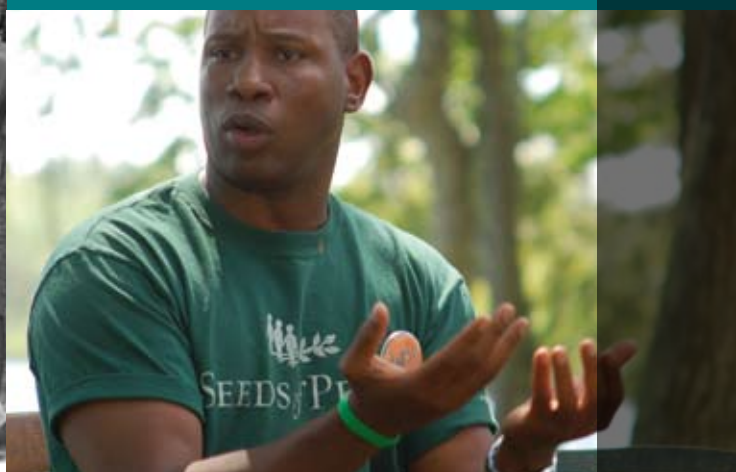


THE OLIVE BRANCH Fall 2008

Teacher's Guide

Educational Supplement
to the Youth Magazine
of Seeds of Peace



Tools for Educators

From the editors

Daniel Noah Moses & Inessa Shishmanyman

Welcome to the first issue of *The Olive Branch Teacher's Guide*. This guide has been created with the understanding that education is at the core of hopes for a better future.

For seeds to grow into their full potential—for them to flower—they need the proper environment. They need caring hands. They need to be nurtured and encouraged, so they can grow to be strong. Young Israelis and Palestinians need educators who support them, teach them and empower them.

You have received this guide along with copies of *The Olive Branch*, a magazine created by “Seeds” (graduates of the Seeds of Peace Camp in Maine). The Seeds of Peace Educators who create *The Teacher's Guide* are members of a unique cross-border network. We share a basic faith in education, a commitment to encouraging in our students and in ourselves respect, compassion, the ability and willingness to listen, an open mind to learn, the values of leadership and civic engagement, and the determination to resolve our differences through peaceful means.

We encourage you to share *The Olive Branch* with the young people around you, in your schools and in your communities, so they can learn from the experiences of their peers. Meanwhile, we invite you as an educator to use this *Teacher's Guide*.

Seeds of Peace Educators focus on how to teach the values that grow from respect for our fellow human beings.

Seeds of Peace Educators believe that, with respect, comes the need to listen to others, even when the others have such different points of view.

Seeds of Peace Educators believe that we need to work with young people to solve problems and resolve conflicts in a peaceful way. Human beings have more power today than ever before. We have the weapons for killing one another, for destroying ourselves, for ruining the planet. We need to learn better ways to live together.

Each issue of the *Olive Branch Teacher's Guide* will include descriptions and discussions about educational work on the ground, and tools for doing this work.

Seeds of Peace Educators are dedicated to cultivating the environment for Seeds to flourish.

Who are Seeds of Peace Educators?

Delegation Leaders: Everything at Seeds of Peace starts at the Camp in Otisfield, Maine. Each delegation of

“Seeds”—Indians, Pakistanis, Afghans, Israelis, Palestinians, Jordanians, Egyptians, and Americans—arrive at the Seeds of Peace Camp along with “Delegation Leaders.” These adult educators work with Seeds of Peace staff to support the Seeds while going through their own intense program. Delegation Leaders represent their home communities; they embody the trust required for the parents to enable their children to become part of Seeds of Peace. Delegation Leaders are community and educational leaders, who work day-to-day with young people in their communities.

Seeds of Peace Facilitators: Dialogue sessions are at the heart of the Seeds of Peace Camp experience. These dialogue sessions are facilitated by Palestinian and Israeli men and women, often “older Seeds” themselves, who have completed an intensive facilitation course in Jerusalem.

Seeds of Peace Counselors: Living and working with Seeds at the Camp, the experience often changes the lives of these young adults, who come from all over the world. After working in Maine, many build life decisions upon what they learned at Camp: they get Masters degrees and doctorates in education, International Relations, Middle Eastern Studies, conflict resolution, and they work in NGOs in schools and in universities.

American Friends of Seeds of Peace: During each session of Camp, educators from across Maine and from Boston participate in an “Educators’ Evening” with Delegation Leaders, Seeds facilitators and counselors. These American educators work to support the mission of Seeds of Peace.

And you ... we welcome new educators.

With the support of USAID, a range of programs are now strengthening and enlarging the circle of Seeds of Peace Educators, while also reaching out to youth and to the broader public. *The Teacher's Guide* is part of this larger set of projects. You will see references to some of these projects in the current issue of *The Olive Branch Teacher's Guide*. In the future we will present more portraits of what is happening on the ground.

USAID-supported Educational Projects for Palestinians & Israelis

“Teaching Tolerance in Palestinian Schools—a Model School Initiative”: Seeds of Peace is working closely with select Palestinian schools and community centers from across the West Bank & East Jerusalem—including



EDUCATOR WORKSHOPS for Palestinians, Israelis & Jordanians were held in Wadi Rum, Jordan, organized with the support of USAID. This one in May 2008 focused on human rights and human rights education.

public schools, UNRWA schools and private schools. This project has the approval of the Palestinian Ministry of Education. The one-week kick-off session took place in Jenin, in June 2008.

“Teaching Tolerance in Israeli Schools—a Model School Initiative”: The Israeli one-week session (which was delayed because of a teacher’s strike) will take place in October 2008. This workshop will bring together select Arab and Jewish educators from across Israel. This project has the approval of the Israeli Ministry of Education.

Workshops on Peaceful Learning Environments: Each year, Seeds of Peace organizes six three-day workshops across the West Bank. These workshops focus on cultivating peaceful learning environments, on critical thinking, on communication skills, on leadership and civic engagement, and on understanding the “other.” They are open to Palestinian educators without any previous experience with Seeds of Peace.

Winter and Summer Camps for Children in the West Bank: Palestinian Seeds of Peace educators and youth organize two camps each year in the West Bank. Each camp brings together approximately 50 Palestinian children, between 10 and 12, from across the West Bank (see Karen AbuZant’s article on page 10).

Cross-Border Bi-national Workshops: Cross-border workshops bring together Palestinian, Israeli, and Jordanian educators to share experience and knowledge.

The first cross-border workshop, held in the deserts of Wadi Rum, Jordan, in January 2008, focused on the process of “facilitation” and its role in education (see articles by Iddo and Lama on pages 4 & 5); both of them participated in this workshop. The second workshop, held in May 2008, focused on human rights education.

Seeds Café: Each month, Seeds of Peace organizes a forum in Jerusalem to present and discuss cultural and political issues relevant to Palestinians, Israelis and the international public. These cafés are a rare opportunity to engage in this kind of dialogue with such a range of people. If you are interested in attending, please be in touch with our offices in Ramallah (ramallah@seedsofpeace.org) or Tel Aviv (telaviv@seedsofpeace.org).

The final project funded by USAID is this **Teacher’s Guide**.

Again, we encourage you to use it, and to share it; we look forward to hearing from you.

For more information on the Seeds of Peace educators’ program, please contact Daniel (daniel@seedsofpeace.org) or Inessa (inessa@seedsofpeace.org).

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The Olive Branch Teacher’s Guide is a magazine written, edited and produced by members of the Seeds of Peace program. All opinions expressed on these pages are those of the individual writers and are not necessarily shared by Seeds of Peace, any government, *The Olive Branch*, USAID, or its staff.

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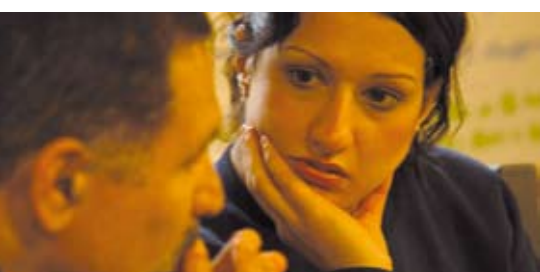
USAID
FROM THE AMERICAN PEOPLE

COVER PHOTO CREDITS (CLOCKWISE, TOP LEFT): AJAY NORONHA, AJAY NORONHA, AJAY NORONHA, SARAH BIGNEY

BACK COVER PHOTO: AJAY NORONHA

The Foundation & Vision of Camp

By Bobbie Gottschalk, Co-Founder of Seeds of Peace



IN 1993, WHEN JOHN WALLACH and I decided to create Seeds of Peace, we were riding the crest of a political wave, building toward peaceful negotiations to resolve the Middle East conflict.

A rare “window of opportunity” seemed to be opening. The Oslo Accords were still a secret to everyone except the leaders, but there were other indications that a thaw in the frozen hostile attitudes had begun. For one thing, Israeli leaders were no longer forbidden to speak in public to Palestinian leaders.

Teams of negotiators were announced and set up on both sides, although the existence of the secret Oslo negotiations remained hidden, even from the “official” negotiating teams.

With only four months to create a summer camp in Maine, John and I hopped on the wave of change and started Seeds of Peace.

John had all the contacts with political leaders and other influential people in the Middle East and in the US.

Our first group consisted of Israeli, Egyptian and Palestinian delegations. We did not have time to create a selection process in each country, so John relied on people in high positions in each community to conduct the selection process for us.

John’s 30-year career as a journalist and writer opened many doors for us.

My 30-year career as a social worker had focused on creating programs for people with disabilities and their families. I had been to the Middle East, but I had never met a Palestinian or an Egyptian in my life.

My commitment to starting Seeds of Peace stemmed from my own family background and an experience I had at a camp in the Ukraine for students at the Kiev Poly-Technical Institute.

As a Russian language student, I spent a summer there in 1962, among campers who, I believed, could have been the grandchildren of people who brutally killed my grandmother’s family. So, I carried an emotional impediment to making friends among them.

Dialogue facilitators explain critical work

FROM MY EXPERIENCES AS A SEEDS of Peace facilitator, a dialogue participant, and, personally, as a Palestinian and a

Jerusalemite, I feel a responsibility to endow others with experiences similar to those that allowed me to transcend politics and reach a deeper understanding of the conflict.

Lama Mashni
(Jerusalem)

in dialogue groups not only as vital, but also as a great responsibility of which I am fully aware.

Sometimes working with these participants is like treading on eggshells, or walking through a mine field. A facilitator has to be aware of the fact that the subjects discussed and the words exchanged are not hollow sentiments and sentences,

but actually penetrate the participants’ consciousness and help them re-examine their actions and society.

The fact that I have been in those participants’ shoes myself adds to the challenges of my work; I find myself at times struggling to remain neutral and not express my personal opinions or feelings.

Another important aspect of the work of the facilitator is to push participants out of their comfort zones, to help them reflect on what was said while remaining true to themselves as well as to the group.

Through facilitation, I’ve learned that the strength of words can remove the powerful label of ‘enemy,’ and therefore such a responsibility should be taken seriously. The facilitator must realize how great the possibilities are in his or her group.

Lama Mashni is a facilitator for Seeds of Peace in the region and at Camp. She attended Camp as a Seed in 1999 & 2000.

PHOTO CREDITS: AJAY NORONHA, YEHUDA SHARON, SARAH BIGNÉY



BOBBIE GOTTSCHALK (left) with Camp Director **Tim Wilson** (middle) and **John Wallach** in 2001.

As an American, I carried the Cold War with me as well. But as the days went by, I was able to see the other campers as people who had nothing to do with the murder of my grandmother's family. They also had nothing to do with the entrenched political hatred between our respective countries. In the process of living together in bunks and playing together on the fields, we became friends.

Thirty-one years after my camp experi-

ence, I met John Wallach and he told me about his idea of creating a summer camp for youth from the Middle East, so they could meet each other face-to-face.

Immediately, I saw that my own experience could be duplicated and enhanced so that others would be able to have the same kind of eye-opening experience that I had in 1962 and that now is common to all Seeds campers. Then I met Tim Wilson, the Director of Camp Powhatan, in Maine.

John, Tim and I worked together for many years, designing and redesigning the Seeds of Peace Camp program. Seeds of Peace is always evolving, but the main elements remain the same: respect and equality for all, security for all and abundant opportunities for creativity and friendship.

The Seeds of Peace Camp experience is a chance to expand the campers' perspectives and the circle of their concern, by looking at their issues from a faraway place, in the company of people their age from the other side.

By living together as if they were friends or family, they begin to adapt any initial hostile behavior, allowing them to become friends in a natural way. They are taught how to listen to the narratives of the other side and to speak in ways that allow the people from the other side to hear what they are really saying.

The enemy not only has a face, but a personality. They begin to care about each other and do not want the other to suffer.

The most important thing that Seeds can learn at Camp is how to listen to and interact with people they have been taught to distrust and hate.

When you see someone begin to trust another person from the other side of their conflict by passing a ball, holding a hand, painting a face, waiting in line surrounded by "enemies" and laughing at the same jokes, you are witnessing what we have watched for 15 years.

They do not necessarily have to perpetuate the animosity. They *can* become friends. Once they see that peace is possible and it is a lot more fun than killing people, their eyes are opened to a reality they have never known before.

People who have had this kind of experience are more prepared to negotiate their way out of conflicts aimed at win-win goals.

War, on the other hand, produces a win-lose or a lose-lose outcome. The long-term goal of Seeds of Peace is to produce new leadership on both sides who actually see the advantages of making sure the people on both sides of the conflict have what they need to prosper and grow.

Rumi, a 13th Century poet from Afghanistan, once said, "Out beyond ideas of wrong-doing and right-doing, there is a field. I'll meet you there."

Seeds of Peace endeavors to be that field.

Bobbie Gottschalk is a social worker, and founder & board member of Seeds of Peace.

THE VERB TO FACILITATE IS DERIVED from the Latin term *facilis*, which means "easy." The basic idea behind the term is to



Iddo Felsenthal
(Jerusalem)

make something easier or less difficult, which implies that in a group where a facilitator is needed, the situation is not easy.

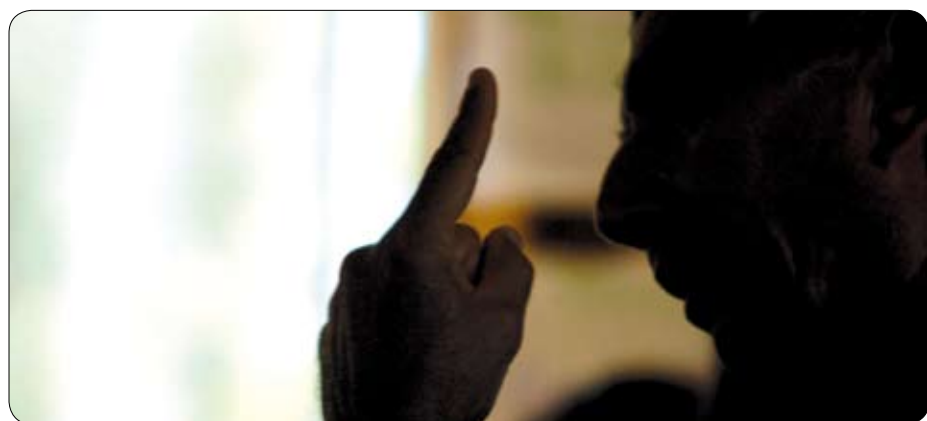
That is, of course, true to the multi-national groups which participate in Seeds of Peace.

For any participant, meeting with the other side—"the enemy"—is a very hard thing to do.

Dialogue is not only asking the participant to meet "the enemy," but to discuss with the "enemy," to get to know him or her and even to achieve some sort of understanding of the other side.

The facilitator's job is to make all this easier on the participants, as individuals and as a group.

However, the term is misleading, as it is not the only job of the facilitator. The



more important work of the facilitator, I believe, is to try to challenge the participant, to put a mirror up to his/her face, reflecting his/her own words and behavior back in order to bring the participant to a deeper and more complete understanding of the participant's own feelings and thoughts.

We facilitators sit and watch the groups and, from time to time, reflect and bring to the group's attention a certain behavior, sentence, word or even facial expres-

sion that could help the participants as individuals and the group as a whole better understand each other and themselves.

To the participant, this is at times awkward, irritating and even painful. In fact, this process of learning is the most painful kind—learning about yourself.

Iddo Felsenthal is a Seeds of Peace facilitator in the region and at Camp. As a Seed in 1997 and 1999, he experienced facilitated dialogue as a participant.

Cooking *dialogue through food*

The co-founder of Seeds of Peace, John Wallach, used to say “the enemy has a face.” It is also true that the “enemy” has a mouth and a stomach, and legs for dancing after the meal. Each summer Delegation Leaders at the Seeds of Peace Camp in Maine experience how at least two things bring together people from all backgrounds: family & food.

Human beings don’t only eat: we turn feeding ourselves into a rich, meaningful experience. We make meaning out of food, out of sharing meals together. Food is a wonderful way for people of all ages to learn about other cultures, other people. Just as we can have dialogue with words, we can have dialogue through food.

During our time together, Delegation Leaders and Seeds of Peace staff share stories about our families and about food. During our overnight trips to an island off the coast of Maine, we have the chance to cook for one another. Delegation Leaders also cook once each session for the entire Camp. After so many meals of Camp food, the Seeds glow with pleasure to see and smell and taste what the Delegation Leaders cook together.

Finally, at the end of each session, Delegation Leaders cook a “Farewell Dinner.” This is a major event. We invite up to 100 people: Camp staff, people we have met throughout the session, the outdoor experts who showed us how to sea kayak, the host families who invited us to their homes, the local drummer, the local teachers who visited us—all who gave us something of themselves. We give them something in return: a good meal and good company. Delegation Leaders and staff shop for the food and cook for hours together in a small kitchen. We chop the vegetables. We share the onions and garlic. We figure out how to cook many things at once on a small stove. It gets hot in the kitchen and there is never enough time. Before we know it, the guests arrive ...

And there is magic. The chefs stand behind their dishes: the crowd gathers around. One by one the chefs introduce their creations. The guests applaud and we celebrate the feast. To witness what the Delegation Leaders do with this meal is to experience the best of humanity. It is people giving of themselves, sharing from the bottom of their hearts. The day of cooking is chaos. The chefs are exhausted. But the creation of the meal is like a work of art. Each person does his part, while helping the others. Little by little it adds up to something greater than what anybody could have done alone. Combined, it is a masterpiece.

If these educators from different regions of conflict all over the world can do what they do in the kitchen together, there is hope for peace.

While we work on the recipes for peace, Delegation Leaders are working on a cookbook. Below is the first part of a larger project.

Each recipe and story tells us about a specific person, their family, their culture, their people. The variety of ways in which people eat might surprise us and teach us about difference. It might also emphasize that, with all of our differences, we are also fundamentally the same.

We encourage you as educators to think of ways to teach through food.

Special thanks to Mai Abdeen, Lili Birnbaum, Lamis Hussari, Saroj Merani, Rena Mesika & Orly Kalinsky for carrying this project forward.
— Daniel Noah Moses

PHOTO CREDITS: AJAY NORONHA

Musakhan

(Palestinian bread with fried onions & chicken)

Lamis, Palestinian
Delegation Leader, '05, '07

If you want to eat real Palestinian food, you have to be invited into a Palestinian home. There you will be served delicious dishes such as *kusa mahshi* (stuffed zucchini), *malfouf* (stuffed cabbage), *warak enab* (stuffed grape leaves), *maqluba* (rice, lamb and eggplants), and *musakhan* (bread covered with onion cooked with olive oil and chicken).

The main dish is usually followed by fresh fruit, which is then followed by sweets, such as *kanafa*, *baklava* or *mutabak*. Finally, there comes a sugarless Arabic coffee to help you digest all the delicious food.

Such dishes are hard to find on restaurant menus because each takes a long time to prepare; this is why a home-cooked Palestinian meal is the real thing. The recipes here are general guidelines, but each person can add his or her own touch.

Enjoy!

1 chicken, quartered
1½ tbsps ground sumac
1/8 tsp ground nutmeg
1/8 tsp ground cinnamon
¼ tsp freshly ground black pepper
Salt
Juice of 1 lemon
1 pound of onions, peeled and cut into small pieces
2 tbsps olive oil
Chicken stock
Loaves of saj bread or Arabic flat bread (one per person)
¼ cup pine nuts, toasted

1. Rinse the chicken and pat dry. Trim off excess fat.

2. Combine the sumac, spices, and salt. Set aside 2 teaspoons and mix the rest with the lemon juice. Rub into the chicken flesh and

YOU COULD ASK YOUR STUDENTS:

What is your favorite meal? What do you eat at weddings, at the most important holidays? What do you eat for breakfast? When do you sit for the longest meal? How do you slaughter animals for meat? Who cooks in your house? What are the rituals surrounding the meals? What are the meals like? How many times do you have to say, “no thank you, I’m full” until the host or hostess stops feeding you?

It is easy to take such questions for granted until one comes face to face with those who do these things differently.

As educators, how do we learn and teach about other cultures? It is important to ask your students: What is happening in these stories? What is the cultural context of these stories? Food provides us with one concrete way to bring other cultures into a tangible learning experience. It is important to make the food about more than tastes and smells, but also about stories, people’s lives, cultures and humanity.



Zeina, a Palestinian Delegation Leader in 2006 & facilitator in 2007, says:

Every year, my family gathers around the table for the Eid El-Adha feast. Eid El-Adha is one of the two major holidays for Muslims. People celebrate the end of the pilgrimage season and, as a symbol, they sacrifice a sheep for G-D and distribute it to the poor.

In my family, my mother prepares traditional food for this occasion, which is a sheep roasted in the oven along with *fata*, which consists of yogurt, baked or fried bread, chicken and garlic.

This day is one of the most overwhelming moments, since we rarely gather as a family at the same time around the dinner table.

According to Palestinian tradition, the oldest member of the family hosts the rest of the relatives and, since my father is the elder brother, every year we gather as a big family—my brothers and parents, aunts and uncles and cousins—around the table to celebrate this holy day.

marinate for one hour.

3. Meanwhile, place the onions in a large skillet, toss with 1½ tablespoons of the olive oil, the 2 teaspoons of reserved spices, and a pinch of salt. Cover and cook for 30 minutes on low heat.

4. Fry the chicken and place the pieces aside for later.

5. When the onions are done, add a little chicken stock to it to lighten the oil (there should be a lot of oil—enough to soak the surface of the flat bread before spreading the onions).

6. Place a loaf of flat bread in the baking pan, cover it with oil, onions and a piece of the fried chicken.

Add some sumac on the top and put it in the oven for 10 minutes or until lightly brown. Sprinkle with the toasted pine nuts.

7. Serve with chicken noodle soup, green salad, and yogurt.

Another way to make Musakhan: Rolls

For my whole life, I used the first recipe. But last year, a dear friend of mine invited me and another friend of ours to her place. She told me that she wanted to prepare *musakhan* for us. I told her it takes time, so we would come and help her.

She refused and said she prepared *musakhan* in a different way that does not take much time.

When we got there, the table was ready with the salad and the appetizers. I saw the rolls on the table, but at first I thought it was a kind of appetizer. I asked, “Where is the *musakhan*?”

She laughed and pointed to the small rolls.

It was surprising for me because all my life I had known *musakhan* as a big circle of flat bread covered with onions and half or quarter of a chicken, and now *musakhan*, to me, is a

CONTINUED >>

small roll stuffed with the same onions and chicken: the same but less greasy. I liked it!

1. Replace the whole chicken pieces with chicken breasts. Cut the breasts into pieces, and marinate with all the above mentioned spices.
2. Toss the chicken in a light greased pan until cooked through.
3. Prepare the onions as mentioned above.
4. Slice the saj bread into two halves and spread the onions with oil and chicken over it.
5. Fold the bread, onions and chicken into a roll.
6. Place the roll in the oven until golden brown.
7. Slice the roll into pieces (10 cm wide).
8. Serve with soup, salad and yogurt.

Shakshouka

(Eggs in tomato sauce)

Orly, Israeli Delegation Leader, 2008

In Israeli cuisine, the dish is made of eggs, tomatoes, and onions or garlic. *Shakshouka* is typically eaten with pita, like many other Middle Eastern dishes, or with white bread that is dipped in it.

Though it is not common in Western culture, *shakshouka* is found worldwide in Israeli or Sephardic dairy eateries.

Variations include *shakshouka* with green peppers or other spices, or replacing the eggs with tofu.

Spiciness may vary greatly, depending on individual taste.

1 onion, finely chopped
4 eggs
3 to 4 slices of red pimento
3 minced garlic cloves
cooking oil
6 medium tomatoes
salt and pepper to taste

In a large frying pan, sauté the onion until lightly browned.

Add 3 to 4 slices of red

Mohammed, an Egyptian Delegation Leader in 2008, says:

A story connected with food happened to me when I was about 2½ years old.

My mother would often take me along to a big store in front of our house.

At that time, in 1977, there weren't too many cars around to carry and transfer goods, so we would use carts pulled by donkeys.

One day I ran to my mother and told her that one of the donkey cart drivers in the store had said a very bad word to another man, and I repeated the abusive word to her.

Without saying a word, my mother took me very slowly to the kitchen, took some red hot chili powder in her hand, put some of it in my mouth. It felt like my mouth was on fire, and this sensation lasted for almost an hour.

Since then, there are two things that I do not do: 1) I don't eat chili, and 2) I don't swear.



Marsha, a Delegation Leader facilitator in 2007 & 2008 from the US, writes:

When I was a little girl, my grandparents would visit us beginning at Passover and they would stay until after Yom Kippur. That would be from about April until late September.

During their stay, my grandmother would do so much cooking. We were a family of 10 with my grandparents in a very small apartment, and I was the youngest so I got lots of attention from my grandmother. She would cook all my favorite foods, but my very favorite were her potato latkes (pancakes).

My grandmother came to the US from Lithuania in the early 1900s. She was 13 when she came and her mother had just died. She came with only a few things and all of her mother's recipes in her head. She cooked everything from memory. She couldn't read or write English, so if we wanted to learn the recipes we had to watch.

She grated all the potatoes by hand and she added eggs and a bit of matzo meal (flour would do). She would then stand at the stove and cook them in vegetable oil until they were crispy and golden brown. We would sit at the kitchen table and eat them as fast as she made them.

They were best with sour cream. Other members of my family ate them with applesauce, but that was too sweet for me.

Whenever I make these myself, I remember my grandmother and picture her smiling face.

pimento and garlic. Grate tomatoes on the largest holes of a grater.

Mix grated tomatoes, cover and cook over low heat for 25 minutes. Remove cover and break eggs over the surface.

Stir gently to break yolks, cover, and cook for about 3 or 4 minutes until eggs are set.

Sprinkle with salt and pepper.

Mosaka

Reham

Egyptian Delegation Leader, 2008

One summer, I went to Athens to meet up with a French friend of mine. He kept telling me, as had so many Greeks, that I had to try the famous local dish called *mosaka*.

One night, we went to restaurant and I was starving. Even though I didn't have that much money to spend on food, I had to order the *mosaka* and taste the authentic Greek version.

When I got the plate I was so excited, till I started eating. *Mosaka* is what we call *mosa'a* in Egypt and that is a very cheap food in Egypt as we grew a lot of fruits and vegetables. I had paid 9 euros for a dish that I can get for pennies in Egypt—a dish that I pretty much eat every week.

2 eggplants
2 green peppers
Frying oil
Tomato sauce
Salt/peppers/spices

Slice eggplants and fry them. Then put them in the bottom of a pan with green peppers slices on top. Cover them with marinated tomato sauce. Let it cook in the oven for thirty minutes.

Makloubeh

Sahab, Jordanian
Delegation Leader, 2008

*4 chicken legs or breasts
10 pieces of cauliflower
2 cups of rice
2 tsp of salt
1 tsp of black pepper
1 cup of corn oil
1 tsp each of clove and cinnamon powder*

Boil the chicken pieces till mostly done, and set aside. Also set aside 3 cups of the chicken broth. Fry the cauliflower pieces and set aside. Soak rice in cold water for half an hour, and then cook it along with the salt, pepper and the clove and cinnamon powders.

Place the boiled chicken pieces in a cooking pot, followed by the fried cauliflower pieces, the rice and the chicken broth.

Add salt, pepper and oil. Cook on a high flame till the broth boils, then simmer-cook for about 45 minutes till the rice is done.

Tandoori Chicken

Saroj, Indian Delegation
Leader, 2008

Sundays were very special in our home when my sister Kamal and I were growing up. For one, we were allowed to sleep an extra hour, and let me assure everyone that gaining that particular concession from our parents required all our combined negotiating powers and bargaining skills!

But Sundays were also special because my father cooked lunch for us that day. On Sundays, he reigned supreme and was monarch of everything he surveyed in my mother's well-ordered kitchen.

So while he peeled and sliced, sautéed and seasoned, my mother, sister and I would laze around the house, have leisurely baths, and browse through the various newspapers to which we subscribed.

A few hours later, father would emerge from the



Rana, a Jordanian Delegation Leader in 2006, says:

One of our family rituals is to gather on the first Thursday of every month. It's a joyful occasion when we get to catch up with the rest of the family. Normally, we gather as a big family around the dinner table, but after dinner, we split into two camps: the older folks, and us, the younger folks. It's a very pleasant evening full of laughter, smiles, love and, of course, a variety of delicious dishes.



Shulamit, an Israeli Delegation Leader says:

Yom Shabbat, the Saturday Sabbath, is my celebration holiday—not only for me, but also for other Jews. My family always used to have baked potato with rosemary as a side dish on that special day. And I maintained this tradition: to this day, my small family still gathers around the Sabbath table with the baked potato there.



Osiris an Egyptian Delegation Leader in 2006 says:

Sham El-Nassim is one of the most ancient holidays in the historical heritage of my nation. It is the day when Egyptians celebrate spring and the harvest season as a new cycle of life. What distinguishes this day from other holidays is the food that people prepare. Usually you'll find Egyptians spending this day by the Nile shore eating fesiekh—salty fish that almost tastes like anshoga—with fresh onion and white cheese.

This day is very special to us since it brings the Egyptians together, regardless their religion or beliefs.

kitchen bearing two culinary masterpieces.

There would always be a crisp, colorful salad of assorted fresh vegetables flavored with salt, pepper, lemon juice, honey and mint.

The main dish would be either chicken (sometimes tandoori style), or fish or prawn cooked in a delicious mixture of garlic, ginger, onions and a medley of Indian spices, at once fragrant & flavorful.

The Sunday afternoon meal was always leisurely and full of overlapping conversations, laced with jokes and funny stories.

My sister and I did our best to prolong the meal as long as possible, because the end of the meal meant that we had to wash dishes and clean the kitchen.

To this day, we haven't quite figured out how Pa managed in just those two hours to use just about every utensil and cooking implement in our kitchen!

But in the final analysis, it was worth it because my father was really a fantastic weekend cook.

2 lbs of skinless, boneless chicken breasts

1 cup of plain yoghurt

2 tbsps of lemon juice

1 tsp each of garlic paste, ginger paste, ground cumin powder, coriander powder, red chili powder

½ tsp of powdered thyme

¼ tsp each of ground cloves, cinnamon powder, and black pepper; and salt to taste

Oil for slight basting

For decoration: A few small onion rings, lemon wedges, and chopped cilantro

Pierce the chicken pieces with a fork and set aside. Mix the spices in the yoghurt, and add the chicken. Marinate for 8 hours so that the spices are fully absorbed. Grill or roast the chicken evenly on all sides, occasionally basting with oil. Serve in a transparent glass dish, and decorate with a few small onion rings, lemon wedges and chopped cilantro.

Programs in the region

“Pollen” Camp by Karen AbuZant

AS WE WERE BUMPING ALONG IN JERICHO, on our way to Kournful Mountain, in a bus filled with 50 excited, energetic and inquisitive kids from all over the West Bank, I turned to Daniel and asked, “If the kids who go to Camp in Maine are called ‘Seeds,’ what then shall we call our group of younger campers?”

They were 10- to 12-year-olds, who were just beginning to learn the concept of solidarity and cooperation in their own country during our stay in Jericho. We put our heads together and thought, what is smaller than a seed? POLLEN! It flies around wildly, as many of our kids did, or attaches itself to something that can help it complete its cycle, just as many of the campers had done with Delegation Leaders, older Seeds or one another, during the camp.

On our way to the mountain, the members of the volunteer staff—who consisted of five Delegation Leaders, two Seeds of Peace staff members, a Seed mom, and seven older Seeds—were deciding if our budget could be stretched to allow the kids to take the cable car down the mountain after we took the hike up.

This might seem like a ‘fly by the seat of our pants’ decision, but considering that this was our first attempt at this kind of venture, and we were new to the city, we had to improvise on a few things along the way. Thankfully, this is what Seeds of Peace prepares you for: dealing with conflicts, challenges and sometimes the unknown, in the spirit of cooperation. Also, learning about Jericho helped to meet one of the Pollen Camp goals of encouraging solidarity among the children of West Bank cities, who, due to closures, have been segregated from each other, living in their own little worlds.

A lot of the planning for this camp was done through meetings, phone calls, conference calls and e-mails between people who had never met before, yet were willing to volunteer their time in order to make the camp a success. We learned to trust and depend on one another in a way that many of us had never felt comfortable doing before.

Through the learning experiences of planning and running the camp, and the cooperation during the rough patches, many of the camp goals set for the children were extended to the leaders as well.

During the camp, we held activities to encourage the kids to see themselves as one community working toward similar

goals. Through arts and crafts, they showed one another what’s important to them personally and communally. For example, they created posters of what they thought the most beautiful thing in Palestine is, and made community rainbows with the handprints of all the kids in the group.

Through games and competitions, like the silly song to which each group of eight children had to create dance moves, or the athletic competitions between the ‘Pumas’ and the ‘Cheetahs,’ they learned ways to communicate with one another, to work together for a common goal. Also, sharing a room with people they had never met helped to build trust and tolerance.

These are the lessons that will be reinforced when—at least some of them—attend the Seeds of Peace Camp in the US. By learning community building, communication skills, teamwork, trust, sharing, tolerance and cooperation among their fellow Palestinians first, they will be better prepared when confronted by ‘the other side.’

Like most of the Seeds of Peace Camp participants, these kids have never been away from their families before. This program gives these future Seeds the opportunity to take the tentative step of leaving their parents for four days, while still inside their own country, in preparation for the huge leap of going abroad for three weeks.

In addition to preparing the kids for separation and encouraging self-reliance, it also helps soothe the concerns and anxieties of the parents as well. They get to know and trust the organization and staff of Seeds of Peace. They realize that their kids can survive and even actually flourish on their own. Of course, this helps them start to tear the apron strings away, making it a little less painful when they are finally cut.

These 60 plus people of all ages, from different cities, religions and walks of life, came together to make magic. After four days and three nights full of fun, camaraderie and challenges, all went safely home with their stomachs full of pita pizzas made by the Delegation Leaders as a pre-travel snack.

Our second “Pollen Camp” was held in Jenin in June 2008. For months before the camp, my phone kept ringing off the hook with calls from parents who’d heard what a great time the kids from the first camp had. They wanted to register for the next one.

With one camp under our belts, the staff—almost all volunteers—excitedly prepared to create the magic again.

Karen AbuZant is the mother of a Seed from Tulkarem.



Tools Peace Games

SEEDS OF PEACE STAFF AND EDUCATORS HAVE HAD THE GOOD FORTUNE TO WORK WITH Peace Games, a Boston-based NGO, since the summer of 2007. In February 2008, the director of programs for Peace Games, Steven Brion-Meisels, and his wife and colleague, Linda Brion-Meisels, facilitated a three-day, USAID-supported workshop for Palestinian educators

on “peaceable schools” at the Talitha Qumi School, outside of Bethlehem. In June 2008 Peace Games staff member Casey Corcoran joined the Brion-Meisels duo to facilitate the Model Schools Initiative, which began with a seven day workshop for Palestinian educators in Jenin (again supported by USAID).

Seeds of Peace and Peace Games share a number of important values and goals. Both support the knowledge, skills, relationships and opportunities that children and young people need in order to stay safe and healthy and to contribute to their communities. Education is a tool for transformation. Teachers play a vital role in this transformation. They help shape the quality and success of any classroom. Just like their students, teachers need to be given tools and resources to succeed. Peace Games forms long-term partnerships with schools that touch every part of the community, including the development of school curriculum, staff and volunteer workshops, support and materials, family newsletters and events, and general school climate changes. Below, you will find a sample of Peace Games resources. We hope you find them helpful.

Peace Games & Peacemaking

Working with communities has become a central part of the Peace Games model, but it has not always been this way. Peace Games began as a one-day festival that brought together children from different schools and communities to create and play games with each other.

As successful as this was, the original festival organizers knew that the children who attended the festival lived and learned in a context that was much different than the one they had created together. Peace Games needed to be more than a one-day workshop. It needed to become a consistent part of children's lives.

In response to this insight, they developed a three-week curriculum for fifth grade students about peacemaking and conflict—but they also knew that this, too, was not enough. They recruited teachers and wrote an 18-lesson curriculum for each grade from kindergarten to eighth grade.

This was better, but the more they taught it, the more they realized that they needed to provide teachers with resources to extend these lessons, to provide families with support for peacemaking at home and to invite community members into the school. And soon, what began as a one-day event became a fully-integrated, whole-school, community-wide approach to peacemaking.

Looking back, it could not be any other way. Peacemaking is a complex and sometimes fragile combination of knowledge, skills, relationships and opportunities.

Like other important life skills, peacemaking must be taught—because it is a remedy to the violence that children learn from the larger society, and because it is critical to the health of our communities in the future. In order to connect our day-to-day activities to

the larger context, Peace Games has articulated the following **principles and foundations** to guide our work with teachers, students, families and communities:

- Peacemaking is more than the prevention of violence; peacemaking promotes fairness, justice and active civic engagement through service.
- Young people must be seen as peacemakers and problem-solvers.
- Violence is institutional as well as interpersonal.
- Since violence is learned, peacemaking can and must be taught as an alternative.
- Peacemaking requires knowledge, skills, and relationships that are developmentally and culturally respectful.
- Because relationships are at the heart of our work, peacemaking requires collaboration within the school and community.
- Peacemaking is active and involves student choice.
- Peacemaking is both a personal and a national responsibility.
- Peacemaking is hard work; peacemaking requires patience, persistence and a sustained commitment.
- Peacemaking is fun.

These principles help Peace Games—and all of us who teach peacemaking—define the context in which our work takes place, the scope of the tasks and the urgency implicit in a culture of violence, the process by which we may find some success, and the motivation to stay engaged in what is difficult but vital and wonderful work.

Peace Games & Seeds of Peace

The work of peacemaking is humbling, but hopeful. After more than a decade of collaboration with urban schools in four communities in the United States,

as well as two years of supporting rural educators in Colombia, Peace Games is grateful to have the opportunity to share what we have learned with educators affiliated with Seeds of Peace—and, unquestionably, to learn from your creativity and courage.

Teachers have much in common, regardless of whether we work in inner-city in the United States, in a small private school in Bethlehem, or in a one-room rural school in the jungles of Colombia.

We all want our students to succeed, but often struggle with how best to help students who come to our classrooms with such vastly differing abilities. We constantly seek more and better resources to help our students learn. And we have much to learn from each other.

As part of our partnership with Seeds of Peace, Peace Games will offer some of what we have learned, understanding that our strategies are not the only ways to support peacemaking. We will listen well and seek your wisdom too. And with your permission, we will share what we learn from you with others.

In this supplement—and the ones that will follow—we will offer you resources in three areas: **cooperative games** that you can use with your students and the adults who support them, **classroom practice** (including tips on creating a participatory environment for your students and practical activities for integrating peacemaking into your lessons), and **personal reflections** that will explore what we have learned from our work together and encourage us to think about what it means to do the work of peacemaking in schools.

We encourage you to experiment with these activities, to talk with each other about your teaching practice, and to challenge or adapt those activities that you think need changing.

Part I: Cooperative Games

Why Games?

Relationships are at the heart of peacemaking. Learning how to develop and sustain supportive relationships in all aspects of our lives allows an individual or a group of people to practice and promote peacemaking more effectively.

However, relationships take time and practice; they are not taught the way mathematical formulas are taught. They are taught through our interactions with each other, through practice. Cooperative games allow us to teach the skills of relationships—communication, trust, problem-solving, empathy and cooperation, among others—in a way that is fun, engaging and real.

Why These Games?

Not all cooperative games are right for every situation. In this edition of *The Teacher's Guide*, we have chosen games that focus on a variety of peacemaking skills, but that also share some other important qualities: these games do not rely on a shared language to be played successfully (although they are not necessarily *silent* games), they have limited physical contact between participants (but still allow for group interaction), and they are appropriate for a wide range of ages (from upper elementary school through adults).

Debriefing Games

Although the games in *The Teacher's Guide* do not require fluency in a com-

mon language, it is important to find a way for the group to share their experiences of playing the games together.

Debriefing games or reflecting on the experience in some way is essential to helping students understand the meaning of the game and apply these skills in their own lives. A game is most successful when players are able to make a connection between the game and their own life experience.

If players do share a language, engaging them in a short discussion about the game is the easiest way to debrief. Conversations invite a self-awareness that extends beyond the game and into everyday interactions—and they can be good gateways to more in-depth explorations about peacemaking and conflict.

To debrief a game, start with these three simple questions:

- **WHAT?** Questions that help players think about **what** they learned.

Examples: *What happened during the game? How did it make you feel? What was hard about this game? What was easy? What did you like or dislike about the game?*

- **SO WHAT?** Questions that help participants think about **why** they played the game.

Examples: *So what does this teach us? Why would we play this game? Why is it important to practice teambuilding, communication, or inclusion?*

- **NOW WHAT?** Questions that help players to think about **how** the game **applies** to our lives in their communities and the world.

Examples: *How can you use what you learned in real life? What did you learn about yourself and your fellow players? How can we use these skills in other situations?*

In groups that do not share a common language, debriefing is more difficult (and bound to be less in-depth).

Regardless, spending a moment “taking the pulse” of the group is important. Use non-verbal ways to assess participants’ experience with the game. Some ways include the following:

- **Five Fingers.** Hold up one to five fingers based on your experience of the game: One finger means the game was not good or was difficult and five means it was very good. All the numbers in between represent intermediate experiences of the game.

- **Thumbs Up, Down or Flat.** Hold thumbs up if the game was positive, down if it was difficult, or to the side if it was mixed.

- **Four Corners.** Put signs in four (or more/fewer) areas of the classroom. On the signs, put symbols that reflect a person’s potential reactions to the game like faces with different emotions, or plus (+) & minus (-) symbols, or weather symbols (sun, clouds or storm).

Human Bingo

Purpose: to learn names; to find qualities that friends share	Group Size: 10-25
Skills: investigation, communication, appreciating diversity, identifying similarities and differences	Space: small- to medium-sized room, with some open space in which to mingle
Ages: 8 & up	Supplies: Bingo sheets, pens or pencils

DIRECTIONS Before beginning this activity, give everyone a “Human Bingo” Sheet (see sample on page 13). In each box will be a characteristic or description of something a person possesses. Examples include, “can sing,” “has a brother,” or “has the same birthday month as me.” Once everyone has a Bingo Sheet, people should mingle with each other and try to fill up their entire sheet with sig-

natures of people who match the different boxes. There is one rule, though—no one may sign more than one box on any person’s sheet.

Once a player has filled their sheet, tell them to find a seat and wait for the rest of the group to finish or until time runs out.

When everyone has their sheets completed, bring the group together to share some things that people have learned about each other.

VARIATION Use a different kind of “Human Bingo” sheet. On this sheet, each box should have a sentence stem that people can complete. For example: “My favorite food is _____,” or “I was born in _____.” Have people mingle and then choose a question on another person’s sheet to answer. After they have had a short conversation with each other, they sign each other’s sheets.

HINT Human Bingo is an excellent activity to begin a workshop, while participants are trickling in. It does not require everyone to be present to start and it can last as long as needed.

HINT Create a new Bingo sheet that responds to the needs, interests or shared goals of the group. Use the template on the next page to start.

Human Bingo (continued)

DIRECTIONS Find a person who matches a description from one of the boxes below. Have that person sign your Bingo Sheet on the appropriate box's line. Each person can only sign one box per sheet. Try to find a person who matches the description in each box. Note that the "Free" box is automatically signed—no one has to sign it. It's a gift to get the game started.

B	I	N	G	O
Can SWIM _____	Likes POTATO CHIPS _____	Eats VEGETABLES _____	Plays SPORTS _____	Has a DOG _____
Has TRAVELED to another COUNTRY _____	Has a SISTER _____	Is a MIDDLE CHILD _____	Has FAMILY member BORN in another COUNTRY _____	Likes CHOCOLATE _____
Can WHISTLE _____	Has a PET other than a CAT or DOG _____	FREE	Can ride a BIKE _____	Has the same BIRTHDAY MONTH as you _____
Likes FLOWERS _____	Likes to DRAW _____	Can READ _____	Runs FAST _____	Likes ICE CREAM _____
Does their HOMEWORK _____	Likes MATH _____	Has the same favorite COLOR as you _____	Has the same EYE COLOR as you _____	Has a BROTHER _____

Silent Line Up

HINT This game is particularly useful for transitions, either before or after other games, since it requires participants to work in silence and at the end, the group—hopefully—is lined up and ready to move on to the next activity.

Purpose: to complete a task collaboratively using non-verbal communication	Group Size: 10-25
Skills: communication, problem solving, cooperation, leadership	Space: a large space with room to move around and make a long, straight line
Ages: 9 & up	Supplies: none

DIRECTIONS Tell participants that they are going to line up, but that they will need to do so in a particular order. The first time the group tries it, challenge participants to line up in order of their birth dates (month and day). One end of the line should be marked Jan. 1 and the other end Dec. 31. In order to make the game more challenging, have people line up in silence. If successful, future line-ups could be based on topics like shoe size, height, number of brothers and sisters, and years in school.

Hula Hoop Balance

Purpose: to work together to complete a task	Group Size: 10-25, broken into small groups of 5-6
Skills: cooperation, coordination, problem solving, leadership, communication, gross motor movement	Space: enough space to form several small circles
Ages: 8 & up	Supplies: enough Hula Hoops for each small group

DIRECTIONS In this game, small groups work together to lower a Hula Hoop (a meter-wide round tube)—or an alternative material—to the ground. Before splitting into groups, demonstrate how the game will work. Ask for enough volunteers to form a small circle (four or five people). Have

them stand in a close circle and tell them to put both hands in front of their face like they are pointing at something straight ahead of them (so that their index fingers will be horizontal).

Make sure everyone's hands are level and then rest a Hula Hoop on their fingers so that the hoop is sitting steadily on their fingers at approximately eye-level. Explain that the group must lower the Hula Hoop to the ground, but they must make sure that *everyone's fingers are touching the Hula Hoop at all times*.

Ask if there are any questions, then split the rest of the group into teams and have everyone begin. Have "monitors" to walk around the groups checking to make sure that each player's fingers are touching the hoop. If a finger is not touching the hoop, tell the group to begin again. After a group has completed the task successfully, have them try it a second time without talking.

HINT If you do not have a hula hoop, try anything long enough and sturdy enough for a group to gather around. For example, a length of wood, like a measuring yard-stick, or a rolled-up piece of posterboard.

Cup & String Game

Purpose: to work together to complete a task	Group Size: teams of 2-4 people
Skills: cooperation, problem solving, negotiation, coordination, self-control, communication	Space: tabletop space for multiple teams
Ages: 8 & up	Supplies: six paper or plastic cups per team, medium-sized rubber bands, spool of string or twine

DIRECTIONS Before playing, prepare enough rubber band tools for the group. Split the group into teams; plan for four players per tool and one for each string. (Depending on the number of people in the whole group, it is also possible for pairs to play together or to use four players with an observer or two.)

This game is easier to demonstrate than to explain, so use four volunteers and invite the rest of the group to gather around the group to watch. Place six cups and the rubber band tool on the table—or floor space—in the middle of the volunteers. Give each volunteer one string and explain that they must use the tool to stack the cups into a tower. Have the group try to move one cup, and point out how each member of the group must adjust the tension they place on the string in order for it to work effectively. After the group moves one cup, have them stop. Explain that each group will first try to stack the cups into a tower before being given additional challenges. Ask if there are

questions. If not, space groups evenly around the room and distribute supplies. Rotate around each group observing different strategies and giving new challenges, when appropriate.

VARIATIONS Each group will finish at a different pace. Be prepared to have additional challenges ready. It is also possible to spread the variations out over time, so that each time a group plays they will have a new challenge.

Some variations include the following:

- Stack cups in a tower.
- Stack cups in a pyramid: three on bottom, two in the middle, one on top.
- Have the group create a unique structure, then recreate it using the rubber band tool.
- Stack cups without talking.
- Stack cups with one or more players blindfolded.
- Stack cups with all players blindfolded, guided verbally by observers standing behind them.

Each variation will have its own unique challenges and will require a different set of skills. Make sure to call attention to these differences during the debrief.

HINT Make the rubber band "tools" before playing. Cut four arm-length pieces of string and tie them to a rubber band, spaced evenly. See photo:



Part 2: Classroom Practice

There are multiple paths to peacemaking, and teachers are incredibly inventive when it comes to adapting their lessons to incorporate peacemaking themes. Regardless of the activity, it is important to create a structure in the classroom that encourages safe risk-taking and discourages blame or judgment. Conversations may get heated and lead to name-calling. A game may lead to an inadvertent nudge that can escalate quickly. In classrooms where structures and resources vary so widely, it is important to have a system in place to respond when a student misbehaves. However, in a climate where peacemaking is being taught in addition to academics, it is important to consider how this system reinforces our core principles and pedagogy.

Using Peaceable Discipline

The Peace Games approach to classroom management and discipline shares much with the work done by educators like Ruth Charney and the Responsive Classroom group.¹ Keeping a classroom safe and teaching children to be ethical and caring adults are both critical and connected goals. If we want to promote peacemaking, we must make our discipline procedures reflect this priority to the extent that we can.

Here are a few key principles:

1. **Peaceful discipline is educational rather than punitive.** It seeks to teach children how to develop peacemaking skills that will help them avoid behavioral problems in the future. Discipline is sometimes necessary—as a way to teach children about the consequences of their behavior. But punishment *alone* is not effective.

2. **Peaceful discipline is respectful, and it does not shame children.** Too often, discipline strategies isolate and shame students—whether by design or by accident. We all get angry and we are all capable of hurting others, in our words as well as our actions. However, the goal of peaceful discipline is to reduce these outcomes, especially to reduce the ways in which adults publicly belittle or shame children since there is solid research indicating that shame breeds more violence than it controls. Peaceful discipline models respect rather than violence.

3. **Peaceful discipline understands the roots of misbehavior.** Many children act out for one of *four motivations*: revenge, power, attention

or avoidance of failure. All of these are natural, human motivations. They do not make children evil, abnormal or any different from adults! Understanding these motivations can help “normalize” misbehavior. Understanding misbehavior as a natural part of development, and as an opportunity to teach, can reduce your own anger and improve your capacity to teach peacemaking through discipline.

4. **Peaceful discipline is democratic.** Effective discipline requires the cooperation of children. In the short term, a loud adult voice and a serious punishment can control children, but these strategies will not create long-term, sustainable self-control. It is useful to share responsibility with children for a well-functioning group—and this means sharing responsibility for discipline. It is also important to share power with children. Sharing power to create and change rules, in consultation and collaboration with the adults who lead the group, is one way to strengthen self-discipline, improve mutual respect and teach peacemaking.

5. **Peaceful discipline builds community.** The goal of peaceful discipline is to strengthen the sense of community in our group, classroom or program. Preventive discipline measures help to create and protect a safe community for all involved. Discipline strategies that are rooted in restorative justice practices help to re-connect individual children to the community. In this approach, misbehavior or hurtful actions (like teasing, fighting or stealing) violate the community’s health as well as its rules—and the goal of discipline procedures is to heal the community by re-connecting the violator to the community. Communities that care about their members are healthy, safe, and peaceful—and they support the development of peacemaking skills.

6. **Peaceful discipline is preventive.** Prevention is the key to effective discipline. If we only react or respond to behavior problems, we find ourselves chasing after safety rather than promoting it.

Prevention First

Here are a few simple preventive measures can help promote peaceful discipline.

• **Expectations should be clear,** but they should also be developed *with*

children rather than for them.

• **Guidelines and expectations should be posted** in the classroom so that they are visible, and are reviewed frequently – just like any other peacemaking or academic skill you want to teach.

• **It is useful to teach and model the kinds of behavior you want to see from children**—before the behavioral problems arise. You can do this through role play or by exploring examples of positive, peaceful actions: What can we do when we are angry? How can we share materials? What do I expect you to do when I give the quiet signal?

• **Rituals and routines help.** Create a quiet signal. Designate a space in the room where students can go to separate themselves from the group or cool down. This is sometimes called a “Time Out Space” or “Quiet Space.” Practice key phrases you will use to signal the need to change behavior. Create rituals or systems that allow a child to re-join the group after a behavioral problem.

• **Provide ways for students (and for you) to save face.** Especially as students approach adolescence, they are keen to avoid losing face (being shamed) in front of their peers. They may escalate a confrontation or dig in their heels in order to save face. Name this as a natural part of conflict, and create a strategy that helps everyone save face.

• **Create activities that are likely to succeed.** Children act out or misbehave for several reasons, as we said above; one of the most powerful reasons is to avoid failure. Peaceful discipline is supported if you create activities that are likely to be enjoyable and successful, decreasing students’ fear of failure.

The Activities

The activities included in this supplement are designed to integrate peacemaking themes into literacy and the visual arts. They are a small sample of the many ways that using reading, writing and creative expression can be a means to explore what it means to practice peacemaking and to be a peacemaker.

¹ Charney, 2002; see www.responsive-classroom.org for more information.

Friendship Chain

HINT Encourage students to use complete sentences. One sentence is enough, but it is good practice to do more. Give them a template or sentence stem if they need help.

Purpose: LITERACY	Group Size: 10-15
Skills: appreciation, communication (written and verbal), cooperation	Space: a large space with room to move around and make a long, straight line
Grades: K-2	Supplies: construction paper, scissors, stapler or tape

BEFORE YOU TEACH • Cut up the pieces of construction paper into lengthwise-strips about 2-3 inches wide. Make sure that there is a variety of brightly colored strips, enough for about three or four per student (and the teacher, too!).
• If you have some students who may need help with writing, consider creating a series of sentence stems that they can respond to: “_____ is my friend. Together, we _____” or “_____ is my friend. We both _____.”

CONTEXT Friends usually have things in common—games they like to play, foods they like to eat, other friends—but each friend is unique. This activity can be preceded by a conversation about friends and friendship in which students share some of the things that they like to do with their friends and some of the things they have in common with their friends (For example: we both like to color, we ride the same school bus, our favorite food is pizza.)

INSTRUCTIONS 1. Pass out 3-4 strips of construction paper to each student.
2. Explain that on each strip, students should write the name of a friend (either in the group or outside of school) and one thing that they like to do together. For example, a strip might look like this:

John. I like to color with John.

3. If students finish before the rest of the group and they want to make a friendship strip for another friend, encourage them to do so. Don't forget to make your own friendship strip to share!
4. After each student has finished at least one strip, bring the group together. Explain that each person will have a chance to share what they wrote and that together we are going to create a long Friendship Chain.
5. Begin by reading the sentence you wrote. When you have finished, show the group how to tape the ends of their strip together so that it makes a circle.
6. Have each student read their sentences aloud. When they finish, help them to tape their strips in a way that they interlock with each other, so that they make one long chain:



7. When the chain is finished, decide on a public place to display it—either in the classroom or in the school.

HINT If students are reluctant to read aloud, offer to help them—or have them choose another person in the class to read for them.

Helping Hands

Purpose: VISUAL ARTS	Group Size: 10-15
Skills: communication (written), cooperation, engagement	Supplies: construction paper, scissors, markers, roll of butcher block paper—or large poster-sized paper (optional)
Grades: K-2	

BEFORE YOU TEACH • Make enough pre-cut “helping hands” for the class. Do this by tracing both of your hands on a piece of construction paper. Make hands in lots of different colors (but only use colors on which markers will show up well).

- Think about the different ways that we can help each other—in class, at home, in our neighborhood. Make a short list to help you remember.
- Talk with teachers, parents, or other staff members to identify some ways that children have been helpful in your school or program.
- Prepare one sample hand that you can show the group: a colorful cut-out hand that has written on it one way that you have helped someone.

INSTRUCTIONS 1. Explain to the children that you are going to make a large mural about the ways that people are *helpers*, and that you are going to use hands to share how we help each other.

2. Sit in a circle or around a table and ask your students: Who has seen someone help another person in our school or community? What did the helper do? How did this make the community more peaceful?
3. As students volunteer ideas, write what they say on a pre-cut hand. Keep each sentence short so that people will be able to read them from a distance.
4. After a few examples, distribute hands to each student. Some may need help with their ideas or with spelling, but circulate around the room (or find an older student to help you) to ask each student about ways that they have been a helper. Use different colors of paper to make the mural bright and warm. If you like, you can start a rainbow pattern (violet on one end, red on the other).
5. As students finish, have them come up and add their “helping hands” to the mural. Choose a space on a blank wall and place a piece of paper in the middle of it that says “OUR HELPING HANDS.” Tape students’ hands around the edge. Ask students to show you where they want to

HINT Make sure that the mural space is large enough to add more hands over the course of a week or month—or even the school year. Keep extra cut-out hands close so that anyone can add a new one whenever they see an example of a helping hand.

put their work.

6. Share the mural with others in the school or community by hanging it in a place that is prominent and visible. Ask the students for ideas about a place where others will see it and will be encouraged to be helpers.

VARIATIONS Have students trace and cut out their own hands. This may be done in advance of the rest of the lesson, possibly during another lesson or in spare time. This gets them more involved in the activity, but requires more supervision.

Appreciation Cards

Purpose: LITERACY	Group Size: any
Skills: appreciation, communication (written and verbal), conflict resolution decision making	Space: a large space with room to move around and make a long, straight line
Grades: K-2	Supplies: blank paper crayons and markers (other crafts material optional)

BEFORE YOU TEACH • Make a sample Appreciation Card—or have a community helper or peacemaker in mind, so that you can make a card with students.

• This activity will be more effective if you can link it to a concrete example of showing appreciation for someone. One way to do this is to read a book about appreciation. Another way is to invite a Community Helper or Peacemaker from the school to talk about what they do to make it a more peaceful community. (Some good, and often overlooked, community helpers are people like custodians, cooks, letter carriers, or even a dentist. Draw on who you know and what you know about what they do for their community.)

INSTRUCTIONS 1. If you are reading a book or having a guest speaker, explain why. One good way to frame the conversation is to talk about how people are a part of a community and the things that each of us do to make our communities more peaceful places.

2. Ask students to think about a peacemaker they know or someone who helps their community be more peaceful. Gather some suggestions and write them on the board or a piece of newspaper.

3. Pass out paper or card templates and crayons or mark-

HINT It is also okay to tell students that they are making cards for someone “just because.” Think of someone who could use a card and tell students why, so they can write something specific and sincere. Remember: details make the difference.

ers. Circulate around the room to ask students about the peacemaker they have chosen and why before sitting with some students to make your own card.

4. When you have finished, circulate some more and notice the details that students include in their cards. Encourage them to be specific and add as many details as they can. What does their peacemaker *do* that makes them a peacemaker?

5. If students have made cards for a specific peacemaker in your community, collect the cards and make a plan for distributing them to those peacemakers. If they have made cards for people that they know, tell them to remember to give them out.

VARIATIONS • Create a reflection on the exercise of appreciations, either as a group discussion or in writing. When the students gave their card to their peacemaker, how did it feel? What was the peacemaker’s reaction, if they saw it? Who are some other overlooked helpers in our community? Why are they overlooked?

• Develop “appreciation rituals” in your group. As part of a community meeting, encourage students to share appreciations for each other—and encourage specificity and details about why she/he appreciates someone else. Another alternative is to have a “compliments box” where students can write anonymous thanks or appreciations for each other. Choose some to read each week. Remember that the best way to teach appreciation is to model it well.

"I Am From" Poems

HINT If you have written your own poem, share what it was like to write it and think about your own "culture."

Purpose: LITERACY	Group Size: 5-20
Skills: communication (written), creativity, self-expression	Space: a large space with room to move around and make a long, straight line
Grades: 6-8	Supplies: blank paper for each person and pens or pencils

BEFORE YOU TEACH • "I Am From" poems are a good way to connect to activities or themes related to identity or culture, not to mention a good introduction to poetry writing. Poetry can seem intimidating to read or write, but these are simple while still leaving room for ample free expression and creativity.

- Write your own "I Am From" poem. It's a good idea to write *with* your students—so don't be afraid of writing more than one poem! It's also helpful to have an idea of what you are asking students to do.

- Think about what you already know about your students. This activity is a chance for them to share more with you and with each other, but it may be helpful to them for you to help them jog their memories. What do you know about their families, their cultures? What from your traditions can you share to help them get their minds going?

INSTRUCTIONS 1. Explain that each person in the group comes from a unique culture. Culture can mean a lot of different things, from the place where they or their parents were born, to the languages they speak at home, to the kinds of traditions they keep.

2. Tell students that they are going to start to explore culture in more detail by thinking about our own cultures by writing "I Am From" poems.

3. Copy the "I Am From" template on a piece of newsprint or a white board. Explain that these poems have a simple

refrain—"I am from..."—which is followed by short lists of 3-4 words, phrases, or descriptions from their own lives.

4. Encourage students to use descriptive language and be as illustrative as possible in their poems.

5. Ask if students have any questions and then begin writing. Don't forget to write *with* the students.

6. When the group has finished, invite people to share their work. Make sure to appreciate and thank each person who shares.

VARIATIONS When students have finished and shared their poems, invite them to create a visual representation of what they have written. It can be an illustration of some of the experiences, foods, or family members—or it can be a collage that represents themselves. With students' permission, display the poems and the illustrations together.

"I Am From" Poems

To help us access the sometimes ambiguous and complex concept of our own cultures, think about how we respond to the experiences that helped to shape us. For each stanza, list words, phrases or descriptions that respond to the category in parentheses.

I am from ... (sounds, sights, and smells from childhood)

I am from ... (familiar foods or meals from growing up, especially associated with holidays)

I am from ... (familiar verbal expressions, in any language)

I am from ... names of family, friends, ancestors, legacy)

I am (name).

Part 3: Reflections On Listening and Peacemaking

"Where, after all, do human rights begin? In small places, close to home, so close and so small that they cannot be seen on any maps of the world ... Unless these rights have meaning there, they have little meaning anywhere."

— Eleanor Roosevelt

Why does listening matter?

The wise voice of Eleanor Roosevelt, an American feminist leader and wife of US President Franklin D. Roosevelt, reminds us of an important part of our peacemaking work: Like other human rights, peace and justice begin close to home—in our families and friendships, on our playgrounds and schools.

She echoes the wisdom of another

oft-forgotten voice: the Swiss biologist turned psychologist Jean Piaget, who wrote that children learn their sense of justice from each other. How do these ideas shape our work as teachers and citizens?

Peace Games has worked in many schools over the past 15 years. In most instances, those who invite us in do so because they are worried or angry or under pressure to "reduce the violence."

In our hurry to fix things, we often forget to stop and listen. The Buddhist monk Thich Nhat Hanh writes: "We often say 'Don't just stand there, do something.' I say, 'Don't just do something, stand there.'"

Listening is the first step in peacemaking

We learn this by watching young children, who ache to have someone who will listen to them: not pretend to listen, not listen while we do something else, but just listen. To them and just them. Children have important things to say, but adult lives are so busy that those important ideas often get lost or trampled or pushed aside.

In fact, as we suggest earlier, children often act up because we have not listened; their behavior communicates a human need for attention or power or avoidance or even revenge.

We also learn this by watching adults—especially those who have been mistreated or marginalized. They have learned how to listen, in part because their survival depends on it. And we in power have learned to speak: to give direction or guidance or command, to be sure the “Other” knows what we think is right.

Adults need someone who will listen as well.

Without it, they too will act up in ways that are often mutually destructive.

To listen does not mean to do nothing. Listening is an important act—the first act. To listen does not mean to agree. With children, as with adults and communities, peacemaking involves listening to multiple perspectives, taking them in as deeply as we can, considering them before we judge them, and then deciding on our own course of action.

The skills involved in listening start young, but we can—and must—carry them along with us our whole lives.

How can we listen well?

How can we listen to children in our classrooms and schools? Here are a few simple ideas.

1. Make time to listen. Make time each week (at least) when your classroom can come together in community. There are many structures to help this happen, and a good structure is important if we are to keep these times safe, inclusive, and democratic.¹ We can also make time in the small moments of the school day to listen: walking to and from lunch, getting our students in the morning and sending them off as they leave in the afternoon.

2. Listen in different forms. We can listen through words or pictures. Invite young children to draw their worlds.

Invite older students to write to you in a journal.

Give writing prompts that encourage sharing and reflection, that ask questions which have no easy answer. Instead of asking, “Where was your mother born?” we might ask “What do you love most about your parents and what makes you mad at them?”²

¹ For more information and resources, see the work of Ruth Charney and Responsive Classroom: www.responsiveclassroom.org.

² These are just some of the simplest ways to do this and incorporate an ethos of listening into our work on a day-to-day basis. For more structured activities, see the activities in this and upcoming editions of *The Teacher's Guide* from Peace Games.

3. Listen actively. One of the core skills of peacemaking involves what is called active listening, which involves eye contact, affirming what you have heard, feeding back the information you receive, listening more than you speak and, importantly, withholding judgment.³

4. Listen without judging ... at least not right away! This is a particularly difficult one for those of us who care about our values—especially when we are adults working with children.

We are eager to try to fix things that we are often too quick to judge.

We can and should be slow to judge even when we disagree—especially when we disagree.

Sometimes the space that this action allows makes all the difference in resolving a conflict, or healing a wound, or forging a friendship.

5. Keep the loop alive. Sometimes children don't realize that we are actually listening—because they are too stressed, too busy, or too distracted. The listening loop involves letting the other person know that we have heard, that we are taking it in, and that we care enough to be in relationship—even when staying in relationship is challenging.

From the personal to the international

Fortunately, more and more individuals and institutions are focused on the skills of active listening and on its role in promoting peace with justice. It is impossible to begin cataloguing these efforts now.

However, we can pause for a few snapshots.

- In the classroom, teachers make time for a morning meeting or circle conversations. Teachers protect this time from the ravages of testing and schedules, and their students respond not only with appreciation but also with cooperation.

- In the school, principals create educational approaches to discipline that involve listening.

These might involve a structure where students can reflect on their own behavior as part of the process of resolving conflict.

Principals support programs like peer mediation and restorative justice circles—both of which encourage young people to work democratically with each other to resolve conflicts with their peers before things escalate and try to heal hurts that have been done by individuals.

- In communities, neighbors use restorative justice practices when the community norms have been violated or harm

³ Richard Cohen, *Students Resolving Conflicts: Peer Mediation in Schools* (Glenview, Ill: Scott Foresman, 1995).

has been done.

In many US cities, restorative justice circles have begun to replace legal courts as a way to deal with crime; these strategies not only restore the community, but they also build the community's capacity to prevent future crime. Hidden behind the horrors of the conflict in the former Yugoslavia were imams and priests, village leaders and housewives who led creative and powerful justice projects that helped prevent and heal violence.⁴

- Across national boundaries, citizens use listening practices to create bridges where violence chasms have formed.

Our colleague Meenakshi Chhabra reports on many examples from her work in Pakistan and India, as do Seeds of Peace staff members and Seeds themselves.

In the Middle East, young people do this work through Seeds of Peace and other community programs.

Educators do this work when they teach in their classrooms.

Civic leaders do this work when they seek reconciliation rather than continued escalation.

Families do this work when they come together to mourn the loss of their children to the violence, to listen with open hearts, and to forge bonds that help with personal as well as ethnic reconciliation.⁵

So we come “back home” again: to families and friendships. This work is local and modest. As Mother Theresa wrote, “There are no great things... only small things with great love.”

At Peace Games, and at Seeds of Peace, our deep belief is that a compassionate ethic works in classrooms and in life. We must begin by listening.

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If you are interested in learning more about other organizations with similar missions, IPCRI has a useful resource page: www.ipcri.org.

⁴ Glen Stassen (Ed.) *Just Peacemaking: Transforming Initiatives for Justice and Peace* (Westminster: John Knox, 1992).

⁵ For more information, see the Parents Circle-Family Forum (PCFF), featured in the documentary “Encounter Point.” Learn more at www.theparentscircle.org.



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