skills that promote lifelong learning” (quoted in Slavich, 2012, p.570). Furthermore, we believe in the positive and long-term effects of collaborative- and experiential learning, as well as problem-based learning, where working collaboratively is more dynamic and motivating than working alone. It facilitates the process of the learner to recognize gaps in their understanding and thus is engaging the student to “…restructure their own knowledge and understanding of concepts” (O’Donnell, 2006, in Slavich, 2012, p.571).

Furthermore, the way our curriculum is created, we have a pool of activities available, which allows us to select the activities based on our learners needs. This includes what kind of exercise, as well as the length of exercises, and to the extent exercises can be deepened. Additionally, we put importance on socialising, relationship building and networking during the
coffee breaks (morning and afternoon), as well as during lunches and dinners. These are important times when some of the more informal reflections and discussions between learners and educators will be taking place.

**Background**

In 2012, in Rio de Janeiro, Brazil the United Nations Conference on Sustainable Development was held. One outcome of the Rio+20 was the agreement by governments to establish an inclusive and transparent intergovernmental process to develop a set of SDGs. Following on the Millennium Development Goals (MDGs), the SDGs are expected to form the core of poverty eradication. For this to be achieved, social, economic and environmental dimensions of sustainable development need to be addressed. The SDGs are relevant to all countries and require action to be taken with the principle of common but differentiated responsibilities intact (www.sustainabledevelopment2015.org).

The Sustainable Development Goals (SDGs) are a set of universal goals, targets and indicators that are one outcome of the United Nations Conference on Sustainable Development that was held in Brazil in 2012. UN member states will be expected to use the SDGs to frame their agendas and political policies over the next 15 years to form the core of worldwide poverty eradication. The SDGs follow, and expand on, the Millennium Development Goals (MDGs), which were agreed upon by governments in 2000, and are due to expire at the end of 2015.

The 8 MDGs – reduce poverty and hunger; achieve universal education; promote gender equality; reduce child and maternal deaths; combat HIV, malaria and other diseases; ensure environmental sustainability; develop global partnerships – failed to consider the root causes of poverty, gender inequality, or the holistic nature of development. The goals made no mention of human rights and did not address economic development. While the MDGs applied to all countries in theory, in reality, they were considered targets for poor countries to achieve with finance from wealthy states.

There is broad agreement that the MDGs provided a focal point for governments to guide their policies and overseas aid programmes to end poverty and improve the lives of the poor – as well as provide a rallying point for NGOs to hold them to account – they have been criticised for being too narrow. As the MDG deadline approaches, around 1 billion people still live on less than $1.25 a day - the World Bank measure on poverty - and more than 800
million people do not have enough food to eat. Women are still fighting hard for their rights, and millions of women still die in childbirth (http://www.theguardian.com/global-development/2015/jan/19/sustainable-development-goals-united-nations).

Every country will be expected to work towards achieving the SDGs. Though they are designed to be adopted by governments and governmental organizations with full respect for the Charter of the United Nations and international law, it is understood that these goals cannot be achieved without the buy-in and support from NGO’s, the private sector, educational organizations, and individual citizens. To ensure that buy-in, the UN conducted the largest consultation programme in its history to gauge opinion on what the SDGs should include. An open working group was formed with representatives from 70 countries. Alongside the open working group, the UN conducted a series of global conversations, which included 11 thematic and 83 national consultations and door-to-door surveys. It also launched an online survey asking people to prioritize the areas they’d like to see addressed in the goals. The results of these consultations fed directly into the chosen 17 SDGs.

**Needs Assessment**

Many NGOs that have been supporting and working toward the MDGs will now be adopting the new SDGs, which will be officially approved in September 2015 and become applicable in January 2016. There is a foreseen need to plan and implement this transition phase so that even greater success can be achieved by the 2030 SDG deadline. Because the SDGs are intentionally broad, it is necessary to identify which goals individual NGO’s will target and then strategically and realistically evaluate effective measures and actions to contribute to reaching those goals. After field research which examines the intended roll out and target of the SDGs and talking to NGO’s as well as key informants such as colleagues working in the field, a curriculum that will fill this need can be developed.

**Target Audience**

The target audience of our curriculum will be NGO’s that are implementing organizational change to meet the Sustainable Development Goals. With our curriculum, we aim to reach individuals from all levels within the specific NGO attending the workshop. We will specifically target the content of the curriculum to the learners and their organization’s needs. A piece of this process will be achieved through a pre-assessment that will be taking place before the
actual face-to-face workshop. We intend to work with individuals that: “individually and collectively [take] all practical and appropriate action steps to achieve the stated goals of the organization” (NAfME, 2011b, quoted in Benedict, 2012, p.150).

This curriculum can be offered as an in-house training course, specifically targeted at employees of one and the same NGO. Alternatively, individuals from various NGOs working on MDGs and/or SDGs can attend.

We target individuals at all levels within an organization because we believe that inclusivity is vital to success and getting everyone within and across the organization can lead to more positive and long-term outcomes for the organizations, the teams, as well as global achievement of the SDGs.

Ideally, we would limit to the course to 20 (maximum number of participants), whereas our ideal number of participants is 16; with no minimum number of participants.

Goals

1. Help NGOs meet the action orientated directive of the SDGs.
2. To produce an individualised implementation plan that illustrates full understanding of the SDGs including a method for applying it in your organization.

Curriculum

<table>
<thead>
<tr>
<th>Title</th>
<th>Education for Sustainable Development Goals (SDGs): Your NGO’s role and strategic implementation plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Period</td>
<td>3 day workshop, 6 hours per day</td>
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</tbody>
</table>
| Goal  | 1. Help NGOs meet the action orientated directive of the SDGs.  
2. To produce an individualised implementation plan that illustrates full |
understanding of the SDGs including a method for applying it in your organisation.

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Content</th>
<th>Method/Activity</th>
<th>Evaluation</th>
</tr>
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<tbody>
<tr>
<td>Day One</td>
<td></td>
<td></td>
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<tr>
<td>Session 1 – Morning</td>
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<tr>
<td>• Review what the 17 SDGs are.</td>
<td>• Your NGOs mission.</td>
<td>World Cafe:</td>
<td>SWOT: Analysis (strengths, weakness opportunities, and threats) used to:</td>
</tr>
<tr>
<td>• Identify which SDG’s apply to your organization.</td>
<td>• Your NGOs current work plan.</td>
<td>• Question 1: How do you define your NGO’s mission?</td>
<td>• Explore avenues for new initiatives.</td>
</tr>
<tr>
<td></td>
<td>• The SDGs.</td>
<td>• Question 2: In what ways do you meet this mission?</td>
<td>• Make decisions about execution strategies for a new policy.</td>
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<tr>
<td></td>
<td></td>
<td>• Question 3: How can your organization better meet its mission?</td>
<td>• Identify possible areas for change in a program.</td>
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### Session 2 – Afternoon

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
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<tbody>
<tr>
<td>Assess organizational needs gap.</td>
<td>Needs assessment to better meet SDGs.</td>
</tr>
<tr>
<td>SDG-Assess</td>
<td><strong>Activity description:</strong> Step 1: Select SDG(s) that your organization addresses. Step 2: Rank the relevance of the selected SDG(s) to your organization’s mission. Step 3: Appraise your current performance in meeting the SDG(s).</td>
</tr>
</tbody>
</table>

- Refine and redirect efforts mid-plan.
- Your NGO -- rate your NGO in regards to meeting SDGs.
### Day Two

#### Session 3 – Morning

- **Empower learners to take ownership for necessary changes.**
- **Connect the changes you are making to the greater changes necessary for the SDGs to succeed.**
- **Believe in the SDG’s.**

- **Reality check:** Are your personal and organizational values in alignment with your mission and the SDGs?

- **Crossing the River:** This exercise is used to connect individuals within the NGO to the population being served.
  
  **Activity description:**
  Step 1: Have participants stand on one side of an imaginary river that has been delineated on the floor.
  Step 2: Ask a series of questions pertaining to the individual lives of the participants that, in varying degrees, may be common to the population they serve.
  Step 3: Reflect on the experience while highlighting commonalities between NGO/population served.

- **Discuss personal and professional values necessary to achieve**

- **Self-reflection:** journaling to demonstrate a personal connection with the organizational mission.
### Session 4 – afternoon

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- Empathize with ‘the Other’ beneficiary.
- Sensitization towards individuals and cultural differences.
- Who is affected by your NGOs targeted SDGs.

- Narrative: "Stories have the power to reach within us, to command emotion, to compel involvement, and to transport us into timelessness. Stories are a way of thinking, a primary organiser of information and ideas, the soul of a culture, and the consciousness of a people. Stories are a way in which we can know, remember and understand." (quoted in Livo and Rietz, 1986, p.2).

There are many reasons why stories may be important in our cultures and to each of us personally.

**Activity description:**
- Discuss and identify reasons why stories have been important in your life. Give an example for each

- Organizational narratives.
| **Day Three** | | reason. | • Write your own narrative relating to your NGO or the SDGs.  
• Share with small groups. |
| **Session 5 – morning** | | | |
| • Advocate for quality implementation of the selected SDG(s) | • What are you doing? | • T-shirt folding exercise: this exercise is chosen because it will illustrate the gap between ‘knowing’ and ‘doing’ and that ‘teaching others’ is achieving the highest rate of learning retention (The Human Rights Education Tool Box, 2012).  
**Activity description:**  
Step 1: ask for two volunteers: volunteer one watches the instructor fold | • Commitment to change  
**Activity description:** The Commitment to Change form is an excellent tool allowing the learner to reflect and commit to changes learnt during the workshop. The form will be |
| • Assist team members in dealing with complexities | • How will you improve? | | |
the T-shirt
Step 2: learner 1 is asked to fold the T-shirt in the same way.
Step 3: learner 1 is teaching learner 2 how to fold a T-shirt.

**Reference:**
https://www.youtube.com/watch?v=An0mFZ3enhM

<table>
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<th>Session 6 – afternoon</th>
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| **Activity description:**
  Step 1. Describe the issue.
  Step 2. Generate ideas by
| **Produce strategic implementation plan for your NGO** |
| **Create the campaign** |
| **Affinity Exercise: an affinity between ideas. The diagram helps to synthesize large amounts of data by finding relationships information is then gradually structured from the bottom up into meaningful groups. From there you can clearly "see" what you have and begin analysis. (see appendix 3)** |
| **Finished implementation plan** |
brainstorming.
Step 3. Sort ideas into natural themes.
Step 4. Create group consensus.
Step 5. Create theme cards.
Step 6. Group the themes until meaningful action categories are formed.

- Plot Affinity work on a timeline.
- Present and discuss preliminary implementation plan (including a group discussion).

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https://www.uwstout.edu/soe/jaaacs/upload/v8_What_Is_The_Field_Today.pdf


http://www.theguardian.com/global-development/2015/jan/19/sustainable-development-goals-united-nations


http://www.washington.edu/research/rapid/resources/toolsTemplates/Affinity_Diagram.pdf

Appendices

1. Commitment to Change
2. Sustainable Development Goals
3. Sustainable Development Goals including targets
4. Affinity Diagram
Building Peace through Food
Erika Gracyzk & Miki Nakao

Vision / Mission
Our vision for education is community-based, and honors the traditions and diversity of all people. It promotes collectivism, while recognizing the needs of the individual. It also promotes the values of peace, freedom, justice, equality, dignity and respect, and encourages young people to critically examine the world around them and feel empowered to make it better, more peaceful.

We want to share our love of food, both for the experience of cooking and eating, as well as the capacity for bringing people together. We want students to understand that at every point of interaction, they can contribute to a culture of peace. Starting from the point of love, of being passionate about something. Whether it is food, sport, dance, music, etc. those activities can be cultivated in such a way that they contribute to a culture of peace.

Goals / Purposes
Community building in Kayah state. Connecting people through food, and through food cultivating inner peace. Showing how peace within the community, and inner peace are interrelated.

Background / Needs Assessment
We will conduct a workshop for youth (15-21) in Loikaw, Kayah State in Myanmar. Our host organization is Spectrum, whose vision is to see change so that Myanmar is considered a country where people live with peace, dignity, justice, fullness and quality of life. The focus of Spectrum is sustainable development and natural resources, and the facilitators of this workshop (Thaw, Papa, Miki, Aki and Minae) would continue to do a second workshop with the same group of youths on identifying the needs of the community. The participants would do community mapping and examining community building efforts both before and after the ceasefire agreement.

Hatsume Sato is a Japanese practitioner of healing through food. She has been helping numerous numbers of people with depression and issues through eating traditional Japanese
food together. At the Mori no Ischia, a shelter she runs since 1992, she offers simple Japanese food such as rice balls, Japanese pickles, and others. Sato affirms that traditional food encourages people to recover their strength to resolve issues. When their body is not strong enough, they cannot talk. Therefore, traditional food that is rooted in the region works for them. When people start talking, they already have an answer for themselves. Sato holds riceballs cooking workshops all over Japan and gives lectures on how to make simple food with love (Sato, 2005). We would like to apply this in our workshop to help Loikaw people to recover their strength. Loikaw was a restricted area to foreigners until 2013, and it could be flooded by foreign values now. However, it is important that they reaffirm that they can achieve what they want by themselves. The region is damaged by civil wars deeply, and an earnest desire for peace among citizens is strong. Therefore, people need to reintegrate traditional values that kept them together to have a firm foundation for lasting peace. This workshop is aiming for that.

In Kayah State, armed conflict has been a part of life for five decades. Schools that are controlled by the government provide a curriculum approved by the government of Myanmar and focuses on national unity, which leaves ethnic minorities struggling to maintain their identity. There are four main ethnic groups in Kayah State, each with their own language. The common language among them is Burmese, which was taught in schools. Last year, a ceasefire agreement was signed, and fighting has stopped. Landmines are still a serious issue in Kayah State. The youth we will be focusing on will be out of school, and some were part of armed groups. Because the situation in Myanmar is still dangerous for people to speak out against the government, we will need to be very careful in working to create a meaning of peace for the group. They are in need of everything; the education system is fragile and inadequate (Haydena & Martin, 2013), an ethnic group discriminates another and creates stateless people such as Rohingya (Burma News International, 2014), military rule reinforced gender gap in political power (Global Justice Center, 2014), less than 30% of the population can access electricity and many areas have difficult access to drinking water (World Bank, 2014). We believe Loikaw needs to be reintegrated as a collective to dig up deep-rooted issues they have and address them holistically and peacefully.

We would like to create a space to bring together people from Loikaw, Kayah State, both young and old, women and men, to come together over food and share their stories; working together to build upon their experiences to create a plan for a better future. We want to
highlight the power of learning through shared experiences and reflection. Our goal for this workshop, and all education is an expanded sense of opportunity in the world. We want the youth attending our workshop, as well as our guests from the larger community, to recognize the positive impacts they can have. It also provides a space for them to find gender equity through women and men cooking together to overcome a cultural practice where Burmese men have less chance to participate in cooking. Furthermore, we can develop an education system that enables people to better connect to themselves, their community and to the natural world; one which stresses the values of freedom, equality, diversity, and respect.

**Curriculum in Brief**

We have designed a five-day workshop on Saturdays from September to October 2015 for youth ranging from 15-21 in Loikaw, Kayah State. We chose weekends in September and October because of some participants could be regular students on weekends and also to avoid election time coming on November this year, for safety of both participants and organizers.

Each day will consist of 3 hours, with the first half structured activities and group discussion, followed by a short lesson on cooking, and specifically cooking special dishes from different communities in Kayah State. A maximum of 16 youth from four ethnic groups (four people per one ethnic group) in Kayah State will attend.

There will be a guest speaker for 30-45 minutes, an elder from one of the four ethnic groups in Kayah state, who will share a narrative about food, as well as the significance of the dish. As a group, we will then be led through the cooking of the dish. Once we have finished cooking, we will eat together. We will provide a few questions to talk about in small groups while eating. We will end with a short reflection period, an opportunity to open the space to the group if anyone wants to share a takeaway from the day. We will then thank our guest speaker/instructor, and present a small token of our appreciation before ending the day.

The entire workshop is student-centered. While activities may be planned, we will be flexible to the needs of the students.
Detailed curriculum

Day 1: Focus- Foundational work and diversity

Activity: Identity Wheel (30 minutes + 15 minute discussion)
We will begin the class talking briefly how we identify ourselves in different contexts. In a family, we may identify with our role-brother, sister, son or daughter. Outside the home, we may identify ourselves differently. All these identities are ours, yet are different. Students will be asked to make an identity wheel. After 5 minutes of individual work, students will share with their neighbor to the left, then to the right. They will then move around the room, sharing their wheels and listening to others’ identities. We will come back together as a group, and ask the students to add more identities to their wheel if they feel inspired to do so. We will then open up the space to share, going around the room and having each student share their name and one of their identities. After, we will open the space to anyone willing to share about why they chose the identity to share, and if it was difficult to pick one, did they think about it or did they name the first they saw?
Discussion: Did we find similarities among each other? Differences? What would happen in a group if everyone was exactly the same? What benefits do we see in diversity? What are some challenges? Can we learn from each other? Challenge one another?
The purpose of this is to get to know one another, to talk about diversity, and discuss its value it in the classroom.

Activity: Setting the space (30-45 minutes)
As a group, we will discuss what we need to work together. First, individual reflection on the question “what does respect mean to you?” After 5 minutes of personal reflection, we will work in small groups to discuss what they think respect means. We will further ask them to be specific, using examples of what they need to feel respected. They will be given paper and a pen to come up with words or statements (or pictures). They will come back to the large group after 10 minutes, and we will together discuss what they came up with. As a group, we will create a list, asking if they are in agreement with each thing added.
After the list is complete, ask the group if they are willing to try to uphold the agreement for the duration of the workshop. We will then ask for a visible sign of agreement. If someone
does not agree, we need to all agree, and so must delve into an understanding of the student’s perspective. We also want to go around the room and identify a part of the agreement that may be difficult for us to respect. For example, I would share that I have a hard time not interrupting when I’m excited about a topic. The agreement will be written on a poster and visible in the room.

Day 2: Focus-The meaning of peace

Introduction of the topic of peace. Just as we discussed diversity and respect, we will look at peace the same way, from a point of view of “what is the meaning of peace” and “what does peace mean to me?” We will talk about inner peace and whether inner peace can help cultivate peace in the community. (30 minute discussion) (5 minute reflection) We will also do a reflective exercise of a person who embodies peace to us. This could be someone we see everyday (mother, father, teacher, monk, etc), or a person we have only read about. The importance is examining how we feel when we think of this person. Does this person have inner peace? Are they a peace activist?

Activity: Letter writing exercise (10-15 minutes for writing, 15 minutes for sharing with the group)

All students will write a letter to the person that embodies peace to them. It can be a letter of gratitude, it can be one that is full of questions. Students will have the option to share the letter with the group, or share the person they chose. They can continue to work on it in their own time. The letter will be kept as part of a journal/scrapbook students will put together from the workshop, which will include letters to each other, recipes from cooking classes, reflections and art created during the week. Students may send it to the person, or keep it in their journal.

Narratives

Students will learn to listen to narratives of community members, while also learning the value of narratives in their own lives. A great deal of work in these five days will be revolved around participants’ own experiences, and we will work together to create a space where everyone feels comfortable sharing their narratives. We will work on both writing our narratives, and the
oration of the narratives. The students will realize the empathy created when they open up to each other, and this will help them be better listeners as well.

**Daily Activity (30-45 minutes)**

**Burmese dish cooking:** Students form a group of 4 people (4 groups) and each one of a group should be from different ethnic groups. Each group has a role in the process of cooking; wash and chop materials, add spices/seasonings/oil, boil/roast/grill/simmer, and distribute the dish. The groups will work together through the whole workshop. Everyday the groups take different role. When a group is working, other groups are observing them.

**Activity: Truth Mandala (30-45 minutes)**

All the students form a circle and sit down on the floor. We place four objects in the center; a stick that represents our anger, a stone that represents our fears, dried leaves that represent our sorrow, and a bowl that represents our emptiness. We explain the different feelings those objects represent, your own feelings and possibly common with other people. Anyone can spontaneously approach the center, hold at least one object and talk about her/his feelings that also relate to food. For example, holding the stick and the stone and talk: my high school teacher asked me to pay money to pass the final exam. I was very angry that he was corrupted. But at the same time I had a fear of failing. The night, I could not eat dinner nor share the story with my family. After the person goes back to the original position, other participants say: “I hear you”. This is the activity for the participants to share their hurt experiences that come from love and support each other as collective (Symbiose Gemeinschaft & Pandora Association, 2014).

**Day 1, September 5, 2015**

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<th>Objectives</th>
<th>Content</th>
<th>Teaching-Learning Activities</th>
<th>Evaluation</th>
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<tbody>
<tr>
<td>- Reflect on their identity</td>
<td>- Self Identity Knowing your</td>
<td>- Identity wheel.</td>
<td>- Sharing of identity wheels.</td>
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78
(behavioural). Identify what areas they need to feel respected within the group.

- Identify what areas they feel may be more difficult for them to show respect to others in the group.

- Recognize the diversity within the group Value that diversity (affective).

- See food as more than a basic meal, but the power it holds.

<table>
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<tr>
<th>identity (multiple identity).</th>
<th>- Meaning of respect within the group.</th>
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<td>- Meaning of diversity</td>
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<td>- Eating as a community, food as healing, as community builder</td>
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<td>- Create ground rules, or set the space.</td>
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<td>- Share our first lunch, cook together.</td>
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- Participation in group discussion.

- Each participant verbally agreeing to the ground rules.

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**DAY 2, September 12, 2015**

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79
- Identify their individual meaning of peace is.

- Know the steps of cooking a Paku dish.

- Cook traditional dishes (cognitive)

- Show respect for other people’s way of cooking (affective).

- Meaning of peace.

- Team building.

- Cooking particular recipes.

- Narrative related to each other.

- Group discussion of what peace means to us, and who embodies peace to us. Letter writing.

- Actual cooking.

- Sharing of narratives from elders from different ethnic groups/their sharing of recipes, cooking lessons.

- Written letter, sharing of person that embodies peace.

- Creating a meaning of peace as a group.

- Reflection of sharing narratives, cooking process and eating.

- It would be possible later to have a written recipe.

- Takeaway.

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**DAY 3, September 19, 2015**

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<th>Teaching-Learning Activities</th>
<th>Evaluation</th>
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<tbody>
<tr>
<td>- Connecting inner peace to outer</td>
<td>- Inner peace</td>
<td>- Loving-kindness Meditation</td>
<td>- Participation in activities.</td>
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### Objectives

- Envision what peace would look like in Loikaw, in Myanmar, and in the world.
- Know the steps of cooking a Kayah dish.
- Cook traditional dishes (cognitive).
- Show respect for other people’s way of cooking (affective).

### Content

- Team building.
- Cooking particular recipes.
- Narrative related to each other.

### Teaching-Learning Activities

- Truth Mandala-Reflection of times we felt inner peace, individual and group work. Art project that represents our inner peace.
- Actual cooking.
- Sharing of narratives from elders from different ethnic groups/their sharing of recipes, cooking lessons.

### Evaluation

- Reflection of sharing narratives, cooking process and eating.
- It would be possible later to have a written recipe.
- Takeaway.
Kayan dish.
- Cook traditional dishes (cognitive).

Show respect for other people’s way of cooking (affective).

- Envisioning exercise.

DAY 5, October 3, 2015

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<th>Teaching-Learning Activities</th>
<th>Evaluation</th>
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<tr>
<td>- Know the steps of cooking a Kayan dish.</td>
<td>- Team building.</td>
<td>- Actual cooking.</td>
<td>- Reflection of sharing narratives, cooking process and eating.</td>
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<tr>
<td>- Cook traditional dishes (cognitive).</td>
<td>- Cooking particular recipes</td>
<td>- Sharing of narratives from elders from different ethnic groups/their sharing of recipes, cooking lessons.</td>
<td>- Takeaway.</td>
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<tr>
<td>- Show respect for other people’s way of cooking (affective).</td>
<td>- Narrative related to each other In some cultures, sharing a dish is a form of reconciliation between feuding families.</td>
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- Actual cooking.
- Sharing of narratives from elders from different ethnic groups/their sharing of recipes, cooking lessons.
- Commit to building peace in the community.
- Organize a peace event in the community.
- How does food and cooking relate to peace?
- What does peace in the community mean?
- Eating together.
- Conversation about peace.
- Envisioning activity.
- Writing/Sharing commitment "true peace is…".
- Participating in group discussion, presenting vision of peace in the community.

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Global Justice Center. (2014). The gender gap and women’s political power in Myanmar/Burma. Retrieved from
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=’truth+mandala+community+building’

Curriculum for Counselors and HIV Health Workers
Evergreen Torres

Vision
Support the improvement of quality of life for People Living and affected by HIV/AIDS, help reduce stigma, and discrimination through a holistic approach to education, counseling, and healthcare treatment.

Goal / purpose
A vision in developing this curriculum is to promote the active participation of health workers and counselors in non-formal education to ensure an environment that fosters empathy, non-discrimination and empowers them to become vehicles of transformation and education. With this curriculum my hope is that those working with and for people living with HIV (PLHIV) can support the improvement of quality of life for People living and affected by HIV/AIDS, help reduce stigma, and discrimination through a holistic approach to education, counseling, and healthcare treatment. Through humanization one can only hope to develop a critical consciousness of their role in society, develop understanding of realities, change in mindset, human condition of PLHIV, and develop solutions to the problem.

Introduction
This curriculum is an extension of the work I developed while working three years in Ecuador as a volunteer health promoter and counselor in HIV& AIDS. While working and learning from professionals in the field I was able to gain insight into the lives of those living and affected by HIV. In the development of this curriculum I hope to provide new counselors and health workers a systems thinking approach to HIV education. The curriculum has been developed with the intention to provide an active engagement in concepts interconnected to HIV in Human Rights, Gender, Mental Health and Immunology. This curriculum is intended for adult learners in Ecuador, specifically first time HIV counselors and Health promoters. Before implementation of curriculum, a thorough needs assessment should be made to modify information for its current participants.
Background

To better understand the need for the implementation of a curriculum to address HIV education in Ecuador I have provided background information about the countries efforts to address HIV & AIDS.

According to the Red Cross (2008) “Ecuador is categorized as a country with a concentrated-phase growing epidemic, due to prevalence rates higher than 5% in vulnerable groups (p.1).” Through a multi-sectoral approach by the Ecuadorian Ministry of Health and National Policies, strategies were developed from 2007-2015 (UNAIDS NCPI Report, 2013). This indicates that further work is needed to reach the Sustainable Development goals by 2030. In order to meet an end to the epidemic of HIV, education must play a key role. National strategy was undertaken by several stakeholders through a multi-sectoral operational plan which ended in 2013. This responsibility will now be taken on by the Ecuadorian Social security Institute (Instituto Ecuatoriano de Seguridad Social (IESS)), but rely primarily on international aid to continue financing large project to mitigate HIV, specifically UN systems (UNAIDS NCPI Report, 2013). In relation to human rights there was a focus made from 2010-2015 through the government to implement the Buen Vivir national plan related to non-discrimination focusing on Title II, Article 11.2 in the Ecuadorian constitution (UNAIDS NCPI Report, 2013). According to UNAID NCPI report, effective strategies nationwide to work in HIV were rated at a level 6 from a scale of 0-10, which indicated a need for improvements at all levels (UNAIDS NCPI Report, 2013). In addition there is a need for understanding through education in school and in non-formal education about HIV. There is still no nationwide strategy to working with the entire population and or through mainstream media to educate people, with the exception of Fundacion VIHDA, who has worked vigorously since 2009 on several campaigns in this area. In addition, there is no HIV education in school curriculums nor education for young people out of school. As indicated in UNAIDS NCPI Report (2013) it rated on a scale of 0-10, a 2 for policies to support HIV efforts in promotion of education. This leaves room for efforts through work in non-formal education with NGOs and local communities. This evidence also suggests that there is a greater need for collaboration at all level. In order to reduce the spread of infection a positive model towards healthier sexuality and behavior change through
prevention measures that are inclusive of men, women and other gendered identities is needed.

**Country Statistics for Ecuador HIV and AIDS estimates (2013) UN AIDS**

Number of people living with HIV…………………………………………37,000 [26,000 - 64,000]

Adults aged 15 to 49 prevalence rate…………………………………………0.4% [0.3% - 0.7%]

Adults aged 15 and up living with HIV……………………………………….37,000 [25,000 - 63,000]

Women aged 15 and up living with HIV…………………………………….11,000 [7,500 - 19,000]

Children aged 0 to 14 living with HIV………………………………………………………[ - 1,300]

Deaths due to AIDS ……………………………………………………………….1,600 [ - 2,800]

Orphans due to AIDS aged 0 to 17………………………………………………………N/A

UN AIDS.Org

**Curriculum Proper**

The principles of this curriculum are founded on a transformative process and a systems thinking approach. Systems thinking and a transformative pedagogy through education for sustainable development can foster a more holistic way to understand and experience the world (Sterling, 2004). Systems thinking has awakened our abilities to embrace a new life and personal identity shift, a shift in mind set. It is therefore important as health educators to promote change of behavior that encourages safer sex practices through gender sensitive and transformative interventions, “It is absolutely essential to change the way we think. All other attempts at change will fail if we do not transform our thinking a proper understanding of the way the world works requires people to think systematically, holistically, integratively and in futures mode” (Milbrath,L.,1996,p.188,p.194;Sterling, 2004,p.93). As health promoters through this one week workshop will be exposed to new teaching methodologies to help empower their role as agents of change. Curriculum for counselors and health workers will cover the following topics: Gender, Human Rights, Mental Health, Nutrition, and Immunology of HIV/AIDS while interweaving links between them. By introducing a system thinking approach to the curriculum I hope to encourage a more critical perspective of the epidemic of HIV. To critically look at the world we live in and address the role of restructuring education we must understand that “The shape of global future rests with the reflexivity of human consciousness-the capacity to think critically about why we think what we do-and then think
and act differently” (Raskin, 2008, p469; Sterling, 2011, p.19). Our abilities to transform behavior and practices is key to reducing the rate of HIV and aids and producing more sustainable, long term changes.

As Smith, M. K. (1996, 2000) mentioned curriculum can be seen as praxis and a transformative learning experience. Student’s critical engagement is a vital element in the process of learning and teaching. The development of this curriculum is inclusive of multiple intelligence and a critical thinking approach where there is a dialogical relationship in a mutual learning space (Drew, V. and Mackie, L., 2011). This bottom-up or Taba rational approach was used to evaluate needs by direct application of counselor and health professionals lived experience working directly with and for people living and affected by HIV (Laanemets, U., & Kalamees-Ruubel, K., 2013). Through a practical framework utilizing theories of liberatory pedagogy, I hope to empower counselors and health workers to see themselves as invaluable to the educational and transformational aspect of HIV prevention (Nouri, A., & Sajjadi, S. M., 2014).

As a great philosopher and educator, Paulo Freire stated: "Education either functions as an instrument which is used to facilitate the integration of generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom" the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (p.34, 2000). I hope to invoke a sense of accountability and responsibility of participants, to see themselves as change makers and active learners (Drew, V. and Mackie, L., 2011). Through this one week workshop counselors will participate in a collaborative space to question current social issues surrounding HIV. Transformative approaches will be used through gender sensitive intervention strategies and a systems thinking approach to teaching methodologies, taking into consideration education for sustainable development. I hope that this curriculum can serve to engage learners to develop vital skills for active learning and engagement with their communities, a level of qualia that is at the heart of conscious development.
Understanding the intersection of Human Rights, Gender, Mental Health and HIV

Gender and HIV
To address HIV we must recognize and understand through public discourse ways in which sexuality and gender power imbalance propels the epidemic. Men’s violence against women is rooted in hegemonic masculinity, where men are given a sense of entitlement and power. “Hegemonic ideals give centrality to heterosexual performance, toughness, and strength” where “sexual and physical violence may be used to achieve and assert this” (Jewkes et al. p. 2, 2011). A needs for a gender centered approach to HIV is needed because these beliefs are embedded in many layers of the Ecuadorian culture where these behaviors are practice and condoned under hegemonic masculine ideals. A sense of domination is promoted through revered acts of violence toward women, girls, sisters, mothers, men and other gender identities. The prevalence estimates by Valdivierzo C. (2004) suggest that 8 out of 10 Ecuadorian women have been victims of domestic violence at some point in their lives. Domestic violence has repercussions on not only the individuals' mental, emotional and physical well-being but in violating individual human rights. In addition we have to better understand that the epidemic of HIV/aids is connected to socio –cultural realities linked to masculinity. In order to transform the social inheritance aspects of hegemony we must address male domination, gender based violence, and men’s views of women. There are clear links between hegemonic masculinity as a challenge to addressing health needs and behavior change for HIV-AIDS interventions (Dworkin et al., 2009). Hegemonic masculine ideals have developed a “sexual double standard that allows men to have multiple partners” and “giving greater access to assets, income, education, and property rights, and women’s lack of these resources leaves them more vulnerable to HIV infection and its negative effect” (Dworkin et al. p. 982, 2009). These double standards raised by hegemonic masculinity pressure men to engage in risk behaviors that are damaging to themselves and their partners. The purpose of connecting health, HIV and gender issues is that women in particular are most vulnerable not only because of the social structures in place but also biologically women are more likely to become infected (UNAIDS, 2009).

“One of the chief obstacles encountered with respect to violence is the lack of training for Personnel on issues to do with women’s rights, violence, and local government policies,
especially at the local level. A major investment therefore has to be made in sensitizing and training both local authorities and technical teams” (Valdivierzo C., p.18, 2004). Last November (2014) a National government campaign was initiated to raise awareness of men’s violence against women such as: INFÓRMATE, HABLA, ACTÚA. “Learn, Speak and Act” which are shedding light on an issue that affects many Ecuadorians (http://informatehablaactua.com/ie/). Along with this new strategy it is important to bring men into the forefront of this issue. Baker et al. (2014) proposes the approach of inviting men to participate in the dialogue and “increase protective sexual behavior, prevent intimate partner violence, modify inequitable attitudes linked to gender, and reduce sexually transmitted infections” (p.619).

Most health intervention in heterosexual populations are targeted towards women, because of cultural norm of seeing women as caretakers when in fact there is a need to work more vigorously with men, specifically in the area of HIV. Most cases of HIV infection occur in heterosexual men which directly affects their partners, because men’s behavior has an impact on the whole family, and therefore greater emphasis should be placed on educating men about the importance of at-risk behavior and develop interventions that address hegemonic masculine concepts that hinder men from seeking health services (Dworkin, Shari L, PhD., M.S., Fullilove, R. E., EdD., & Peacock, D., M.A., 2009). It is important that HIV interventions and measures to prevention become “gender sensitive and gender transformative and focus on needs of heterosexually active men” (Dworkin et al., p.985, 2009). Most importantly to make lasting change we must address the collective vulnerability and speak openly about these issues.

**Human Rights and HIV**

HIV is still stigmatized, especially in rural communities where there is lack of access to current information and education about HIV and aids, where misconceptions still prevail over facts given during health campaigns. Hence the need for more rigorous work in human rights education, not only for a general understanding of rights for all but to address issues of discrimination in the workplace, access to adequate health care and treatment by law. As mentioned earlier Title II, Article 11.2 in the Ecuadorian constitution focuses on non-discrimination and more emphasis should be place on the idea that: “All persons are equal and shall enjoy the same rights, duties and opportunities” (Ecuadorian Constitution,
Ecuador has already developed a platform to provide these rights, but it is now time for the information to continue to be disseminated, practiced and challenged when rights are violated for those living and affected by HIV. “Human right education is necessarily transformative since it is based on a commitment to social justice and cannot condone systems that simply reproduce social inequalities” (Osler, A. & Starkey, p131,2010). The spirit of the UDHR Article 26.2 articulates that through education we can realize our full potential and freedoms to promote tolerance and understanding, through which to promote a culture of peace. In order to make sustainable change education in Human Rights must be incorporated in health promotion. Emphasis is place on active involvement on all levels to fulfill these democratic values and principles. Access to Antiretroviral, adequate service and attention for PLHIV can only happen when rights such as those stated are upheld and understood by those affected.

**Mental Health, Physical & Emotional Well-being addressing needs with PLHIV**

Being newly diagnosed can be quite difficult, most people realize they have to make life changing decisions about their health and well-being. Unfortunately, some of the effects of living with HIV are depression incurred by stigmas associated with HIV, fear or stress of marginalization and discrimination caused by new diagnosis (Barak,Y.,2006). The immune system is linked to mental health and well-being, especially when understanding the initial stages and new diagnosis in chronic illnesses and HIV (Barak,Y.,2006). Studies show that increase in levels of stress, depression or marginalization can lower a person’s CD4 count which are the defense mechanisms to help combat opportunistic infections (Leserman, J. ,2003). Therefore, it is important to provide PLWHIV healthy coping strategies to incorporate on a daily basis and to nurture a supportive environment. By equipping counselors and health promotors with strategies to help promote the well-being of PLWHIV they can help support clients in transforming the way they think and feel about their diagnosis (Logie, C., & Gadalla, T. M., 2009).
Detailed description of curriculum

Approach to curriculum incorporated a macro-meso-micro process to develop a better strategy in addressing education need for the prevention of HIV in Ecuador.

Macro level looks at the Universal goals through the sustainable development goals aligned with HIV initiatives.
Meso level addresses the Ecuadorian Nation goals in the area of HIV developed by the Ministry of Public health (2011).

The Micro Level focuses on local need by NGO with emphasis place in two areas.
<table>
<thead>
<tr>
<th>Topics</th>
<th>Learning Objectives</th>
<th>Session Objective</th>
<th>Methods/Activities</th>
<th>Assessment</th>
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<tr>
<td>Biology of HIV/AIDS, immunology, forms of transmission, testing, window period, Country Statistics</td>
<td>Session 1. Explain basic information about how HIV works in the body, symptoms and forms of transmission; 2. Identify the HIV/AIDS reality in Ecuador; 3. Administer test and train other staff and the Window period for zero-positive results; 4. Empathize with client during counseling session; 5. Promote a safer space for dialogue during counseling and testing; 6. Develop better listening skills to address client needs and respond with sensitivity</td>
<td>After Biology and Immunology seminar, health workers will be able to use different HIV/AIDS methodologies and then incorporate tools to create educational activity for a group targeting, youth, adults and people living with HIV.</td>
<td>1. Intro BraveSpace (45min) - talking circle/talking stick and development of commitment to safer space for dialogue; 2. Video introduction immunology (5min) - BREAK 5MIN - 3. Demonstration of how the virus works, analogy and role play activity (30min) - The importance of testing, testing demonstration (15min) - BREAK 10MIN - 5. Mock counseling session (in pairs) simulation (40min) - 6. Closing session: questionnaire/small group summary/present their plan at the end of the session - how do we implement this?</td>
<td>Questionnaire will be a pre-test &amp; post-test on basic HIV/AIDS questions to demonstrate increased knowledge: How is HIV transmitted, who is most vulnerable to HIV, What age group is most at-risk, can HIV be transmitted between mother &amp; child, What bodily fluids transmit HIV, can someone live with HIV/aids, How many women compared to men are infected, What is the window period, How do we test for it; Group Presentations during closing session</td>
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<tr>
<td>ARV treatment and Adherence through holistic treatment</td>
<td>1. Understand how ARVs really work; 2. Learn about cocktail combinations; 3. Promote importance of adherence; 4. Begin to connect concepts covered in relations to HIV and Holistic approach</td>
<td>After ARV session, health workers will use information to better educate clients living with HIV. Health workers will support clients in adherence to their medications. Health workers will address correlation between the immune system and medications.</td>
<td>1. Presentation of ARV treatment (15 ppt) &amp; group work (25min) - card game split session-cocktail combinations, what are ARVs for? addressing confidentiality of diagnosis with family members who have not disclosed information, how to address Ministry of Public Health access to medication &amp; Adherence Adherence; “BREAK 15MIN” 2. Adherence Project presentation/active implementation (40min) “BREAK 15MIN” 3. Brainstorm session: How to support clients in adherence/how do we address challenges Q&amp;A (40min) Total</td>
<td>Daily Intake Calendar: consists of calendar with space for clients to insert name of medication and time it needs to be taken, also includes space to check off information. Calendar comes along with a sheet to tabulate number of days client adhered to medication to see personal progress &amp; Brainstorm results</td>
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<td>Nutrition Plate - Daily food plan; Yoga Practice &amp; Simple stretches</td>
<td>1. Explain importance of nutrition and HIV; 2. Identify good eating habits and nutritional balance; 3. Identify importance of exercise, food and medication relationships; 4. Explore ways to apply yoga and stretching techniques in life; 5. Commit to practice caring for self and others through proper diet and exercise</td>
<td>After Nutrition &amp; Exercise session, health workers will support clients to eat healthy and exercise. Counselors will be able to integrate a more holistic approach to their counseling sessions.</td>
<td>Welcome &amp; Introduction to self-care through yoga and aerobic exercise connecting HIV and Exercise; Yoga &amp; aerobic session (45min) - BREAK 15MIN - Nutrition and HIV, correlations to immune system support (30min); Development of daily food plan, journal entry and calendar (30 min) - BREAK 15MIN - Cooking Class nutrition in Action (40min) - Wrap up session: Personal goal &amp; group challenge (30MIN) Commitment to implements skill</td>
<td>Food plan/plate &amp; journal, group commitment</td>
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<td>Topics</td>
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<td>Develop new tools to use with clients to develop inner peace and promote well being of PLWHIV</td>
<td>1. Recognize the correlation between mental health and immune system; 2. Define Inner Peace and Mental Health; 3. Develop inner peace skills through meditation and art</td>
<td>After Mental Health and well-being seminar Health workers and counselors will be able to practice inner peace skills with clients and share new tools. Counselors and staff will recognize the importance of self care and mental health support.</td>
<td>Welcome &amp; Introduction to mental health and well-being (10min); Presentation about the correlation between mental health and the immune system (10min); BREAK 15MIN- Introduction to mindfulness practice (raisin activity) *Adapted from the work of Jon Kabat-Zinn, 1990 and Zindel Segal et al. 2002 (15min); What is inner peace to you: interactive small group brainstorm and presentation of terms to be defines in inner peace (45min); BREAK 10MIN- Begin Meditation session (20min); Body map project (60min); debrief circle and journal writing (30min)</td>
<td>Debrief circle, Body Map project: narrative through art &amp; personal journal entry—how can inner peace transform your life and work</td>
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<tr>
<td>What are Rights of PLWHIV, Gender and Sexuality; introduce use of Positive language, Reduce discrimination</td>
<td>1. Promote, Teach and Advocate for Human Right of People Living with HIV; 2. Indicate ways to reduce Marginalization and Discrimination; 3. Express self through use of positive language to address issues of HIV; 4. Differentiate between Gender and Sexuality; 5. Develop metacognitive habits to draw correlation between the dimensions of gender, sexuality, social norms and HIV</td>
<td>After Seminar participants will become more active agents in reducing discrimination and marginalization towards PLWHIV by understanding Human Right of PLWHIV and apply positive language when communicating with clients and community about HIV/AIDS. A more comprehensive understanding of gender and sexuality paradigms and its links to HIV. This activity will expose participants to realities in Ecuador and help draw links between health and social issues (gender inequality and women's vulnerability).</td>
<td>1. Welcome set intention &amp; cross the river (introduction to social issues, sexuality, gender, and HIV) (30min); BREAK 15MIN- 2. Girl effect video (15min); 3. Women’s vulnerability &amp; Importance of working with men (why men need to act) - presentation and group work: Gender role box, group collage (80min); BREAK 10MIN- 4. Communication and HIV Activity (30min); 5. Introduce Hot Girls activity / Felt vagina project (10min); 6. Closing thoughts - commitment to promote rights (30min)</td>
<td>2 minute stream of conscious/free writing (journal entry—self reflection of how to become a change maker, name steps to challenge self), Interpretation through role play (key talking points will be provided: includes use of positive language, gender, and human rights</td>
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<tr>
<td>Community Challenge—Transforming our work environment, thinking and acting</td>
<td>1. To engage in Dialogue, Negotiation about learned experiences; 2. Demonstrate use of Sage Circle; 3. Commitment and Reflection on weeks program; 4. Develop a personal action plan</td>
<td>For completion of program participants should be equipped to implement new strategies and a personal work plan for their organizations when return. Group will develop a new personal vision and mission for the year that is more holistic and empathetic of the needs of people living and affected by HIV.</td>
<td>Sage Circles (40min); BREAK 15MIN- Commitment to change personal action plan (45min); BREAK 5MIN- Circles of Dialogue co-create new group vision/mission - using circles principles/restorative practices (60min); BREAK 10MIN- Closing certificate ceremony (20min)</td>
<td>Present new vision and mission for their team &amp; personal action plan for the year</td>
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Appendices for Adherence

Escriba en cada día los medicamentos y la hora en que se tiene que tomar, después de tomarse el medicamento escriba un visto, si se le olvido déjelo en blanco.

Al fin de cada semana escriba un visto si se tomó todo los medicamentos esa semana.

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<tr>
<th>Lunes</th>
<th>Martes</th>
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Total: 5
Adherence Calendar / Ficha de Adherencia Médica

## Monitoring of ARV per month / Monitoreo de TAR por Mes


<table>
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<tr>
<th>Nombre:</th>
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<td>Fecha:</td>
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<table>
<thead>
<tr>
<th>Medicamentos tomados</th>
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<tr>
<td>Medicamentos dispensados por Dr.</td>
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<table>
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<tr>
<th>número de medicamentos por día</th>
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<tr>
<td>número de medicamentos por mes</td>
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**Calificación:**
- A = 100%
- B = 95%-99%
- C = 90%-94%
- D = menos de 90%

## Calculation for Adherence to ARVs / Calculación de Adherencia


### Informational Websites

Brave Space activity

Body Map Project
http://www.vihda.org.ec/

Restorative Circles

Working with men in gender & HIV

References


www.infed.org/biblio/b-curric.htm


Appendices

Laboring in Systems of Oppression

Marisa Huston

Vision

*Our vision is education for justice and liberation in the face of economic, gendered, racial, and environmental oppression that will recognize challenges in an interconnected and holistic manner with the goal of creating a culture of peace.*

We view the major challenges facing the world today as the confluence of factors including patriarchy, capitalism, and "development" at the sacrifice of our natural resources. We believe these challenges need to be addressed through the radical re-education of both privileged and oppressed adults who live and operate within these systems of oppression. These issues need to be addressed in order to realize a culture of peace.

Educating for justice means the deconstruction and reflection upon systems of power and privilege. It necessitates a deep meditation on the values with which we build our communities. It means examining the interconnections between economic, gender, racial, and environmental oppression, as well as the envisioning of alternative methods for peaceful cooperation.

This education must be firmly rooted in institutions that are actively working towards practicing these same values of feminist ideology, human rights, and peace education and sustainability pedagogy for building a culture of peace. This includes intentionally working towards these principles via fair treatment of staff, hiring and recruitment practices, intentional conflict resolution, and interaction with local communities.

Background

The following curriculum has been developed for use primarily in worker centers in the United States. Worker centers have taken an important role in organizing workers in the United States. Worker Centers can be difficult to categorize, but often they are community-based
mediating institutions that provide support to low-wage workers. They may have features such as offering popular education classes, advocacy and/or legal services, and community organizing to build an ongoing organization based in leadership development among workers to take action for their own economic and political change (Fine, 2006).

The world of worker centers is hopeful, compassionate, inventive, and dynamic. Confronting the “wild west” of America’s largely unregulated low-wage labor markets, and the legal limbo in which many of their members live and work, worker centers have pioneered a host of innovative strategies that attempt to wrest order out of the chaos. The centers evince great skill at creative means of recruitment, leadership development, and democratic participation. They have effectively documented and exposed the exploitation of low-wage workers. They are altering the terms of debate, changing the way people understand the world around them, the problems they face, and the possibilities for social change. In all too many cases, these centers are the only “port in the storm” for low-wage immigrant workers seeking to understand U.S. labor and immigration laws, file back wage claims, and organize against recalcitrant employers. Through their service provision, advocacy, and organizing work, worker centers are helping to set the political agenda and mobilize a growing constituency to make its voice heard on fundamental labor and immigration reform. This work, in and of itself instrumental to a brighter future for low-wage workers in the United States, is also indispensable to the revitalization of organized labor and progressive politics in America (Fine, 2006).

Examples of these organizations may be found in the centers represented in the Interfaith Worker Justice network or in the National Domestic Worker Alliance network.

Given this context, the following curriculum is designed for adult learners in informal learning spaces based on the vision outlined above. It may be used for current members of said worker centers, or community or labor organizations, to deepen their understanding of the interconnection between labor rights, racial and gender disparities, and social, economic, and environmental justice. It may also be used as a recruitment tool for new or possible members of the organizations.
Trainings and workshops such as this may be used to develop leadership within the organizations’ members. The justice movement needs leaders who are competent in their understanding and analysis of current global paradigms and who can use that knowledge to inspire workers, weigh in strategically on campaigns, and who can accurately represent the organization and its members. These leaders must be able to envision new global paradigms for peace.

**Needs Assessments & Theoretical Underpinnings**

This curriculum is currently based on needs observed by community organizers in Southeast Michigan in 2012. Before this curriculum is put into practice it should be revised after a more recent and thorough needs assessment as previous data may be irrelevant or outdated. This needs assessment might begin in community forums. Deeper knowledge may be gained from focus groups or one-on-one discussions with key community leaders or potential leaders. In 2012 through community meetings and one-on-one conversations with community leaders it became clear that many low-wage workers lacked a deep understanding of global connections and the intricate nexus of social, economic, environmental, gender, and racial issues. Among community members in Southeast Michigan these were often seen as separate issues. Through various trainings with national networks and partner organizations such as Interfaith Worker Justice and the National Domestic Worker Alliance, organizers realized crystallizing these connections is important to justice and peace work.

Based on this realization, this workshop is designed to foster systems thinking when organizing around labor issues. Systems thinking is a way of thinking “based upon a critical understanding of how complex systems such as environment and social systems function by considering the whole rather than the sum of the parts. Systemic thinking offers a better way to understand and manage complex situations as it emphasizes holistic, integrative approaches which take into account the relationships between system and components” (Tillbury, 2007, p. 123). It can be understood as having three parts: “Perception – extending our viewpoint and boundaries of concern. Conception – helping us recognize connections and patterns of relationship. Action – helping us to design and act in a holistic and integrative way” (Sterling, 2004, p. 85).
This workshop is designed with the more radical interpretation of systems thinking which moves beyond linking parts of the system into transforming the system. “Critical and systemic thinking enable [dealing with an issue] by assisting people to identify the root of the issues and to work actively towards trying to address these” (Tillbury, 2007, p. 120). This is important for realizing the ultimate goals of justice and peace.

We believe this to be a radical re-education of working adults. Epistemologically, we agree with Samuel Bowles and Herbert Gintis who believed that “schools serve the interests of the capitalist order in modern society. Schools reproduce the values and personality characteristic necessary in a repressive capitalist society” (Hurn, 1993, p. 71). Bowels and Gintis “reject the meritocratic hypothesis, with its assumption that schools are efficient ways of selecting talented people. Instead, schools work to convince people that selection is meritocratic. It is essential for the legitimacy of the capitalist order that the population be convinced that people in high-status positions do deserve these positions” (Hurn, 1993, p. 72). It is with this understanding that we view these workshops as a step towards re-education. It is by deconstructing the myth of meritocracy and by exploring systems of privilege that the working poor may effectively claim their rights and work towards a more egalitarian future.

It is important to note this is not easy. Re-learning and un-learning can be emotionally difficult and paralyzing, for both those who have privilege and for those who have been oppressed. This can lead to what Kevin Kumashiro called “the paradoxical condition of learning and unlearning” (Kumashiro, 2000, p. 44). Consequently he details the need for space in curriculum for students to work through crisis. It is our intention that in the course of this workshop the facilitator will make space for students to grapple with these sorts of issues as they arise in order to be truly transformational.

This workshop has been designed using the theories of popular education, and transformative education. “Knowledge has transformative potential: new knowledge may offer fresh interpretations of the world, and fresh ways of acting in it” (Calder-Dawe, 2014, p. 3). Morell and O’Connor describe transformative learning as involving “a deep structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world” (as quoted in Sterling,
We believe it is only through the transformation of thoughts, feelings, and actions, that real change may be realized.

We view this curriculum as a step towards consciousness-raising and transformation. Paulo Freire and Bernice Fisher have both described the importance of consciousness-raising as a starting point for transformative learning. It is a tool “to encourage students to draw connections between their personal experience, their social and political world, and their analysis and evaluation of alternative possibilities” (Peters, 2012, p. 219). This curriculum is meant to be a step in connecting personal experiences with global experiences in relation to paradigms of consumption, development, and labor issues. It is through this consciousness-raising that participants may envision alternative possibilities and work towards the lofty goals of justice and liberation.

This curriculum is based on the principles laid out by Octavia Calder-Dawe. She writes that a useful, participatory, social justice-oriented workshop:

1. Creates an interactional space in which participants are safe, supported and encouraged to interrogate the ethics of ‘commonsense’ arguments and positions.
2. Employs a ‘problem-posing’ approach to interrogate participants’ social worlds.
3. Invites participants to reflect on their own relationships, experiences, and behaviors in light of a critical analysis of power relations, without insisting on it.
4. Works directly with the experiences and knowledge of participants to define and explore issues that resonate with them.
5. Attends explicitly to our investments in the status quo and explores the barriers to individual and collective change without minimizing the potential for transformation.
6. Includes diverse catalysts for reflection and action, including discussions, embodied exercises, individual reflection time, practical skill acquisition, and opportunities for creative expression.
7. Attends to the affective weighing of the workshops by including playful and hopeful activities alongside serious or painful ones (Calder-Dawe, 2014, p. 4).
This curriculum is a stand-alone weeklong workshop designed to deepen adult workers’ understanding of global paradigms of oppression. It will run for five days, each session taking between three to five hours. It is written for the United States context of low-wage workers although it maybe adapted to middle-income workers or workers outside of the United States. Ideally there should be no more than thirty participants at a time, allowing for deeper group connections to be built and to provide space for all voices to be heard in discussions and debriefs. However, it is possible to adapt this workshop to accommodate more participants if adequate time is given to small group discussion. In addition, logistical issues must be taken into account for large groups, such as an appropriate sound system.

This workshop should be conducted in the native language of the group. Translation should be provided when needed to allow for as much participation as possible. Simultaneous translation is preferable. Materials should also be provided in the appropriate languages.

This workshop has been designed with the understanding that the organization would have regular member meetings and workshops on a variety of topics related to labor. This workshop will be a one-week addition to those regular meetings and trainings. This is somewhat introductory into larger paradigms of oppression. Further trainings may be designed to go in depth into different areas brought up during this week at the request of members and to fill the specific needs of the community.

Goals
The main goals of this workshop are:

1. To expose systems of power and oppression within the context of the working poor.
2. To recognize connections between labor rights, environmental issues and gender equality.
3. To foster solidarity between workers cross gender, race, class, and immigration status.
4. To develop a community vision for realizing a more just future.
Detailed Curriculum

Session 1.1

Content
Conceptualizing & re-conceptualizing “work” & exploring how it is valued/devalued.

Objectives
Define “work” & identity in student-specific contexts.

Methods / Activities
1. Small Group Discussion
   a. What is work?
   b. Is all work valued the same?
   c. How should it be valued?
   d. How does work shape your identity?
   e. Activity: Identity Wheel (Annex 1)

Evaluation: Personal Reflection
1. Where does work fit into personal identity?
2. How can we be better at recognizing our privileges?
3. What does recognizing privilege have to do with solidarity?

Session 1.2

Content
Explore the interrelation of gender, economy, social rights, the environment, and labor.

Objectives
Define holism and systems thinking.
Methods / Activities

Evaluation: Group Debrief
1. How have perceptions of single-issues changed?
2. What purpose is served by only viewing X as a Y issue?

Session 2.1

Content
Explore concepts of limited resources & income distribution.

Objectives
Illustrate different paradigms of resources.

Methods / Activities
Illustration of Distribution: Chair Game (Annex 3).

Evaluation: Group Debrief
How might we change the distribution of resources?

Session 2.2

Content
Explore concepts of income distribution.

Objectives
Critically analyze income distribution.

Methods / Activities
Interactive Activity: Banana Split (Annex 4).

Evaluation: Group Debrief
1. Should everyone get equal shares?
2. What about costs taken on by the various stakeholders?
3. How might we change the distribution of profits to be more in line with our vision of equitable and just work?

Session 3.1

Content
“Women’s work” and the informal economy.

Objectives
Analyze connection between “worker’s” rights and women’s rights & empathize with women workers

Methods / Activities

Evaluation: Personal Reflection & Reactions
1. How might I contribute to the de-valuing of “women’s work”?
2. How might we respect and value (financially or otherwise) “women’s work”?

Session 3.2

Content
Race, Immigration, & Work.

Objectives
Analyze how race may be used to ignore economic injustice & empathize with workers of different races.
Methods / Activities
1. Short lecture: Historical constructions of race as related to (free) labor, changing demographics of workers with immigration.

Evaluation: Individual Reflection
1. In what ways am I privilege and unprivileged when it comes to race and/or immigration status?
2. How might I support those with less privilege?

Session 4.1

Content
Connection of environmental issues to workers issues

Objectives
Analyze connection between “worker’s” rights and environmental rights & increase sensitivity to nature and the use of resources.

Methods / Activities
2. Video Clip: On Coal River (Cavanaugh, 2010).
3. Video Clip: También la lluvia (Bollaín, 2010).

Evaluation: Small Group Discussion
1. In what ways are these issues connected?
2. What did you feel when watching the video clips?
3. How are these issues related to gender and race?
4. How might we change the dominant rhetoric to show inter-connection of these issues?
Session 4.2

Content
Explore power and law.

Objectives
Theorize how those with power might be held accountable to rules through people power

Methods / Activities
Activity: Football of the Oppressed (Annex 6)

Evaluation: Group Debrief
1. Where have we seen this play out in real life? What has been done?
2. What are our options when those with power break rules?

Session 5.1

Content
Solidarity

Objectives
Identify how people have power in numbers & to increase empathy for fellow workers

Methods / Activities
Activity: Learning to See Each Other (Annex 7)

Evaluation: Group Debrief
How did the “learning to see each other” activity change your view of people in the room?

Session 5.2

Content
Alternative models of development and labor.
Objectives
Create alternative methods of work and economy.

Methods / Activities
Futures Envisioning
1. Provide art supplies for participants to draw or visualize the future
2. Ask participants first alone to envision what a more just society might look like:
   a. How is labor respected?
   b. What is the economy like?
   c. What is done to protect the environment?
   d. Is this future sustainable? What makes it sustainable?
3. Break participants into smaller groups to share visions
   a. What are common themes in our visions?
   b. What are potential pitfalls or unintended consequences of this vision and how might we avoid them?

Evaluation
Propose alternative systems which demonstrate an understanding of connection between work, economy, development, gender, and the environment.

Session 5.3

Content
Realizing alternative models of development and labor.

Objectives
Taking steps towards those alternative methods of work and economy.

Methods / Activities
Commitments for Change
Each participant will write commitments for action they will take as individuals, as members of the community organization, and as members of the larger community with the goal of working towards the proposed alternative models.

**Evaluation: Final Debrief**

1. Share commitments made
2. Are these commitments in line with an integrated systems approach?
3. How might we support each other in our personal and shared commitments?

**Evaluation**

This curriculum may be adapted to formal educational settings, however, in its current form it is designed for informal adult education and thus traditional evaluation methods are not appropriate. While participants will be expected to actively reflect and debrief about their experiences, the impacts of this workshop are likely to be felt in the broader aspects of the work of organizing for justice. Truly transformational learning may not be felt immediately after the one-week period has ended. In order to feel the more immediate effects of the workshop, the evaluator should listen to how participants are talking about the issues. Are they using new language and terminology? Are they discussing issues as interrelated? Are they sensitive and empathetic to the experiences of others?

**Annexes**

**Annex 1: Identity Wheel**

Adapted in part from Innovative Educators

Individually ask participants to list or draw as many aspects of their identities as possible (race, ethnicity, gender, sexual orientation, immigration status, etc.)

Ask participants to categorize each aspect of identity as either **targeted**, an identity that is a target of prejudice/discrimination, or **advantaged**, an identity that is privileged.

Ask participants to share their identities in small groups of 2-3:

1. What elements did they choose to define themselves by?
2. Where does work rank in importance in terms of identity? Should it rank higher? Lower? Does work need to define identity?
3. Which identities are they more aware of on a daily basis?
4. Which identities do you take for granted and not think about often?
5. Was it easier to identify targeted identities or advantaged identities? Why do you think that is?

Annex 2: What’s in a name?
Intro: How we label things reflects our perceptions. “This is an economic issue.” “This is a gender issue.” Etc. Labels can hide assumptions and limit approaches.
Ask participants to name a “labor issue.” Write down this example on a white board or butcher paper. Divide participants into small groups depending on number of subgroups. Have each group spread out around the room, preferably in a semi-circle. Each group gets a card with one of the following labels: economic, social, political, historical, technological, health, spiritual, gender, environment, etc.
Each small group is tasked with discussing their label in relation to the main example. How is that example an (economic) issue?
After several minutes for discussion, each group is asked to report back, “This is an example of an (economic) issue because…” As groups report back create a spider web around the “labor issue.”
Is there such a thing as a single issue? Everything is interconnected and multidimensional.

Annex 3: Chair Game
Adapted from a workshop given by the National Domestic Workers Alliance in Spring 2011.
Arrange approximately 5 chairs in the front of the room. Ask for 5 volunteers to move to the chairs. Direct those 5 workers to divide the chairs between them as they see fit and sit down. Ask if this is how resources are divided up. Assign one worker to be “the boss” and ask that they now take up however many chairs seem fair. If they still divide equally ask again if this is how they see resources being dived up today.
Debrief:
1. How did participants feel when they were in control of the division?
2. How did participants feel when the boss got more chairs?
3. How has this played out in the real world?

Annex 4: Banana Split
Adapted from CAFOD, *Banana Split Game*.
The group is divided into several small groups, depending on number of participants. Each group is assigned one role: Plantation Owner, Farmer, Buyer, Shipper, Warehouse Owner, Shop Owner. Each has a brief description of who they have direct contact with and summary of costs associated with that role.
Each banana is sold for $0.30 USD. Each group decides from that $0.30 how are the ten cents divided between the stakeholders.
Return to large group. Share breakdowns of division of profit and justifications for the breakdowns. Look at common patters in the divisions.

Share actual break down of the profits. How close were the groups’ divisions to reality? What can we take away from this experience? Is this just? Should everyone get equal shares? What about costs taken on by the various stakeholders?

Annex 5: Resource Ping Pong
Adapted from activity facilitated by Daniel Kang, Spring 2015
Resources: ping pong balls that have been labeled with various resources: water, plants, air, forests, animals, food, soil, etc. There should be fewer balls than people.
Direct all participants to stand in a circle. As the balls are thrown, people try to collect the balls. For the first round, throw the balls in the center. Everyone without a ball has collected insufficient resources and is out of the game.
For the next round, remove some balls so there are less ping pong balls than people. Again, everyone who did not collect a resource ball is out of the game. Continue in rounds until there is one person left, continually removing balls to always have less balls than people.
Debrief: There are a finite amount of resources. Without resources, we cannot live. If some take more than others, the others have lower quality of life or cannot live. Is this fair? As there is only one person left, there is also only one ball left. What happens when that is gone?
Play the game a second time. The game will proceed in a similar manner as the first round. This time, how might it be changed for different ends? What do participants need to do in order for better outcome?
Debrief: What might this look like in real life? What do you do with rule breakers who are not content sharing?

Annex 6: Football of the Oppressed
Adapted from a workshop given by Interfaith Worker Justice in Spring 2011.
Need large space where participants can run around and a soccer ball or similar.
Participants are divided into teams. One team will be much smaller than the other, for example, in a group of 20, the teams might be split 4 versus 16 or 5 versus 15. A facilitator should be in the smaller group, or someone who has been briefed on the game objective.
Teams will play a short game of pick up soccer. Set up ground rule: Because one team is so small, in order for it to be fair, they get to set the rules.
Allow for the game to begin. As the smaller group gets overwhelmed they call a time out and set a new rule (example rules may be, “our goal is twice as big as yours” or “we get to use our hands”). Game continues. Smaller team again calls a time out for a new rule.
Debrief: Was it fair that the smaller team could make the rules? Did they abuse this power? How could that be prevented?

Annex 7: Learning to See Each Other
Adapted from Joanna Macy’s Learning to See Each Other
Move chairs/furniture to the sides of the space. Have participants walk in the space provided.
Direct participants to walk around the space without direction, simply fill the space they are in.
Walk slowly. After a minute of silent walking time, ask participants to silently pair up.
Participants stand facing each other. Direct them to look at each other in the eyes. Though it may be difficult, try to stay relaxed and resist the urge to laugh or look away.

“As you behold this person, open your awareness to their power. To their gifts and strengths and potential. In this being there are immeasurable reserves of courage and intelligence; of
patience, endurance, wit and wisdom. As you consider that, feel your desire that this person be free from fear and for them to reach that potential.”

After a moment of silence, ask participants to continue moving through the space. Direct participants to find a new partner.

“Open your awareness to the pain this person has known. Here, as in all human lives, there are sorrows, disappointments, failures and losses, loneliness, abuse. There are hurts this person may never have told to another living being. As you open to their suffering, you know that you cannot remove it. You are not that powerful, but you can be with it. As you experience your readiness to be with the pain of another, know that what you are experiencing is great compassion.”

After a moment of silence, ask participants to continue moving through the space. Direct participants to find a new partner.

“Now, as you take in the presence of this person, consider how good it would be to work together on a joint project or toward a common goal. Imagine what it would be like to plan and work together. To help them find their strength and creativity. To celebrate the successes, consoling each other over the setbacks, forgiving each other when you make mistakes. To be there for each other.”

References


Education for Human Rights for Intermediate Schools

Mi Ri Seo

Vision
A world where all people have equal access and opportunities to quality education through which they can dream, hope and take action to build and create a righteous, sustainable, just and free world.

Background
Who are the learners/participants in this educational project? Where are they situated (formal education, nonformal education context, physical location, etc.).

The learners/participants in this education project are 5th and 6th grade students from public and/or private schools in Costa Rica. In the public school system in Costa Rica 6th grade is the highest level in primary school and in the private schools school system, it is 5th grade.

- What are the needs that your curriculum is going to address?
  People in Costa Rica still go through human rights issues and have contact with it constantly on a daily basis; with children being no exception. There are still so many cases of bullying, discrimination, inequality, injustice and insecurity in the Costa Rican society and one of the reasons is the lack of Human Rights Education.

  Human Rights Education should begin in the early years, continue through primary and secondary schooling and then continue into higher education as well as in the workplace and across civil society in general. (BEMIS, 2013).

  Children’s attitudes, ideas and personalities are formed at a young age and are very much influenced by the environment which surrounds them, including schooling. Therefore, it is very important to assist and develop in children skills, attitudes and knowledge that are necessary to promote, defend and protect rights. Children are the future leaders of this world therefore, human rights education needs to seek for
opportunities to inspire children to have respect for human rights, promote human rights and encourage them to take responsibility for their own actions and defend their own rights as well as the rights of others.

To prevent human rights violation and denial such as bullying, abuse and discrimination, and to promote equality, inclusion, cooperation, solidarity and respect for diversity, for a better, safer and peaceful world, people should adopt human rights values into their attitudes, behaviors, beliefs and thinking. Therefore, this would be more effective and empowering if it is done in the early stages of life when children are finding, developing and molding their identity. (Australian Human Rights Commission, 2011).

- How did you assess these needs?

The needs for this curriculum was assessed and derived by looking through the current national curriculum of Costa Rica in terms of Human Rights Education, relevant literature and personal experiences.

Human Rights are what every human being needs to know and have access to live a healthy and fulfilled life and also, to participate fully in society. It empowers people to become responsible citizens with respect for others and commitment to participate in all aspects of life. Thus, Human Rights Education is essential as it aims to build an understanding and appreciation for human rights, as well as develop skills, attitudes and knowledge that are necessary to empower students to promote, defend and protect rights that we are all entitled to, through the learning about rights and learning through rights. Therefore, it does not only consist in transmitting the knowledge about human rights but it also requires applying human rights based pedagogies to ensure students a learning environment that respects and promotes the rights. (Australian Human Rights Commission, 2011).

It is important to impart Human Rights Education in 5th and 6th grade because it is an important transition stage in the lives of children; the transition from primary to secondary school. It is a stage in where many changes happen both academically and
socially. They start to learn important social skills to increase the level of independence, accept responsibilities for failures and mistakes and understand the nuances to the concept of fairness. In relation to the cognitive skills, they start gaining poise, abilities to argue more logically, look at multiple viewpoints and outcomes before starting a problem, show curiosity and think more critically and abstractly. (Morin, n.d) Therefore, it seems an important stage in life where Human Rights Education can take advantage of the learning process and make the most of the students (the future leaders) developing skills to inspire and encourage in them a culture of human rights.

However, in the national Costa Rican curriculum of Social Studies and Civic Education, Human Rights Education is not a topic integrated as a whole but it is complemented in the different topics studied during the different grade levels of primary education. For example, the themes studied in Social Studies and Civic Education in Costa Rica are: my family, school and community as part of a district (1st grade), the district where my family lives (2nd grade), the province: a geographical space with a common history (3rd grade), the region: a socio-geographical space of integration (4th grade) and Costa Rica: its historical, geographical and citizen construction (5th and 6th grade). Human Rights is not a topic studied however, it is related and considered as they take into account and include values and attitudes such as respect, critical thinking, creativity, innovation, freedom, solidarity, conflict resolution, collaboration, objectivity, sustainability and democracy in the curriculum. (MEP, 2013)

In my personal experience, I do not remember of receiving personally any human rights education during primary school. I have also worked in both private (5th grade) and public (1st-3rd grade) education system in Costa Rica but I do have no experience in teaching or observing any Human Rights Education. Personally, by experience I do believe that Human Rights Education is important because in private school system many of the students take things for granted because they live in a privileged lifestyle. However on the hand, in the public sector many of the students seem to not know about human rights (not even the concept of it) and so there are many issues present in the school environment regarding on heavy discrimination, bullying and violence.
Curriculum Proper

- Very brief description of your curriculum (Is it the entire curriculum? A stand-alone curriculum? An introductory curriculum? A part of a larger one? etc.).

This curriculum can be a stand-alone curriculum that is part of a larger curriculum; in this case part of the Social Studies and Civic Education Curriculum for 5th grade or 6th grade in a formal education setting to promote the culture of Human Rights and ensure in students the importance to know, understand, defend, protect and respect human rights for a better, safer, equal and peaceful world. This curriculum can be implemented in the Human Rights Month (December) as to end the academic year and celebrate the Human Rights Month.

- Underpinning theory/ies or philosophy of teaching-learning (e.g., transformative education, critical theory, active learning, etc.)

Human Rights Education not only develops knowledge and understanding about human rights and active citizenship by fostering respectful attitudes and behaviors, and promoting skills to uphold and protect those rights, but it also promotes democratic principles, communication skills, transformative learning and critical thinking across all areas of society. It is a transformative and participative learning as it is a lifelong process that empowers students to understand their individual and collective human rights and responsibilities, and encourages them to become active leaders to change and transform the society by developing adequate skills, attitudes, behaviors and values. It also integrates some critical thinking as it enables students to become responsible citizens who have respect for others and that understands how their actions may impact their lives as well as the lives of others, including those of different cultures, backgrounds and beliefs. On the other hand, various activities and methods of learning such as reading, writing, observing, making, analyzing, discussing, creating and problem solving will be used to promote active learning.

- Grade/year/age level, community, etc. (may be repeating some information from the BACKGROUND) Period (three days, one week, one month, year long, how many hours, etc.).
This curriculum will be implemented in 6th grade of a formal public education setting and in 5th grade of a formal private education setting. This curriculum can be conducted in the Social Studies class during a month (Human Rights Month—from mid November till 10th December (approx) so they can celebrate the Human Right Day) in a one hour session, three days a week.

**Goals**

1. Ensure that students recognize and have an understanding of the basic conception of human rights and how everyone is entitled to all these rights.
2. Foster attitudes of responsibility, respect and appreciation for human rights.
3. Develop skills to defend and protect human rights.
4. Promote the development of a human rights culture.
# Detailed Description of the Curriculum

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Content</th>
<th>Method / Activities</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Explain the concept of Human Rights.</td>
<td>• Definition of human rights.</td>
<td>1. Brainstorming.</td>
<td>The student is able to define the concept of human rights verbally and in writing.</td>
</tr>
<tr>
<td></td>
<td>• Simplified Version of the Universal Declaration of Human Rights.</td>
<td>1.1 The class as a whole collaborates to define human rights.</td>
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<tr>
<td>2. Describe in what consists the Universal Declaration of Human Rights.</td>
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<td>1.2 The student would be asked what he/she thinks about human rights.</td>
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<td>1.3 The ideas and thoughts of contributed by the class would be gathered to construct a class definition of human rights.</td>
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<tr>
<td>3. Express the learnt concept of Human Rights in a creative and personalized manner.</td>
<td></td>
<td>1.4 The official concept/definition of human rights from the Universal Declaration of Human Rights would be addressed to the students through videos available in:</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td><a href="http://www.youthforhumanrights.org/what-are-human-rights.html">http://www.youthforhumanrights.org/what-are-human-rights.html</a></td>
<td></td>
</tr>
</tbody>
</table>
2. Picture/Photo representation

2.1 Each student will be given a picture/photo or two that characterizes or represents a human right.

2.2 Students would have a look at the pictures/photos and discuss with the class about what is portrayed in the corresponding picture/photo.

3. Mural Project

3.1 The class as a whole collaborates to work on a mural project representing human rights messages.

3.2 The student is allowed to use his/her creativity to express their ideas and thoughts about human rights.

3.3 Each student would present to the class what he/she did and how it relates to human rights.
<table>
<thead>
<tr>
<th>4. Identify the differences between right and responsibility.</th>
<th>Defining Rights and Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Definition of right.</td>
<td>4.1 Ask students what is the definition of rights and responsibility.</td>
</tr>
<tr>
<td>• Definition of responsibility.</td>
<td>4.2 After listening to the students’ ideas, the teacher will define what a right is and what a responsibility is through examples.</td>
</tr>
<tr>
<td>• Values.</td>
<td>Column of Statements</td>
</tr>
<tr>
<td></td>
<td>4.3 Statements about rights and responsibility related to human rights and blank memos are hidden around the classroom.</td>
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<tr>
<td></td>
<td>4.4 Students need to find the statements and place them in its corresponding column (right or responsibility).</td>
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<tr>
<td></td>
<td>4.5 If a student finds a blank memo, he or she should write a statement.</td>
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<tr>
<td></td>
<td>4.6 Once all statements are placed in their respecting columns. As a class, there will</td>
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<tr>
<td></td>
<td>The student is able to come up with new statements about rights and responsibilities that are related to human rights.</td>
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<tr>
<td></td>
<td>The student is able to express and identify in written language what are the rights and what are the responsibilities that needs to be taken into action to protect those rights.</td>
</tr>
</tbody>
</table>

129
| 4.7 | Students should be asked to think and write new human rights statements that can be placed in the columns. |
| 4.8 | Students as a class will discuss and identify the differences between rights and responsibilities. |

<table>
<thead>
<tr>
<th>5. Recognize that although people are all different we are all equal.</th>
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</thead>
<tbody>
<tr>
<td>• Discrimination</td>
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<tr>
<td>• Prejudice</td>
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<tr>
<td>• Stereotypes</td>
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<tr>
<td>• Bullying</td>
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<td>• Culture</td>
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<tr>
<td>5.1 Develop a collection of cards that provide background information such as age, occupation, country of origin, beliefs, current situation, and other relevant information.</td>
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<tr>
<td>5.2 Students select a card and play out the situation as if it was ‘their’ life or write a story about ‘their’ life.</td>
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<tr>
<td>5.3 Have a class discussion about some of the experiences or situations he/she faces during the day in regards of discrimination, inequality, bullying, stereotypes and will be able to share his/her feelings and thoughts as well as provide a possible solution to prevent them from happening.</td>
</tr>
<tr>
<td>The student is able to write a experience or situation he/she faces during the day in regards of discrimination, inequality, bullying, stereotypes and will be able to share his/her feelings and thoughts as well as provide a possible solution to prevent them from happening.</td>
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<tr>
<td>If the students do not face a situation personally, he/she is...</td>
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</tbody>
</table>
7. Develop attitudes of respect and acceptance for differences within people.

- Religion
- Belief
- Nationality
- Identity
- Sex
- Ethnicity
- Values

| the issues presented. What were the differences, what was wrong, what can be changed, how can things be different, … |

6. Videos- Compare and Contrast

6.1 A tale of two mothers- UNICEF:
https://www.youtube.com/watch?v=h8NEi1W9nnI

6.2 Imagine A World Where Being "Gay" The Norm & Being "Straight" Would Be The Minority:
https://www.youtube.com/watch?v=CnOJgDW0gPI

6.3 Norm & Being "Straight" Would Be The Minority:
https://www.youtube.com/watch?v=SyKvus3hSHw

6.4 Stereotypes and Prejudices:
https://www.youtube.com/watch?v=SyKvus3hSHw

6.5 After watching each video, students will share and discuss their thoughts and express their feelings about what the videos. Share personal experiences or allowed to look into the news or ask for other people's experiences.
| 8. Acknowledge the impact that people’s actions may have in their lives as well as in the lives of others. | • Universal Declaration of Human Rights.  
• Human Rights violation, denial and inaccessibility cases. | 8. Role plays-Treat others as you wish to be treated  
8.1 Divide the class into small groups (at least in groups of 3-4 students).  
8.2 They will write a 10 minute story/dramatization highlighting human rights issues that can be performed to the class.  
8.3 The story should be focused in one or several human rights article, express a current issue of human rights violation, denial or inaccessibility and also show possible causes and solutions. | The student will be able to write a short reflection paper where he/she can express his/her opinions and thoughts about some of the major issues that the world is facing today in regards to human rights. The student will also be able to do a self-reflection about his/her past actions and how will they change and help others change to respect and embrace differences, appreciate for what they have, commit to become responsible, etc.. |
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<tr>
<td>9. Foster attitudes of appreciation and respect for their own human rights and the rights of others.</td>
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<tr>
<td>10. Propose action</td>
<td>• Universal</td>
<td>10. Media Strategies.</td>
<td>During a school assembly,</td>
</tr>
<tr>
<td>Strategies to protect human right issues.</td>
<td>Declaration of Human Rights.</td>
<td>10.1 Discuss/brainstorm with students their thoughts, concerns and ideas about possible solutions that can be taken into action to promote, fight and protect the human rights.</td>
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</tbody>
</table>
| 11. Create awareness about the importance of understanding, respecting and protecting human rights. | - Media strategies.  
- News reports  
- Media campaigns  
- Posters  
- Videos  
- Advertisements | 10.2 In small groups, create a media strategy they would like to use to create awareness and promote human rights. They are free to be initiative, creative, innovative and critical. |
|                                           |                                                                                         | the students will present their campaign to the school community. The student is able to promote human rights and create awareness in the school community through media campaigns that encourages, defends and protects the human rights that everybody is entitled to. |
References


“Safe Spaces” (Espacios Seguros) Curriculum For Youth in Ciudad Colón, Costa Rica

Sarah Dobson

Vision
A world in which gender, sex, and sexuality are understood as fluid, where youth are empowered and safe to represent and identify themselves across those spectrums, and where youth create, promote, and practice a culture of peace.

Needs Assessment
The project emerged out of needs expressed anecdotally throughout the 2014-2015 school year from female UPEACE students who were being harassed on the street. Andrea and I also personally experienced and witnessed street harassment throughout the school year, and therefore have a personal interest in changing the environment of the streets for women in Ciudad Colón. In beginning to conceptualize a research project, Sarah and Andrea began having informal conversations with community members to discover how the phenomenon is viewed by women and men who are more permanent residents. A great range of opinions were expressed, ranging from the view that street harassment is no longer an issue to the view that it is an urgent and prevalent issue which needs to be actively addressed. We then met with key informants including a member of WEM, Men Engage Central America, the Mayor of Mora, the Director of Social projects, the Director the Clubhouse, and the Director of the Women’s Office. In those meetings, we proposed the idea of an action project and asked what prevalent issues were including the possibility of a street harassment prevention project. Again, we were met with a variety of perspectives, ranging from the view that street harassment is no longer an issue, to it being an important issue which should be addressed. Those working in the gender field (WEM, Men Engage, Women´s Office)
tended to be more interested in street harassment as an action or exploratory research topic.

Background

- What is street harassment?
  There is no standardized definition for street harassment, and what constitutes street harassment varies greatly between cultures, contexts, and where people are situated within their culture and context. However, Stop Street Harassment provides a working definition as “unwanted comments, gestures, and actions forced on a stranger in a public place without their consent and is directed at them because of their actual or perceived sex, gender, gender expression, or sexual orientation” ("Stop Street Harassment," 2015). This is distinguished from other types of harassment based on class, race, etc. which step from different types of oppression and the behavior is generally considered unacceptable, as opposed to gender based harassment which is often viewed as complimentary. Furthermore, street harassment “is a human rights issue because it limits harassed persons’ ability to be in public” ("Stop Street Harassment," 2015).

- Where does it exist?
  While there is limited academic research on street harassment, there is ample anecdotal evidence that street harassment is a problem globally and nationally. Stop Street Harassment lists 40 studies attesting to the prevalence of man harassing women in public spaces from Japan, to Pakistan, to Croatia, to France, to the U.S., to Chile ("Stop Street Harassment," n.d.). While no statistics were available for street harassment in Costa Rica, an opinion piece was published by the national newspaper, La Nación, stating “it is a reality that women in this country suffer from every day” (Cascante, 2012). The article also notes that “street harassment is linked to machismo and social backwardness in terms of equality in the country, and that is also reflected in other areas of everyday life of people. Although it is not the most serious setback that machismo may have, it is a symptom of a problem that the political institutions of this country haven’t touched” (Cascante, 2012).
published another opinion piece in 2015 where the author described street harassment as a “shadow that covers every corner of this country” (Castro, 2015). More recently, in May of 2015, the online Costa Rican newspaper CRHoy published a story about an instance of street harassment that spurred several women’s organizations to organize a march and their plan to create an app to report street harassment (Torres, 2015).

**Theoretical Paradigm**

- Overarching Patriarchy.
  Michael Kaufman (1999) sets the overarching framework when he states “all humans currently live in systems of patriarchal power which privilege men and stigmatize, penalize, and oppress women.” Patriarchy creates a social and cultural environment whereby men seek to control and dominate women in order to maintain their position of power and privilege, which legitimizes and normalizes violence against women. Street harassment is one way in which men are regulating women’s sexuality, asserting control over their bodies and over public space. This structure operates on a system of polarized binary genders (men and women), sexes (male and female), and sexual identities (heterosexual and homosexual).

- Gender as a Performance.
  Katherine MacKinnon states that “what is wrong with the world…is not exhausted by the observation that men dominate women… the subordination of women by men is part of a larger social practice that creates gendered bodies-- feminine women and masculine men” (as cited in Butler, 2004). And how are those gendered bodies and identities created? Judith Butler (2004) persuasively argues that “gender identity is a performative accomplishment compelled by social sanction and taboo” and that “the body becomes its gender through a series of acts which are renewed, revised, and consolidated through time.” Gender is therefore produced and reproduced through repetitive performances. The reproduction of discrete and binary categories of men and women is therefore powerful, but not inevitable or essential.

- Compulsory Heterosexuality.
Based on the rigid system by which one's sex, gender, and sexuality should align in a specific way, Adrienne Rich (2007) depicts the oppressive “compulsory heterosexuality” norm in society. Men are pressured to repeatedly perform their masculinity, one central component of which is heterosexuality. The need to publically display sexual interest and sexual dominance over women contributes to the understanding of the phenomenon of street harassment.

- Queering Masculinities.

Rather than focus on the targets of street harassment, a focus on perpetrators can lead to a deeper understanding of causes and solutions to street harassment. In opposition to the binary, polarized sex, gender system, is queer theory. Queer theory can be understood as the view that sex, gender, sexual identity, etc. are fluid and that current societal categorizations are socially constructed and performed (Rich, 2007). Kosofsky (2013) defines “queer” as “the open mesh of possibilities, gaps, overlaps, dissonances, and resonances, lapses and excesses of meaning when the constituent elements of anyone’s gender, or anyone’s sexuality aren’t made (or can’t be made) to signify monolithically.” In terms of perpetrators of street harassment, men, queer theory demands that category of men be opened as a fluid, diverse category and one which is not tied to a certain sexuality. Furthermore, Kosofsky (2013) would advocate for the inclusion of many more categories, and the acceptance of crossing between and identifying with various categories, or the abolition of gender, sex, and sexual identity categories altogether. If the category of “men” is queered, and more diverse masculinities are produced, reproduced, and valued, then men’s compulsory performance of heterosexual conquest, including street harassment, will ease as a result.

- Transformative Teaching.

In order to work with participants to analyze gender inequality and take action to prevent street harassment, I will use transformative teaching techniques. Transformative teaching refers to the characteristics shared in active, student-centered, collaborative, and problem-based learning. It involves “creating dynamic relationships between teachers, students, and a shared body of knowledge to promote student learning and personal growth” (Slavich & Zimbardo, 2012). This
differs from more traditional models in which the emphasis is on a teacher transferring knowledge to students. In the transformative model, teachers are “intellectual coaches who create teams of students who collaborate with each other and with their teacher to master bodies of information” or facilitators who “[enhance] students’ personal development and attitudes toward learning” (Slavich & Zimbardo, 2012). It requires students to be active learners, and teachers to allow and inspire students to take control and responsibility for their learning. This curriculum models transformative techniques through experiential lessons, student decision-making, collaborative projects, opportunities for questioning and reflection, and social action.

- Critical Pedagogy.

Challenging gender oppression and preventing street harassment is one way of understanding and transforming oppressive social and cultural conditions in society. Therefore, this curriculum will employ critical pedagogy, also known as liberatory or emancipatory pedagogy; it is an approach to education “founded on the notion that education should play a fundamental role in creating a just and democratic society. The main educational aims of this approach are manifestation of humanization, critical conscientization, and a problem-posing education system” (Nouri & Sajjadi, 2014). This curriculum endeavors to humanize the world and those within and outside the learning group who perform across the gender spectrum; it invokes critical conscientization to understand the oppressive reality the current gender system and take action; and it requires a problem-posing system where students are invited to analyze, question, and dialogue about their experiences and reality. Critical pedagogy is not simply the content of a curriculum, but the hidden curriculum-- the social process and environment of learning. It requires a radical shift in sharing power between facilitators and participants and aims to transform the oppressive social and political reality of education and the larger society (Nouri & Sajjadi, 2014). Modeling an emancipatory system in the workshops and using dialogue, this curriculum aims to empower students to transform the gendered oppression socialized in themselves and present in their community.
Curriculum Proper

- **Who are the participants?**
  The participants are youth, aged 12-19, who participate in the Computer Clubhouse in Mora, Costa Rica. The Intel Computer Clubhouse Network began in the US in 1993 with a single clubhouse, and now supports 100 Clubhouses in over 20 countries. Their mission “is to provide a creative and safe out-of-school learning environment where young people from underserved communities work with adult mentors to explore their own ideas, develop new skills, and build confidence in themselves through the use of technology.” (“Intel Computer Clubhouse,” n.d.). Jonathan Solís Parajeles the Director the Clubhouse in Mora, shares that their location has a more particular mission within the broader network, which is “to be a social project which positively impacts the youth in Mora County from the cognitive, sociocultural and emotional areas, contributing to the holistic development of this population and the diverse communities to which they belong” (personal communication, May 15, 2015).
  The Clubhouse is located in the center of Ciudad Colón in Mora County. The curriculum is designed for approximately 20 youth who are members of the Clubhouse and who will attend afternoon sessions after school.

- **Who are the facilitators?**
  The workshops will be co-facilitated by two Master´s students from the University for Peace and the Director of the Mora Clubhouse.
  I, Sarah Dobson, am originally from the U.S., and am completing my Master´s in the Gender and Peacebuilding program at UPeace. I have several years of experience running an educational afterschool program for youth in Nicaragua, and have facilitated workshops for youth and adults in Nicaragua and Costa Rica in the areas of gender and peace. I designed this curriculum, and will be the main facilitator for the first half, or content based portion of the workshops.
  Andrea Lopez, originally from Mexico, is completing her Master´s in Media, Peace, and Conflict Studies at UPeace. She is a photographer and artist, and works to use art for activism and social transformation. She will help to co-facilitate both the content and technology/art portions of the workshop.
Jonathan Solís, from Costa Rica, is the Clubhouse Director. His background is in Social Work but he is also skilled in technologies and has been running the Mora Clubhouse for several years, combining his social and technical skills to work with the youth. He designed and will be the main facilitator for the second portion of the workshop (the evaluation section in the table below) where the youth will use technology to produce a product related to the days’ workshop content.

- What is the time frame?
  The workshops will be held every Tuesday from June 30, 2015 to August 4, 2015 from 3:00pm – 5:30pm. This curriculum describes in detail the first hour and half (3:00pm – 4:30pm) of each session explained in the Activities section. The last hour (4:30pm – 5:30pm) of each section will be designed by Jonathan, and use the medium of new technologies to engage with the material. While I have provided some basic and preliminary ideas for this portion, outlined briefly in the Evaluation section, these will be revised and expanded by Jonathan in the next three weeks. This curriculum is also designed to be flexible based on the emerging needs of the participants.

Goals
This curriculum aims to guide participants in a process to:

1. Critically reflect on our individual gender socialization
2. Analyze the societal effects of the gender binary system
3. Transform attitudes and behaviors to end complicity in gender oppression
4. Act collectively to prevent street harassment locally.
## Workshops

<table>
<thead>
<tr>
<th>Date</th>
<th>Objectives</th>
<th>Content</th>
<th>Activities</th>
<th>Evaluation</th>
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<tbody>
<tr>
<td>1. June 30</td>
<td>- Identify factors which create safe space.</td>
<td>Safe Space &amp; Intro to Gender (The Safe Space is important to create a learning environment and to model the importance of safe spaces such as that which we will try to create on the streets).</td>
<td>- Intro: Workshop and Introductions (5 min) &lt;br&gt; - Introduce myself and address power dynamics as facilitator &lt;br&gt; - Explain idea for workshop &lt;br&gt; - Family shield (15 min) &lt;br&gt; - Ask each participant to draw a family shield &lt;br&gt; - Invite each participant to introduce him or herself and explain their shield &lt;br&gt; - Safe Space (10 min) &lt;br&gt; - Introduce concept of safe space &lt;br&gt; - Create ground rules together &lt;br&gt; - Keep a Secret (15 min) &lt;br&gt; - Ask participants to write a time when they were bullied and fold the paper</td>
<td>- Discuss what makes a space safe, what is each person’s role, and why a safe space is important &lt;br&gt; - Practice rules agreed upon.</td>
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</table>
- Ask to swap papers with the person next to them and not to open or read the other's.

- Ask to go talk to others in group about how it feels to hold a secret and that someone else is holding yours.

- Return to circle and return papers to owner.

- In group, discuss how people feel now and during exercise.

- Reflect on trust and respect.

- Values Continuum [Appendix #1] (35 min).

- In corners of room, places signs for “Strongly Agree,” “Agree,” “Disagree,” and “Strongly Disagree”

- Explain that activity will give general understanding of our own and each other's opinions, but no one is right or wrong.

- Read aloud one statement, and ask participants to stand near sign that reflects their opinion.

- Ask a few participants to explain
why they have that opinion.

-After explanations, invite any participants to move who have changed their minds.

-Repeat process for each statement.

-In group, discuss.

“Which statements did you have strong opinions about? Why?”
“How did it feel to talk about your opinion which was different from others?”
“How do you think people’s attitudes might affect the way they treat male and female colleagues?”
“How do you think people’s attitudes help or don’t help improve gender equality?
Write what actions are needed to change harmful attitudes

-Ball of Yarn/Conclusion (10 min)
Participants stand around room, and one at a time share something they can do to help contribute to the safe space. They pass the ball of yarn to the person who is speaking.
At the end, reflect that we are connected and form a safe network.
<table>
<thead>
<tr>
<th>2. July 7</th>
<th>Explain gender roles and stereotypes. Identify harmful consequences of gender boxes. Connect with our feelings of being pressured to fit in. Empathize with those of different gender. Stop pressuring others to fit in the gender boxes.</th>
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<tr>
<td></td>
<td>Binary Gender Constructs &amp; Harmful Consequences. (The term “binary gender constructs won’t be used, but the concept will)</td>
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<td></td>
<td>- Icebreaker: Favorite toy (10 min).</td>
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<td>- Line up by birth day and then divide into pairs with the person with the birthday closest to yours.</td>
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<td></td>
<td>- In pairs, talk about one of your favorite toys growing up.</td>
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<td></td>
<td>- Call attention to differences between boys and girls.</td>
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<td></td>
<td>- Sharing Stories: “Act Like a…” (10 min)</td>
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<td></td>
<td>- Introduce concept of active listening.</td>
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<td></td>
<td>- In pairs, ask participants to share about a time they were told “act like a man” or “woman” and describe the context and how they felt while their partners practices active listening.</td>
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<td>- In a group, ask a few participants to share.</td>
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<td>- Reflect how society can make it difficult to be either.</td>
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<td></td>
<td>- Gender Boxes (65 min).</td>
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<td></td>
<td>- Draw box and title “Act Like a Man”</td>
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<td></td>
<td>- Write poem or short story about an experience being pressured to conform and feelings.</td>
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<td></td>
<td>- Create an image and caption for an “ideal” person which will be examined for breaking gender stereotypes.</td>
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</table>
- Ask participants what this means, what are expectations, what men should feel and say.

- Ask what they’ve been told by family, school, religion, media, etc. about “real men”

- Ask “What do you need to do? What are you allowed to feel? How do you need to act to be valued? Expectations?

- Remind them it’s not what they think, but what they’ve been told

- Repeat with second box titled “Act Like a Woman”

- Explain how, based on our biological sex/external genitalia, we are identified as a boy or girl and then taught roles and stereotypes. Can change depending on culture and religion.

- Review consequences of men’s and women’s socialization, gender discrimination and inequality.

- If large group disengaged, work in small groups.

- If participants become restless, break for game.

- Show Image: For every girl… [Appendix #2] (5 min).
3. July 14
- Identify sources which produce the gender binary.
- Have self-empathy for our experiences within our gender and our perceptions.
- Support breaking down gender roles.

- Where are Gender Roles Produced & How Do We Transform Them (Find out how we came to think the way we do—and then how to change it)

- Icebreaker: Role Model (10 min).
- In partners, describe a role model you have that is a gender other than your own. What do you admire about him or her?
- Video: Killing us Softly (10 min)
- Show clip: https://www.youtube.com/watch?v=s9FXR8FdPvY
- Ask participants to share reactions.
- Ask how relevant film is for Costa Rica.
- Video: Tough Guise 2 (30 min).
- Show clip: DVD.
- Ask participants to share reactions and contrast with Killing us Softly
- Values Wheel (10 min).
- Ask participants where we get our values from and what lessons we are taught.

- Emphasize that norms are socially constructed and can be changed!

- Make a personal collage using media images and explain process and feelings of finding images with which you identify.
- Discuss which identities are not represented in media and how we can create more diverse media.
- Create a video in which the main characters have underrepresented identities.
- Draw wheel with different sources of values.

- Pairs -> Group, Challenging Gender Stereotypes (20 min).

- As group, review stereotypical gender roles.

- Ask participants to line up in alphabetical order based on their mom’s first name and split into partners.

- With partner, share if you know someone who has challenged gender stereotypes and how they have done it

- In group, share some stories of people who defied pressure and acted outside of gender box.

- Ask “What allowed them to do this? How do you they feel about it?”

- How to transform gender (10 min)

Ask “What could make it easier for people to live outside boxes?”

“How can you support this change?”

| 4. July 21 | - Identify what street harassment is | The Current Reality of Street Harassment. | - Icebreaker: Make a Square (15 min) | In groups, create a problem tree |
- Collectively explain the issue of street harassment locally and how it is perceived.
- Empathize with victims and bystanders of street harassment.
- Listen and trust others who describe their experiences and express feelings and opinions.

- Ask students to make a circle and each grab a rope which is tied into a circle.
- Tap some students (boys) who will close their eyes but can speak, then tap others (girls) to indicate that they can keep their eyes open but not speak.
- Instruct group to create a square shape with the rope.
- Stop students when they form a square.
- Debrief feelings and strategies.
- Step Forward If... [Appendix #3] (35 min).
- Ask participants to line up silently and explain that a series of statements will be read. They should step forward in silence if the statement applies to them, and when I say “thank you” they can step back.
- Read a series of statements allowing participants to step forward and backward in silence.
- In groups of 3, allow students time to express how they felt, what affected them, and what they learned.

In small groups, create community maps and identify unsafe areas for street harassment with root causes and leaf consequences.
- In a large group, debrief and invite a few people to share their feelings and thoughts.

- Video: NY (10 min)
  - Show video: https://www.youtube.com/watch?v=b1XGPvbWn0A

- Ask for reactions and discuss situation in Costa Rica.

- Provide statistics on street harassment globally and locally.

- Problem Tree (30 min)
  - In small groups, invite participants to consider different problems related to gender inequality, such as street harassment.

  - Ask groups to pick a problem and draw a tree with the problem as the trunk, causes as the roots, and effects as the branches.

  - Post trees so that participants can see all the trees.

| 5. July 28 | Explain the bystander approach and its strengths | Bystander Approach & Allies | Icebreaker (10 min)- Being an ally
- Ask participants to think of a time when you saw someone being
- Role play harassment scenarios and participants |
<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feel confident and powerful in intervening as a bystander</td>
<td></td>
<td>Discerned against or bullied and you or someone else did something to help.</td>
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<tr>
<td>Intervene nonviolently as bystander</td>
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<td>In pairs, ask one person to share while the other actively listens. Then switch.</td>
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<tr>
<td>- Video: TED Talk, Katz (25 min)</td>
<td></td>
<td>Show video: <a href="http://www.ted.com/talks/jackson_katz_violence_against_women_it_s_a_men_s_issue">http://www.ted.com/talks/jackson_katz_violence_against_women_it_s_a_men_s_issue</a> And discuss reactions.</td>
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<tr>
<td>Discuss how to be an ally</td>
<td></td>
<td>Discuss the power of the bystander and strategies for effective intervention.</td>
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<tr>
<td>- Invite students to pledge their commitment to ending gender violence (White Ribbon Campaign).</td>
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<tr>
<td>Role Play Intervention (55 min)</td>
<td></td>
<td>Dividing into groups of three. Ask one participant to take on the role of harasser, one of victim, and one of bystander.</td>
</tr>
<tr>
<td>- Allow students to role-play harassment and ask bystander to intervene.</td>
<td></td>
<td>Allow students to role-play harassment and ask bystander to intervene.</td>
</tr>
<tr>
<td>- Ask students to change roles and repeat simulation.</td>
<td></td>
<td>Ask students to change roles and repeat simulation.</td>
</tr>
<tr>
<td>- As group, discuss strategies used and effectiveness</td>
<td></td>
<td>As group, discuss strategies used and effectiveness</td>
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| 5. Aug. 4 | -Analyze other initiatives to prevent street harassment.  
-Find inspiration in other campaigns and actions.  
-Create plan to prevent street harassment locally.  
-Execute plan. | -Discuss nonviolent intervention  
-Repeat activity asking participants to experiment with nonviolent intervention.  
-Icebreaker: (10 min) Intervention Simulation.  
-Begin harassing another facilitator and continue escalating until someone intervenes.  
-Congratulate intervention and discuss strategy and effectiveness as group.  
-See Other Campaigns (20 min).  
-Show Holla Back!  
http://www.ihollaback.org/  
-Stop Street Harassment  
http://stopstreetharassment.org  
-Video Peru  
https://www.youtube.com/watch?v=RDpaX_KhWSk  
-Invite participants to investigate other initiatives  
-Discuss other initiatives and how their strategies may or may not work | Develop action or campaign to prevent street harassment locally (video, app, fliers, event, etc.) and carry it out! |
locally

- Solution Tree World Café (60 min).

- Review problem trees, and choose one problem to address.

- Divide into groups of 4, each with a large paper, and in World Café format, discuss possible solutions and their challenges which can be added to tree drawing as leaves.
  
  - One person stays while the other 3 find new groups, and discuss solutions the can implement here and now, and added to the tree
  
  - The same person stays while the other 3 find new groups, and discuss resources and support needed to implement solutions

- Discuss solutions trees and common results as a large group
References


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Street Harassment Video. (2014, October 28). 10 Hours of Walking in NYC as a Woman [Video file]. Retrieved from https://www.youtube.com/watch?v=b1XGPvbWn0A


Oficina de Seguimiento y Asesoría en Proyectos. (2007). Así Aprendimos a Ser Hombres [So we learned to be men]. San Jose, Costa Rica: OSA.
Appendices

Appendix 1—Values Continuum

It is easier to be a man than a woman.
Women make better parents than men.
Sex is more important to men than to women.
Women who wear short skirts are partly to blame if men sexually harass them.
A man is entitled to sex with his partner if they are in a long-term relationship.
Same-sex couples deserve the same rights as opposite-sex couples.
If a man sees a woman passing and stares saying “Que preciosa,” it’s a compliment.
I have masculine and feminine traits.
I am not comfortable spending time with people who are in a different economic class.
I don’t like the way that Nicaraguans speak.
The word “playo” is not offensive.
It is important for women to wear makeup, do their hair, and dress nicely.
I want peace, but violence is inevitable.
POR CADA CHICA QUE ESTÁ CANSADA DE HACERSE LA DÉBIL CUANDO ES FUERTE, HAY UN CHICO CANSADO DE HACERSE EL FUERTE CUANDO ES VULNERABLE. POR CADA CHICO QUE CARGA CON LA EXPECTATIVA INTERMINABLE DE TENER QUE SABERLO TODO, HAY UNA CHICA CANSADA DE QUE LA GENTE NO CONFÍE EN SU INTELIGENCIA. POR CADA CHICA CANSADA DE QUE LE DIGAN QUE ES DEMASIADO SENSIBLE, HAY UN CHICO QUE TIENE MIEDO A SER TIerno, A LLORAR. POR CADA CHICO PARA EL QUE COMPETIR ES LA ÚNICA MANERA DE PROBAR SU MASCULINIDAD, HAY UNA CHICA A LA QUE SE CONSIDERA POCO FEMENINA POR COMPETIR. POR CADA NIÑA QUE TIRA SU COCINITA DE JUGUETE, HAY UN NIÑO QUE DESEARÍA ENCONTRAR UNA. POR CADA CHICO QUE LUCHA PARA QUE LA PUBLICIDAD NO DICTE SUS DESEOS, HAY UNA CHICA ENFRENTÁNDOSE A LOS ATAQUES DE LA PUBLICIDAD A SU AUTOESTIMA. POR CADA CHICA QUE DA UN PASO HACIA SU LIBERACIÓN, HAY UN CHICO QUE VE MÁS FÁCIL SU CAMINO HACIA LA LIBERACIÓN.
Appendix 3 – Step Forward If…

I am at least 12 years old.
I live in Ciudad Colón.
My family is from Costa Rica.
I have family living in another country.
Some days, I feel great and confident, and other days I feel down.
I enjoy spending time with friends.
I have felt unsafe walking at home at night.
When I get dressed in the morning, I think about what to wear so that I won’t get comments.
There are some places I won’t go because I don’t want to anyone to comment on my body or how I look.
Sometimes when I see a group of men on the street, I cross the street or walk a different way so they won’t bother me.
I have felt uncomfortable walking home during the day.
When strange men compliment me in public, I feel sometimes feel uncomfortable and I don’t like it.
I have been intentionally touched by a stranger on a bus.
I have had someone yell sexual things at me while driving by.
After sharing with someone about an instance in which I was harassed, I was told to take it as a compliment.
I know someone who has been sexually assaulted.
I am afraid of getting raped.
I have been sexually harassed by a woman.
I have seen someone get harassed on the street.
I have seen and heard my friends harassing girls on the street.
Sometimes, I feel powerless.
I have seen/heard someone getting harassed, and I didn’t know what to do.
I want to stop street harassment.
Connecting the Past and Future Through Peace Education

Ross Ryan
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Perhaps the most well-known metaphor for learning is found in the proverb “Education is not the filling of a pail, but the lighting of a fire”, attributed to several sources, but most likely adapted from the following passage in Plutarch’s classical essay “On Listening”:

For the correct analogy for the mind is not a vessel that needs filling, but wood that needs igniting — no more — and then it motivates one towards originality and instills the desire for truth. Suppose someone were to go and ask his neighbours for fire and find a substantial blaze there, and just stay there continually warming himself: that is no different from someone who goes to someone else to get some of his rationality, and fails to realize that he ought to ignite his innate flame, his own intellect […]

(Translation by Waterfield, 1992)

The suggestion that curiosity or intellect shares some commonality with fire or, even more broadly, light, is so common and ancient that we rarely take notice of it. Upon closer examination, however, there are some interesting concepts built into this group of metaphors that are worth reflecting on. For example, the active character is often the teacher – figured as a torchbearer, the one who shares the light, or does the kindling. One way this can be interpreted is that the fundamental role of the teacher is to spark curiosity and a passion for learning in their students, and not necessarily to impart any particular content.

In peace education theory, the pail-vs-kindling metaphor has been used to criticize pedagogical methods that are primarily focused on content-delivery (such as lectures and textbooks) in favor of more experiential and student-led approaches, which focus more on the form or process of sharing knowledge, encouraging the learner along their own path. While there is very strong argument to be made here, it can be taken too far. As Paul Goodman points out in Growing Up Absurd, an analysis of the US student movements of the 1960s, the extreme position of students demanding full responsibility for the content of their own education ultimately found themselves in a disadvantageous situation, without guidance or direction.
The Resilience of Formal Education

Despite its critics, for many communities, the formal education system remains among the most powerful tools available for methodically transferring the skills and knowledge of previous generations to the next, and building on the successes of the past in order to realize a better future. When functioning well, formal education has also served as a facilitator of social mobility, reduced barriers to socio-political and economic participation, and kindled the spirit of curiosity and creativity that has allowed our species to achieve incredible advancements in the arts and sciences. In this sense, curricula, as a conduit of useful information between the past and the future has found its traditional home and strongest expression in the formal school system.

It is in recognition of these successes, and with the utmost respect for the educators of the formal tradition, and the challenges that they face, that we offer this collection of curricula, to be integrated and adapted into their lesson plans, or to serve as a starting point for further research and revision towards the great task of educating for peace. That being said, we also hope that this collection will be useful to educators in the broadest sense of the term as well, and inspire holistic and creative teaching in non-formal contexts as well. In the spirit of openness and diversity that the University for Peace embodies, we hope that these curricula will be widely shared, discussed, and built upon in multiple and varied educational contexts.

Vertical and Horizontal Curricula

“Curriculum”, from the Latin *curere* meaning “to run” and evoking the image of a horse and cart, has transformed itself multiple times through popular usage while maintaining the core idea of carrying some important content from one place to another. Within a given community, this distance has been primarily intergenerational, codified relatively recently as the passing of knowledge from adult teachers to younger students. In addition to useful knowledge, vertical curricula of this type also carries important information related to custom and identity. The full value of such heritage is beyond measure, and the technical problem of how it should be packaged and presented to future generations, and the related question of which practices and ideas should be consciously promoted and which would be better forgotten, is a matter of intense controversy among educators of all kinds. Depending on our definition of peace, and the strength of our commitment to that definition, the curricula we end up creating may look very differently.
In addition to the vertical dimension of education within a community, we can also think of a horizontal transfer of knowledge across cultures. This form of cross-cultural exchange is much harder to fit into the formal education system, but has been of extraordinary historical value, as noted, for example, by Bertrand Russell in his *History of Western Philosophy* (1967). Among many other points of cross-cultural influence, Russell emphasizes the role of refugee populations fleeing war, persecution, and disaster and carrying with them the books and ideas that would transform their host societies and ultimately push forward the intellectual development of humanity itself. This thought may be of some comfort given the current anxieties around irregular migration. Perhaps a more desirable scenario, however, would be to achieve the same enlightening effect without the accompanying trauma of war and dislocation, a possibility that appears more achievable every year through greater access to travel and technology.

**Harnessing the Potential of Communications Technology**

The seismic shift in access to information we continue to witness has created a technical framework with which educational processes within and between communities may be facilitated. In particular, the increasing maturation and interconnection of online communities carries an enormous potential for the development of flexible and responsive models of curricula that reach out both vertically through time and horizontally across linguistic and cultural divides. As translation software continues to improve, and open standards have emerged, the ability of a given individual to connect and collaborate with peers within and beyond their own community has been enhanced dramatically.

In a similar way, the digital archiving of historical texts and other materials by multiple libraries, museums, universities, and other organizations, including the United Nations, is contributing to the creation of a truly global repository of information, and greatly enriching the lives of those who already have the ability to access it. Encouraging these developments while increasing access and openness, as well as a sense of shared responsibility around the maintenance and use of this information seems to me to be among the most important tasks for any contemporary educator or educational institution, including those with a special concern for peace.
Of course, online learning carries significant risks, not least of which are the self-reinforcing information bubbles that appear to entrench social divisions rather than dissolve them (Zuckerman 2017) and the various forms of social disruption that occur when we communicate with each other through electronic means as opposed to direct, interpersonal interaction (Boulding 1990). Realizing the potential of our new information environment will involve understanding and mitigating these risks, and seeking balance between the old and the new, as well as between the knowledge of our own community and those of others.

**Inclusion and Justice**

It has been a true honor to work on this project with graduate students from the University for Peace whose diverse passions and talents are evident in the carefully designed curricula collected in this volume. I am also grateful for the opportunity to work with professors Swee-Hin Toh and Virginia Cawagas, two of the most thoughtful and dedicated peace educators I have had the pleasure to collaborate with, and rightfully celebrated as intellectual leaders of the field.

Under their direction, and in harmony with vision of Robert Mueller, co-founder of the University for Peace, the Department of Peace and Conflict Studies has become a home for both the theory and practice of peace education and has made real progress towards the realization of the field’s most ambitious goal, described by Betty Reardon in 1988 as the “development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human conditions by changing social structures and [the] patterns of thought that have created it.”

To this effect, professors Toh and Cawagas, in this volume and elsewhere, emphasize inclusivity and justice as key elements of peace education, and essential to the project of building a global culture of peace and overcoming the many complex and interwoven crises faced by humanity in the Twenty First Century.

It is heartening to see that these values are again reflected in the works of their students, and to know that the next generation of peace education theorists and practitioners have already taken their places in the great chain of knowledge that connects us together as a human family, horizontally and vertically. For the small part I have been able to play in the Peace Education programme and in the publication of this volume, I am very grateful.


