

Teachers are the key for promoting peace& harmony in Pakistan

Abstract:

Education has a vital role to play and teachers must be intentionally trained to teach and ACT for tolerance, caring, cooperation, and justice and to “be the change they hope to see in the world”.

Pakistan is a country buzzing with ethnic, sectarian and religious diversity. We need to learn how to accept, tolerate and celebrate the differences rather than reject each other. We are in dire need of an education system capable of nurturing mature citizens who can coexist peacefully. The educational institutions have the capacity to positively influence society rather than get influenced by the stereotypes and prejudices existing in it.

This paper is based on the innovative teacher training module that sheds light on how teachers at Qurban & Surraya Educational Trust are trained in handling student aggression, encouraging honesty, compassion and harmony, developing peace education and promoting life skills among students. With the use of the latest technologies and traditional method, teachers have learnt to transform their thinking and feelings which help them not only to transfer their expressions of respect and tolerance but they have developed the courage to act out their values. This peace education program has been highly appreciated and replicated by Punjab University and many other institutions.

Introduction:

"The responsibility for building a peaceful and enlightened society rests chiefly with the educator."

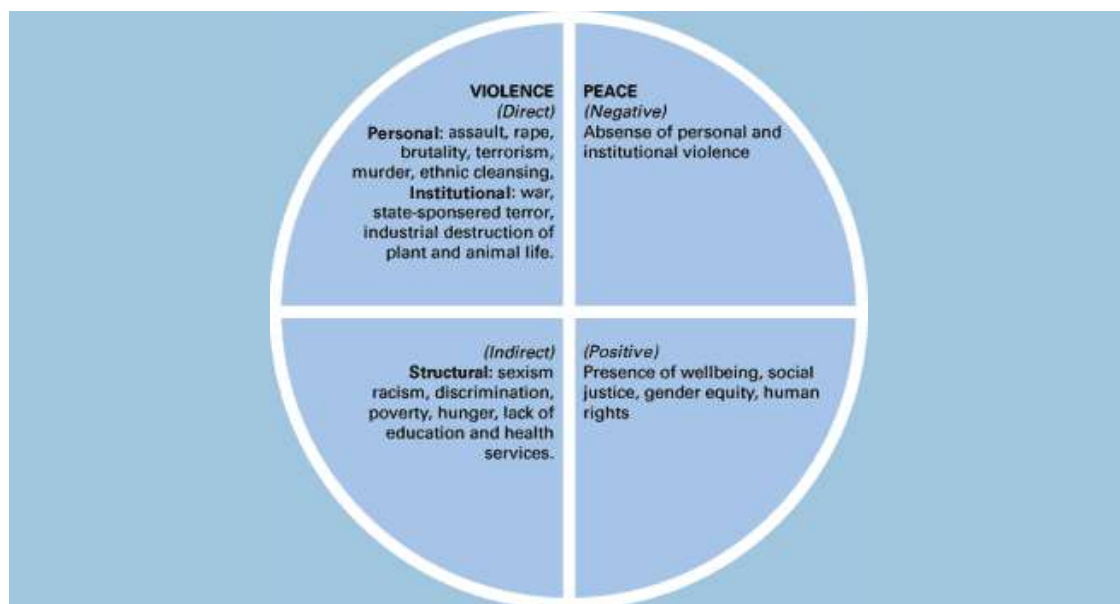
What is peace & Harmony:

Wikipedia defines **Peace** as a state of harmony characterized by the lack of violent conflict and the freedom from fear of violence. Commonly understood as the absence of hostility, peace also suggests the existence of healthy or newly healed relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

Peace education is a participatory holistic process that includes teaching for and about democracy and human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law, and human security (Hague Appeal for Peace Global Campaign for Peace Education). Hague Appeal for Peace Global Campaign for Peace Education pointed out that; *"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace"*.

Peace education brings together multiple traditions of pedagogy, theories of education and international initiatives for the advancement of human development through learning. It is fundamentally dynamic, interdisciplinary and multicultural and grows out of the work of educators such as John Dewey, maria Montessori, Paulo Freire, Johan Galtung, Elise and Kenneth Boulding and many others.

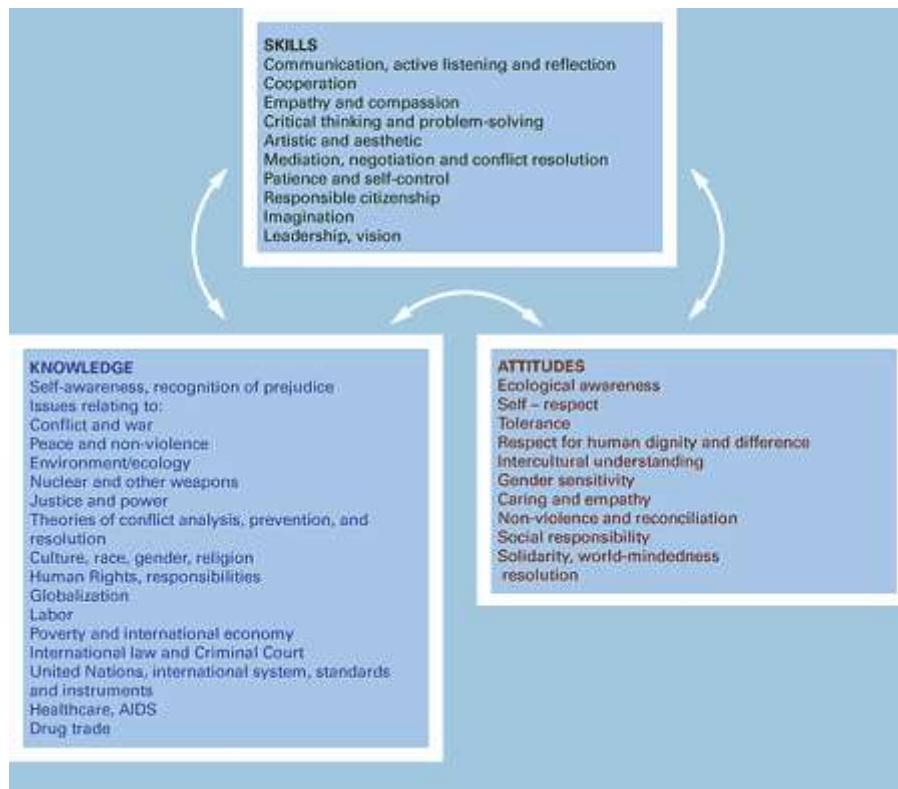
Building on principles and practices that have evolved over time, responding to different historical circumstances, peace education aims to cultivate the knowledge, skills and attitudes needed to achieve and sustain a global culture of peace. Understanding and transforming violence is central. The following diagram helps to visualize the core relationship between violence and peace.



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Peace is understood not only as the absence of traditional forms of direct violence, but also as a positive presence. Educating for and about all aspects of peace constitutes peace education.

The following diagram illustrates the relationships among the central knowledge, skills, and attitudes of peace education. They are drawn from educational initiatives all over the world and form the basis of the learning objectives in the Teaching Units of peace Education.



“In the classroom, peace education aims to develop skills, attitudes and knowledge with co-operative and participatory learning methods and an environment of tolerance, care and respect. Through dialogue and exploration, teachers and students engage in a journey of shared learning. Students are nurtured and empowered to take responsibility for their own growth and achievement while teachers take care of the well-being of all students. The practice of peace education is an opportunity to promote the total welfare of students, advocate for their just and equitable treatment of youth and promote individual and social responsibility for both educators and learners. Through pedagogy and social action, peace educators demonstrate that there are alternatives to violence.” (UNESCO Culture of Peace Global Educators)

Background:

Islam, no doubt is one of the world’s greatest religions. Islam has brought comfort and peace of mind to countless millions of men and women. It has given dignity and

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meaning to impoverished lives. It has taught people of different races to live in brotherhood and people of different creeds to live side by side in reasonable tolerance. It inspired a great civilization in which others besides Muslims lived creative and useful lives and which, by its achievement, enriched the whole world. Unfortunately the greatest damage to our homeland has been done in the name of religion. Certain religious groups have never missed any opportunity to harm our national interests. Sometimes raising slogans of democracy, while sometimes under the umbrella of dictatorship, and often under the guise of humanitarian workers, these groups have always been trying to gain access to corridors of power, to implement their own fanatic Islamist ideology. What makes it more dangerous is the fact that in its bid to grab power and implement their agenda, these groups have gone to all extents.

Since the creation of Pakistan, the Mullahs took it for a license to overtly push their sinister agenda of shaping our society as per their own rather horrifying vision. These extremists started trumpeting that since Pakistan was officially an 'Islamic Republic', all aspects of our public and private lives must be made to conform to their ideology.

Noteworthy here is the fact that Pakistan's Founding Fathers envisaged it as Secular Muslim Homeland, not a theocratic state ruled by priests. States have no religion; it is the people who have religion.

Pakistan started to go downhill with General Zia ul Haq coming to power in 1980. It was in his regime and that Islamic partners introduced their own so called process of 'Islamisation' of the State. Textbooks were rewritten, to portray our secular founding fathers as 'Islamists'. All political activity was suppressed. Lashing in public, was the primary punishment for dissent. Hundreds of pro-democracy activists were imprisoned, so many tortured to death. Democracy was officially despised as an un-Islamic form of government. Women were barred from most arenas of social life. While all student unions were banned across the country, Jamate Islami's student wing was given a free hand to terrorize university campuses and murder opponents. This gave rise to Kalashnikov Culture in our society. Our universities which were ranked among the best in the region became headquarters of fanatic Mullah Militias. It all happened with the tacit approval of the fanatic regime. (Hassan Amin)

State sanction brought with it massive increases in funding and resources, including money from the state, through zakat, and from external donors, which over thirty years has allowed religious parties to become well-armed and better developed in their financing, organization and propaganda capabilities.

During this time, in its effort to defeat the Soviet Union, the US threw in billions of dollars and weapons, and provided training to bolster the Islamists and jihadists. As a matter of fact, it was the US that injected the concept of international jihad into the Pak-Afghan localised religious movements through systematic propaganda without realizing its consequences. (Hamza Alvi)

Pakistan military support for US in Afghanistan during the Mujahideen war, led to internal radicalization of the country and its military. When the US left in 1990 it turned off funding for Pakistan which lowered her growth rate. This period saw an increase in Saudi funding for Madrassahs, which were sprouting everywhere like mushrooms. Due to the financial meltdown, poverty increased rapidly. The poor were

perforce left with no other option but Madrassah education. In the course of time, it created a large army of radicalized youth who did not have employable skills except to take over mosques as Mullahs or to fight Jihad when opportunity arose. This extensive network of Jihadis and underground group of veteran fighters spread everywhere, where there was an Islamic cause, most were trained in either Afghanistan or camps run by Pakistan for its proxy war in Kashmir. Had there been a de-radicalization strategy in place it is likely that the 9/11 tragedy with its sad consequences would not have occurred. (Maqbool Wazir)

The present situation:

Instability in Pakistan is shaped by a dysfunctional political structure, which has been a three-way battle between the generals, the mullahs and the civilians. Today, a new civilian government is in power, but has increasingly lost its luster with its inability to leverage its popularity and success in replacing military rule in 2008. An inability to register improvements in the lives of ordinary Pakistanis or to reform political corruptions long deemed acceptable, have led to its increasing unpopularity, and reinforced by the government's absence during flood relief operations in 2010.

Today, Pakistan's population appears to be increasingly in middle of tensions and violence between its military and religious radicals – although regional, ethnic, and sectarian tensions are also a growing source of violence. The military continues to have primacy in national affairs, and control key aspects of foreign and security policy. It also has a major impact on the federal budget, forcing Pakistan to limit civil expenditures and development.

Religious extremism is on the rise. This is increasingly manifested in acts of violent terrorism, but also by a far more insidious radicalization of society. This rise of fundamentalism was vividly illustrated by the assassinations of Punjab Governor Salman Taseer and Minorities Minister Shahbaz Bhatti in early 2011, in reaction to their attempts to reform Pakistan's highly controversial blasphemy laws. The outpouring of support for these assassinations shocked and intimidated secular progressive elements in Pakistan, and showed how much impact the religious parties could have on the street despite their previous failures to win broad support in elections. (Anthony H. Cordesman)

Malala Yusafzai, a 14 year old peace activist and winner of prestigious civil award Tamga e Shujaat and national peace award, was recently shot in the head by extremist groups. The young girl played a key role for promotion of girls' education and peace in Swat valley and is considered a role model for girls. Malala Yusafzai is the identity of Pakistan and an inspiration for us all.

Research and reports show that many textbooks for different classes have content advocating intolerance and there has been a 'marked increase' in hate content in the curricula of classes in the recent years.

We display provocative advertisement on the back of rickshaws and other vehicles which spread messages of hate, we can use these mediums to spread messages of peace, unity and brotherhood among people to defeat the aims of anti-state elements.

The hate content in school syllabi, the messages that we display speak volume of an intolerant society. The Sectarian and religious discrimination should be recognised as 'vulgar' and discouraged.



Promoting Peace through Education

‘To reach peace teach peace’.

Peace education as a practice in schools is attributed to Maria Montessori, John Dewey and Paulo Freire, though earlier thought on education for peace is traced back to Erasmus and Socrates, among other scholars. Montessori worked to foster peace on three inter-related levels: the individual, community, and globe. The individual level relates to person-centered awareness of the self (i.e. body, mind, emotions, and spirit), whereas the community level refers to interpersonal relations (i.e. trust, openness, and interdependence), and the global level concerns cultural and environmental consciousness (Montessori 1949). Dewey informed peace education through his work on the relationship between education and democracy, stating that one role of education is to foster active citizenship through the participation in processes of democracy (Dewey 1916). Freire (1970) centered education on revealing systems of oppression, particularly through the exploration of language and identity and by challenging the banking-model of teaching and learning. All three educators sought to create education that was learner-centered and autonomous. This concept of classroom education represents social outcomes relevant to democratic political systems. Hence, autonomous learning relates to individual and national autonomy and democratic classroom participation models active citizenship in a democracy. Peace education is also found philosophically in the work of authors (e.g. Tolstoy, Thoreau), social thinkers (e.g. Mead, Foucault, Adams), social learning scholars (e.g. Bandura and Walters) and activists (e.g. Ghandi, King, Ikeda, Syuu Kyi).

In practice, peace education is problem-posing education that attempts to build in every person the universal values and behaviours on which a culture of peace is predicated, including the development of non-violent conflict resolution skills and a commitment to working together to realize a shared and preferred future. Many scholars in the field address violence and the war system as the core problematic inhibiting peace and seek to propose viable solutions to violence in all its manifestations (e.g. social, economic, political, environmental, spiritual, and ethical). Violence might be defined as “avoidable, intentional harm, inflicted for a purpose or perceived advantage of the perpetrator or of those who, while not direct perpetrators,

are, however, advantaged by the harm” (Reardon 2001, 35). Education for peace raises dialogue on critical issues at the heart of the community in order to transform oppressive systems from a violent orientation toward a culture of peace. Thus, through education for peace educators and students critically discuss manifestations of, and justifications for, violence, identify the actors involved and propose peaceful futures (Boulding 1988, Hicks 1994).

Peace education includes the cultivation of peace building skills (e.g. dialogue, mediation, artistic endeavours). Peace educators, then, teach the values of respect, understanding, and nonviolence, present skills for analyzing international conflict, educate for alternative security systems, and use a pedagogy that is democratic and participatory. Thus, peace education as a practice and philosophy refers to matching complementary elements between education and society, where the social purposes (i.e. why teach), content (i.e. what to teach), and pedagogy (i.e. how to teach) of the educative process are conducive to fostering peace. Accordingly, peace education is a dialogical experience conducted through participatory learning, where learners communally and cooperatively grapple with contemporary issues (i.e. talking points) related to local and global contexts. (Kevin Kester)

Pakistan has been facing the biggest challenge of terrorism and extremism for more than a decade that is consequently affecting all walks of life including educational institutions. Therefore, the need for investigating the active part of teachers in promoting education for peace is the call for every educational institution. Teaching peace and harmony in schools as a part of curriculum, engaging students in exploring the causes and effects of extremism, bringing about positive change in the societal thinking and attitude, convincing the global communities that violence is not an intrinsic ingredient of Pakistani society has been the motivating factor behind this case study. It explores how the peace, harmony and tolerance modules were taught and the positive impact of those teachings on our students and community.

We at Qurban & Surraya Educational Trust view tolerance as a way of thinking and feeling — but most importantly, of acting — that gives us peace in our individuality, respect for those unlike us, the wisdom to discern humane values and the courage to act upon them. We believe that tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. Tolerance is harmony in difference.

We believe that Peace is not only the absence of war or violent conflict, but also the presence of positive and respectful cultural and relationships. It is not about my way or your way, it is about a higher way. It is not just about tolerating differences but about celebrating differences.

We promote in being the change that we want to see in the world.

We believe that Peace Education is about empowering people with the skills, attitudes, and knowledge:

- to build, maintain, and restore relationships at all levels of human interaction
- to develop positive approaches towards dealing with conflicts -from the personal to the international.
- to create safe environments, both physically and emotionally, that nurture each individual.

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- to create a safe world based on justice and human rights.
- to build a sustainable environment and protect it from exploitation and war (Harris, 2002).

The truth is that one cannot give what he/she does not have. Conversely, one cannot be at peace with others and the world if he/she is not at peace with himself/herself. Many people find themselves in trouble with others because of their inability to control themselves: an inability to stay calm amidst external pressures. Some people become easily confused, fretful and violent when suddenly under pressure, then wonder afterwards why in the world they have harmed others and why they cannot seem to account for their actions. Reactions of this kind may be indicative of a person's need to look inward - harmonizing thoughts, motives, words and actions - to get in touch with the inner self where peace, strength and truth reside. Peace from within consists of pure thoughts, pure feelings, and pure motives and wishes. Peace is a rare commodity in today's world. This is evidenced through the dissatisfaction/worries of individuals and through a lack of proper understanding between people of different nations and communities. A culture of peace is necessary for a meaningful life together. In a world where there is great diversity in personal, social and cultural ways of being and living, possession of significant human values can overcome these differences and ensure peace and solidarity. The process of peace building starts from within the heart of each individual; when this is shared with other groups and cultures, it can lead to peace.

Objectives of Peace Education at Qurban & Surraya Educational Trust:

- To conceptualize components of peace.
- To recognize how each person and each cultural group interrelates in the local and global socio-cultural system.
- To analyze, evaluate, create models/ paradigms for a better future.
- To express one's reasoning and genuine feelings when making judgements about local and global problems.
- To relate one's decision effectively to those of the group to which one belongs.
- To commit oneself to participate effectively and responsibly in local, national and global programs for promoting and practicing peace.

Teaching strategies

Teaching peace in the classroom is done most effectively through the use of introspective, transpersonal strategies, such as positive social interaction.

Cross-curricular studies

Peace education is integrated with subject matter across the curriculum, for instance:

Languages (Urdu & English)

- Writing essays on peace
- Studying intercultural works about peace
- Information exchange through newsletters or brochures

Islamic studies & Social Studies (History, Economics, Politics, Culture)

- Analysing the last sermon of the Holy Prophet (PBUH)
- Simulation activities on inter-country conflict resolution
- Group dynamics on international relations

- Community activities

Science

- Discussing or reflecting on the ethics and responsibilities of scientists and the users of technology (e.g. in inventing and using the atomic bomb)
- Debate

Arts

- Artistic representation of students' images of violence and peace
- Preparing posters, slides, and materials for campaigns for peace

Class room Activities

- Peace education is taught through various activities in schools, such as: Peace lesson plans, Communication between children of various groups/cultures/ countries through the exchange of letters, the exchange of work and student/faculty exchange
- **School-based activities** involving parents, teachers and students(e.g., peace walk, Peace education orientation seminars and forums)
- Volunteering to aid another country's citizens who are in difficulty
- Games and ways of developing group awareness to overcome prejudices and stereotypes

Peace Education Outside School

- Peace education beyond the schoolroom is promoted through:
- Community outreach programs for the less fortunate
- Activities through various social and international organizations (or institutions) UNESCO, UNICEF etc.

Learning Materials

The following guidelines are used in developing learning materials for peace education:

The materials that give practical help in teaching and learning about peace.

The materials that suggest various methods that can promote students' active participation.

The materials that are able to meet the particular needs of a country or teacher. In this respect, the materials are not a complete set, but an ongoing series.

The materials stimulate students' interest in understanding more about other groups or cultures.

The materials that contain case studies showing how conflicts between people and countries have been resolved peacefully.

The materials that highlight the most urgent problems challenging world peace today.

Examples of a few lesson plans at Qurban & Surraya Educational Trust:

1. Making a peace Dove

Making a beautiful dove out of paper. The body will be made of stiff paper and the wings are of thinner paper.

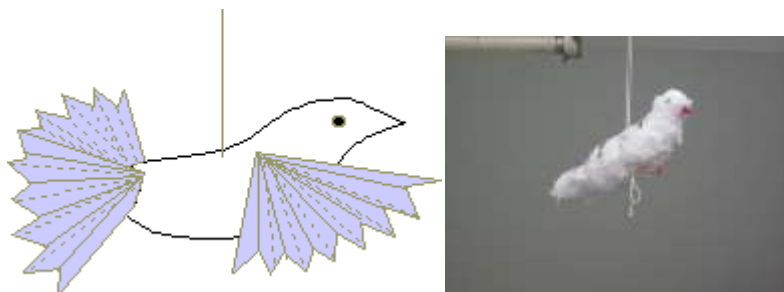
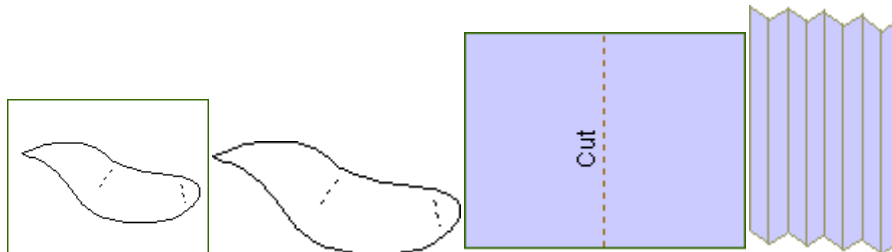
Supplies needed:

- Stiff paper (1 piece)
- Regular paper (1 piece)
- Scissors
- Pencil
- String
- Clear tape
- Optional: markers, glue, glitter

Procedure: Draw the shape of a bird's body on stiff paper. Cut out the bird and cut two slits in the body (along the dotted lines). Cut a piece of paper in half. Fold each piece like an accordion.

Optional: Cut the edges of the folded paper for a lacy effect.

Insert the folded paper (wings and tail feathers) into the slits in the bird's body. Secure them to the body with clear tape. Tape the ends of the tail feathers together (making a fan shape). Draw eyes on the dove. Tape some string to the body of the dove (for hanging it up). Optional: decorate the dove with markers or glitter.



2. Writing a peace letter

Rationale: We each have a unique perspective of people and events. This activity explores how we can tell the world our idea about peace.



Objectives:

To make their beliefs known and to convince others of the importance of peace and unity.

To promote the cause of peace.

Materials: Paper, pens/ pencils

Time: 20 minutes

Procedures:

1. To give children a clear idea of the correct layout, presentation and organisation of formal letters.
2. To introduce the task to the children - to write to the leaders about their ideas of peace.
3. To generate discussion.
4. To read out the letters.

Lead a discussion using some or all of the questions below:

How did your view differ from others?

How successful were you in putting your views on paper?

3. VIEW FROM THE WINDOW

Rationale: We each have a unique perspective of people and events. This activity explores how very different perceptions can be and questions what happens when people experience things differently in conflict situations.

Objectives:

To consider perspectives other than one's own.

To examine the impact of multiple perspectives on conflict situations.

Materials: None

Time: 10 minutes

Procedures:

Point the students to a part of the classroom with a window and ask them to write one sentence about what they see.

Have each student read their sentence and show that many points of view enrich the picture.

Alternative: If there is no window, have the students sit in a circle and place an unusual, inanimate object in the middle (or have someone pose in the middle of the class holding an object). Continue as above with everyone writing about his or her view.

Lead a discussion using some or all of the questions below.

- How did your view differ from others'?
- Can you accept someone else's view as right?
- Can all perspectives be right?
- How does this exercise relate to conflict management?



4. Draw your own symbol

Rationale: This activity allows students to begin to explore questions of self-identity and enables them to see what they have in common with others.

Objectives: To identify similarities and differences in the group.

Materials: Paper and pencil or marker for each student

Time: 30 minutes

Procedures:

1. Ask students to draw a symbol to represent who they are. A symbol can be anything that characterizes the student, e.g. a ball for a basketball player, a tree for a nature lover.
2. After they have finished, put the students in pairs and have them share with their partner what their symbol is and why they selected it.
3. Ask if any volunteers want to share their symbol with the whole class. You may want to have everyone in the class share their symbol if you have time.
4. Lead a class discussion using some or all of the questions that follow.
 - How did you decide on your symbol? Was this decision easy or difficult?
 - What patterns did you see in the groups' symbols?
 - What role do symbols play in your life? How do you use symbols with your friends and family?
 - How can identifying similarities in a group foster positive relationships and help manage conflict?



5. You Can't Judge a Book by Its Cover

Objective:

To foster an awareness of the need to view differences among people without making value judgments.

You Will Need:

Two children's books (similar in size), only one having a colorful jacket (paper cover)
Plain paper (enough to cover one book)

Directions:

Take the two children's books, each interesting and colorful on the inside. Remove the jacket from one and cover this book in plain paper, on which you have printed the title. Show both books to the children and ask which one they would like to have read to them. (They will probably choose the book with the colorful cover.) After answering the questions for discussion, show the children the inside pages and ask if they would like to reconsider.

For Discussion:

- Why did you choose the book you did?
- Did the cover of the book tell you anything about the contents?

Explain.

- Do you think we sometimes judge people by how they look?
- Why is this not such a good idea?
- What should we do instead?

Extension:

Ask the children to make books to represent themselves. On the cover, ask them to draw a picture of something everybody knows about them. On the inside, ask them to draw pictures of some of the things their classmates may not know about them, For example, everyone may know that Bashir is on the cricket team but no one may know that he likes to help his father with woodworking projects.

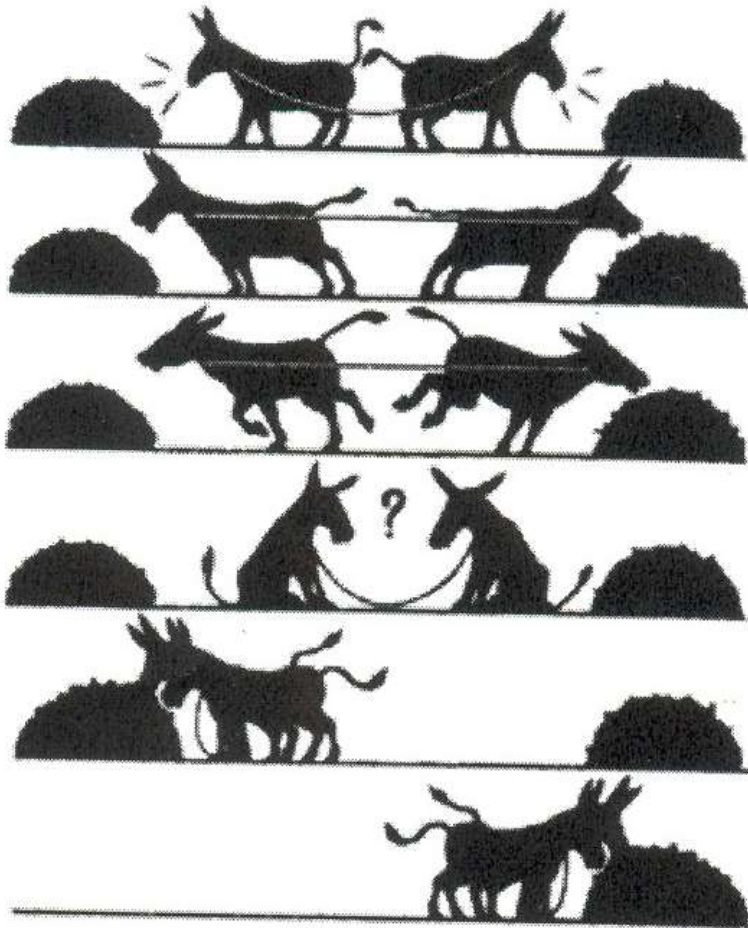


7. The Two Donkeys (can be used in any situation)

A Story about Conflict and Cooperation

Read the following story to your class:

Two hungry donkeys were tied together with a short rope. Each one was facing a different direction. Each donkey saw a large pile of hay in front of it that it wanted to eat. The two donkeys pulled hard on the rope to get to the hay, but they couldn't succeed because they were pulling in opposite directions and the rope was too short. After a while, they sat down together and tried to find a solution to their problem. Slowly, they realized that they could get what they want by cooperating together, rather than by pulling against each other. Suddenly, their problem was solved. First they went together to one pile of hay and ate from it. Then they went to the other pile of hay and ate some more.



- Ask the children to come up with a moral (or lesson) for this story. (Example: *Co-operation is better than conflict.*)
- Ask pupils to write an essay about how the story symbolized conflict in the real world.
- Have pairs of pupils take on the roles of the donkeys and act out the story with dialogue.

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Holding assemblies:

Assemblies build a sense of community and afford pupils an opportunity to practice being cooperative and respectful. Assembly is held every day but when a theme is celebrated the 'Special Assembly' is celebrated with full participation. Peace assembly is held at least twice a year and on other days when need arises e.g a recent one was held on the life of the 14 year old peace activist- Malala Yusafzai.



Key Messages

1. *Violence and hate are never solutions to anger.* Perpetrators of violence— against fellow students or against our country--cause tremendous harm because they act violently against innocent people out of blind hate. We must not act like them by lashing out at innocent people around us, or “hating” them because of their origins, their appearance or their choice of dress.
2. *Groups of people should not be judged by the actions of a few.* It is wrong to condemn an entire group of people by association of religion, race, homeland, affiliations or even proximity. No one likes to be blamed or threatened for the actions of others.
3. *Western world is strong because of our diversity.* Known as the great "melting-pot" of the world, American democracy and many other western democracies are founded on respect for individual differences. Those differences in culture, religion, ideas, ethnicity and lifestyle have contributed to the strength and richness of our country. But America is sometimes seen as the biggest enemy in Pakistan. Students in Pakistan should be particularly be told about celebrating the difference in our cultures as is the need of the time.
4. *All people deserve to be treated with fairness, respect and dignity.* Certainly individuals that are proven to be guilty of a crime should be punished. Our children witness injustices due to certain cultural issues and they should still be taught that ‘wrong will always be wrong’.
5. *Vengeance and justice are not necessarily the same.* Justice means punishing the real perpetrators, not innocent people. Hurting other children and

neighbors will not make us safer, stop terrorists, or help punish students who harm or harass classmates. It will only add to the hate and anger, increasing the risk of further violence.

6. *History shows us that intolerance only causes harm.* Some of our country's darkest moments resulted from prejudice and intolerance for our own people because individuals acted out of fear. We must not repeat terrible mistakes such as our inappropriate, often violent treatment and ignorance of minority groups.
7. *We need to work for peace in our communities and around the world.* By reaching out to our classmates, friends, and neighbors from diverse backgrounds or other religions, we can help heal the wounds from tragic events and build stronger, more resilient communities.
8. *Tolerance is a lifelong endeavor.* Although it is critical today to protect our classmates and neighbors from harassment, the issues of tolerance and inclusion go beyond this period in our national life together. This includes all races, religions, ethnicities, sexual orientations, and those with special needs.

Recommendations for Parents and Teachers

1. *Model tolerance and compassion.* Children take their emotional cues from the significant adults in their lives. We advice parents to avoid making negative statements about any racial, ethnic, or religious group, to reach out to neighbours and colleagues who might feel at risk because of their ethnicity, religion or other traits.
2. *Provide useful information.* Accurate information about people, events, reactions, and feelings is empowering. We ask parents to use language that is developmentally appropriate for children. People have a tendency to twist facts to suit their beliefs. They should make sure that all information is factually true. This is especially important when news reports have negative statements about any specific group.
3. *Avoid stereotyping people or countries.* Children can easily generalize negative statements to students in their classes and community. Teachers should be clear about their statements and biases, and help children understand their own prejudices.
4. *Stop any type of harassment or bullying immediately.* Make it clear that such behaviour is unacceptable. Talk to the children involved about the reasons for their behavior and offer alternative methods of expressing their anger, confusion, or insecurity.
5. *Address the issue of blame factually.* Teachers should explore who and what may be to blame for this event. They should use non-speculative terms. They should not suggest that any group is responsible. They should not repeat the speculations of others, including news casters and not to encourage or allow random blaming; but understand that self-blame may be a way for students to feel "in control" (something different they "could have done" or "could do" in the future). Teachers should explain that the actions of a few individuals cannot be blamed on any particular group. It is very common in our country to blame and shame others, we should promote the belief that all people are

innocent until solid, reliable evidence from our legal authorities proves otherwise.

6. *Discuss how it would feel to be blamed unfairly by association.* To ask children if they have ever gotten in trouble for something a sibling or friend did and how they felt. Would they like it if their entire class were punished for the actions of one student and if they think this would be fair?
7. *Explore children's fears.* Even children who can describe what happened may not be able to express fears, questions, or describe assumptions or conclusions they may have made. We should promote activities, role-playing, and discussions to explore their fears about the events and their feelings about various groups belonging to other religions or lifestyles.
8. *Emphasize positive, familiar images of diverse groups.* Identify people of diverse ethnicities, religions and/or lifestyles that children know and who have a positive place in their lives. These could be neighbors, friends, school personnel, health care professionals, members of their faith community, or local merchants. To encourage children to discuss the many characteristics, values, and experiences the children have in common with these people.
9. *Identify "heroes" of varying backgrounds involved in response to traumatic events.* These include firefighters, police officers, rescue workers, military personnel, public officials, medical workers, teachers, faith leaders, public figures, and regular citizens who work to help keep students, families, schools, and communities safe.
10. *Learn about the diverse communities and faiths represented in our area.* Knowledge debunks myths about other people and can humanize other cultures. In school, have children share information about their family or cultural customs to reinforce the notion that all people have special beliefs and rituals.

Recommendations for Schools

1. *Provide parents with information.* We try to send home materials on class lessons, book titles, resources for further information, and opportunities to help.
2. *Train all school personnel.* All our staff are trained to model tolerance and are encouraged to intervene immediately if a child is being bullied. This includes cleaners, break and playground monitors, after school program leaders, coaches and extracurricular activities directors.
3. *Share information with community groups.* We provide talking points, information, and intervention strategies to our local community through newsletters, leaflets and sometimes with the help of media.

Conclusion

People in Pakistan want themselves to be a UNITED nation with a sense of common and shared destiny, to develop a fully moral and ethical society, whose citizens are liberated, strong in religious and spiritual values and imbued with the highest of ethical standards. They want to see a mature and tolerant society in which citizens of all colours and creeds are free to practice and profess their customs, cultures and religious beliefs and yet feel they belong to one nation, to develop a scientific and progressive society that is innovative and forward-looking, one that is not only a consumer of technology, but also a contributor to the scientific and technological civilization of the future. People wish to acquire an economically just society in which there is a fair and equitable distribution of the wealth of the nation and to acquire prosperity with an economy that is fully competitive and dynamic.

Having a just and a peaceful society is not just a dream, it's something achievable and the only medium to achieve is EDUCATION. The government and the people in power need to realise the true benefit of education and its impact on productivity and economic growth. The schools can play a positive role in bringing a culture of peace and harmony in the society.

Without EDUCATION we will continue to dwell among the illiterate and chaotic nations of the world.

"We don't have to engage in grand, heroic actions to participate in the process of change. Small acts, when multiplied by millions of people, can transform the world."

Howard Zinn

If children live with criticism, they learn to condemn.
If children live with hostility, they learn to fight.
If children live with fear, they learn to be apprehensive.
If children live with pity, they learn to feel sorry for themselves.
If children live with ridicule, they learn to feel shy.
If children live with jealousy, they learn to feel envy.
If children live with shame, they learn to feel guilty.
If children live with encouragement, they learn confidence.
If children live with tolerance, they learn patience.
If children live with praise, they learn appreciation.
If children live with acceptance, they learn to love.
If children live with approval, they learn to like themselves.
If children live with recognition, they learn it is good to have a goal.
If children live with sharing, they learn generosity.
If children live with honesty, they learn truthfulness.
If children live with fairness, they learn justice.
If children live with kindness and consideration, they learn respect.
If children live with security, they learn to have faith in themselves and in those about them.
If children live with friendliness, they learn the world is a nice place in which to live.

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