

# PEACEJAM

## UNITED KINGDOM

### **Report Mapping of PeaceJam's Compassion in Action and Other PeaceJam Curricula in England, Scotland and Wales**

**2019**

The purpose of this report is to map PeaceJam's curricula against the national curricula of England Scotland and Wales as part of the Erasmus+ project "PEACEJAM : Nobel Peace Prize Laureates mentoring youth to build an inclusive Europe".



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## **Methodology**

### **England**

Evidence for the report was taken from schools already using the PeaceJam programmes, the majority of which are in Southern England and West Yorkshire. Researching the latest Ofsted guidelines for schools and an in-depth exploration of Department of Education (DFE) publications on British Values, Personal, Social and Health Education (PSHE), Religious Education (RE), Citizenship, Spiritual, Moral, Social and Cultural education (SMSC) and school guidance on the Prevent strategy. This included looking at what the expected outcomes in schools and lessons should be. Evidence was also provided by Prevent professionals and other Youth related Organisations including the Association of Citizenship Teachers (ACT)

### **Scotland**

There are currently no schools in Scotland using the PeaceJam curricula, so evidence was taken from a number of Education Scotland publications which provide schools in Scotland with information in much the same way that the DFE does in England. The information for this report was taken from publications relating to Social Studies, Religious and Moral education and The Curriculum for Excellence. Catholic schools in Scotland have their own guidelines on how they teach specific subjects published by the Scottish Government. These include, Relationships, Sexual Health, and Parenthood education (RSHP) and Personal and Social education (PSE). The Scottish Catholic Education Service (SCES) also provide guidance on Relationship and Moral Education. The Scottish Government also provides information on Anti-Bullying through the 'respectme' programme. Evidence was also obtained from the Justice and Peace Scotland coordinator which is a body funded by the Scottish Bishops Conference of the Catholic Church.

### **Wales**

There are a small number of schools in Wales who have used or use the PeaceJam curricula. The largest impact in Wales though, is through a joint PeaceJam/Rotary programme working in prisons and with refugees. Evidence was provided on these programmes and how they work.

There is a new curriculum being introduced in Wales so evidence was taken from Estyn guidelines on equality, human rights and English as a secondary language and healthy living. The Welsh government also provides information on Re-writing the Future, Raising Ambition and Attainment, The New School Curriculum. The new school curriculum in Wales is based on a set of recommendations from a report commissioned by the Welsh government by Professor Graham Donaldson called Successful Futures.

## Results

Most of the schools using the PeaceJam curricula are based in Southern England and West Yorkshire. They are predominately Secondary schools ages 11-18 although there are a number of primary schools ages 7-11, through schools ages 4-18 and independent private schools.

The following reports provide the rationale for how PeaceJam UK approach schools, education authorities, and both local and national government, to introduce the different PeaceJam curricula into their schools and the subjects that have the best fit.

In November 2014 the Department for Education (DFE) issued departmental advice for maintained schools on Promoting fundamental British Values as part of SMSC. At the same time, they issued departmental advice for independent schools, academies and free schools on Improving the SMSC development of pupils. In June 2015 they issued departmental advice for schools and childcare providers on the Prevent Duty.

These reports provide guidelines on what a school's SMSC provision should provide. These include:

- enable students to develop self-knowledge, self-esteem and self-confidence;
- encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely;
- further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures.<sup>1</sup>

Pupils are expected to have an understanding and knowledge of a range of issues which include:

- an acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour; and
- an understanding of the importance of identifying and combatting discrimination.<sup>2</sup>

They go onto say that schools should consider the role of extra-curricular activity, including any run by pupils, in promoting fundamental British values.<sup>3</sup>

The Prevent duty advice issued in June 2015 stated that as part of building children's resilience to radicalisation, a school could use Personal, Social and Health Education (PSHE) as an effective way of providing pupils with time to explore sensitive or controversial issues, and equipping them with the knowledge and skills to understand and manage difficult situations. It continued to state that Citizenship education helps

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<sup>1</sup> Promoting fundamental British Values as part of SMSC in schools [www.gov.uk/government/publications](http://www.gov.uk/government/publications) pages 5 & 6

<sup>2</sup> Ibid

<sup>3</sup> Ibid

provide pupils with knowledge and skills and understanding to prepare them to play a full and active part in society. It should equip pupils to explore political and social issues critically, to weigh evidence, to debate, and to make reasoned arguments.<sup>4</sup>

The report also talks about schools using resources aimed at giving teachers confidence to manage debates about contentious issues and to help pupils develop their critical thinking skills.<sup>5</sup>

The Office for Standards in Education (OFSTED) School inspection Handbook says in relation to SMSC that the spiritual development of pupils is shown by their:

- ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feeling and values.

The moral development of pupils is shown by their;

- interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.

The social development of pupils is shown by their:

- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
- willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively.

The cultural development of pupils is shown by their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
- understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes toward different religious, ethnic and socio-economic groups in the local, national and global communities.<sup>6</sup>

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<sup>4</sup> The Prevent Duty Departmental advice for schools and childcare providers June 2015 page 8  
[www.gov.uk/government/publications](http://www.gov.uk/government/publications)

<sup>5</sup> Ibid

<sup>6</sup> OFSTED School inspection handbook September 2018 No. 150066 pages 40 &41

The government is issuing new guidelines for the teaching of PSHE later this year and PSHE will be compulsory in all schools from 2020.

In 2017 Hampshire's County Advisor for Religious Education, History and Philosophy wrote that in relation to OFSTED criteria PeaceJam programmes could:

- support quality school leadership and management by; enabling leaders to promote equality and diversity exceptionally well, for pupils and staff, so that the ethos and culture of the whole school prevents any form of direct or indirect discriminatory behaviour.
- raise the quality of teaching and therefore learning as it emphasises the importance of enquiry and questioning skills, meaningful dialogue and careful reasoning and reflection.
- promote children and young people's personal development, behaviour and welfare by challenging negative stereotypes of people from different places and cultures to help develop greater respect for all
- support a school and improve outcomes for all children and young people because, PeaceJam supports the development of a range of different skills that include communication, critical thinking and reasoning.
- promote SMSC development of children and young people by for example ensuring young people have the opportunity to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest and respect of different people's faiths, feelings and values.
- Offers opportunities for involving parents and the wider community by developing learning and understanding about current and relevant local, national and global issues relating to cultures other than their own.<sup>7</sup>

In the introduction to PeaceJam's Compassion in Action programme it says:

"PeaceJam's powerful curriculum is designed to create inclusive communities through positive youth development. It is for young people aged 12-18, with the goal of providing an antidote to radicalisation, xenophobia and discrimination facing our communities..... It builds young people's core competencies from altruism and compassion, to action and engagement- and helps students value diversity and create inclusive communities within their schools and neighbourhoods."<sup>8</sup>

Evaluations from around the world have shown that the PeaceJam curricula help schools develop pupils so called 'soft skills.' These include:

- communication and collaboration
- critical thinking and problem solving

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<sup>7</sup> PeaceJam Toolkit, pages 11 & 12 <https://peacejam.org.uk/sites/peacejam.hocext.co.uk/files/2018-05/PeaceJam%20UK%20Schools%20Toolkit%20-%20June%202017.pdf>

<sup>8</sup> Compassion in Action programme page 1 <https://peacejam.org.uk/sites/peacejam.hocext.co.uk/files/2018-06/Compassion%20in%20Action%20Curriculum%20-%20Creating%20Inclusive%20Communities%20-%20Europe%20Edition%20-%20Sample.pdf>

- technology and media literacy
- flexibility and adaptability
- initiative and self-direction
- social and cross-cultural skills
- productivity and accountability
- leadership and responsibility

All these skills are highlighted as being important in a students education in the above reports whether from the various governments or inspecting bodies.

## **PeaceJam in the UK**

### **PeaceJam in England**

When PeaceJam UK approach schools to introduce their programmes one of the main USP's is that it is not prescriptive and that schools use the material in the way that works best for them. Initially it can be quite difficult for schools to identify which subjects would use the material, so the programmes are put on the school server and they are used as a resource for the whole school, often as part of their SMSC provision rather than in specific subject areas.

Schools have to be able to demonstrate that SMSC is not restricted to one or two subject areas and OFSTED are looking for it to be demonstrated throughout the curriculum during their inspections. There is anecdotal evidence that schools have used the PeaceJam curricula in the majority of subjects in schools including in science lessons on ethics and maths lessons on statistics.

Schools plan their next academic year programmes during their current year. Often as early as the autumn term so they can plan for the choices being made by Year 9 students as they progress into their GCSE courses in Year 10, and their Year 11 students as they progress into their 6th Form courses. It can therefore take schools up to eighteen months from when PeaceJam UK first visit them, before they start using the programmes in their curriculum, and up to four or five years for it to become fully embedded in the school as schools will often begin with one-year group and build from there. Dixons Allerton Academy and St Josephs and St Bedes schools in West Yorkshire run the Compassion in Action programme as afterschool clubs with the intention of introducing it into their curriculum over a period of time.

The schools that do embed the PeaceJam curriculum into their schools do so wholeheartedly and take the view that it's 'all or nothing'. There are a number of schools who use the Compassion in Action programme in Religious education (RE). A school in Leeds uses it as part of their Key Stage 3 curriculum at the end of year seven. Romsey School in Hampshire use it as part of the year ten scheme of work after their end of year exam. They use the examples of the Peace Laureates lives in year nine lessons looking at violent and peaceful protest and in year seven when looking at identity. A comment from the head of RE at the school was "It (the Compassion in Action programme) is genuinely one of my favourite things to teach and the pupils get a lot out of it". (Scheme of work and lesson power point presentations attached).

In many schools PSHE has taken on a greater role due to them having to respond to the Prevent strategy and Promoting fundamental British values. There are 3 schools in Yorkshire Brigshaw High School, Hansons Academy and The Mount School and The Costello School in Basingstoke who use the PeaceJam programmes as the main subject material for their PSHE/ Citizenship lessons.

In her original proposal the Head of RE at The Costello School said; 'Each of PeaceJam's programmes includes activities that enhance the academic, civic, and

social-emotional skills of youth, fostering the essential leadership skills and character traits necessary to create positive change in the world and addressing issues such as bullying, racism, hate, poverty and apathy. This is done through the lives of the 13 Nobel Peace Laureates.'

The Hanson Academy has taken the Compassion in Action programme and uses it as their PSHE programme with each year group exploring one chapter over half the academic year.

Brigshaw High School uses each chapter of Compassion in Action exploring one chapter each month. (Overview attached)

The Mount School in York has been using the PeaceJam curricula for the last ten years and it is fully embedded across the school from junior school up to sixth form. (Overview is attached)

Barrs Hill School, an inner-city school in Coventry where there are 80+ languages spoken have used the programme in a number of innovative ways. They are currently running a club using the Ambassadors programme. The Compassion in Action programme has been used to confront bullying and the PeaceJam Juniors and Leaders programmes have been used in a Learning Support Unit consisting of students who have English as a second language and, refugees and asylum seekers. Specifically, the chapters relating to Desmond Tutu, Máiread Corrigan Maguire and the Dalai Lama.

### **PeaceJam in Wales**

The Welsh education curriculum follows a similar format to the English curriculum with a number of significant differences. The school curriculum for 3 to 19-year-olds in Wales was introduced in September 2008. It is designed to be flexible, learner-focused and has an emphasis on skills over subject content. The Welsh Language plays a large part in the curriculum and ESTYN issued Supplementary guidance in Autumn 2017 on equality, human rights and English as an additional language. In 2014 the Welsh Assembly commissioned Professor Graham Donaldson to write a report called Sustainable Futures. The report outlined four purposes, these are that all children and young people will be: Ambitious, capable learners who are ready to learn throughout their lives. Enterprising, creative contributors who are ready to play a full part in life and work. Ethical, informed citizens who are ready to be citizens of Wales and the world. The following twelve pedagogical principles embody the four purposes which form the basis of the Welsh New School Curriculum

- Create authentic contexts for learning
- Encourage learners to take responsibility for their own learning
- Support social and emotional developments and positive relationships
- Encourage collaboration
- Sustained pupil effort to reach high but attainable targets
- Employing a broad range of teaching approaches
- Promote problem solving, creative and critical thinking

- Build on previous knowledge and experience to engage interest
- Focus on the four purposes.
- Use assessment for learning to accelerate progress
- Make connections within and across areas of learning and expertise
- Reinforce cross curricular responsibilities, literacy, numeracy and digital competence.<sup>9</sup>

The new education curriculum in Wales will be available from April 2020 and will be used throughout Wales by 2022. Experience from schools in England shows that the PeaceJam programmes could assist schools in meeting many of these pedagogical principles.

There are currently two primary schools in Wales that are using the PeaceJam Juniors programme. There were two high schools who were using the PeaceJam programmes but have ceased to do so at the moment due to changes in Head teacher and staff as well as the school setting new priorities.

Due to the current uncertainty round the school curriculum at this time (it has been put back 12 months due to concerns from teachers) and schools not wishing to commit to new projects, PeaceJam in Wales is primarily an ongoing development of a joint PeaceJam/Rotary project 'You Can Change' (YCC). This involves working in one of the largest prisons in the UK with participants from the ex-servicemen and fathers units. It uses elements of the PeaceJam curriculum as part of a six-week programme which has been independently researched by Cardiff Metropolitan University and found to meet all its goals. Phase two of this programme is now being prepared to include young adults aged 18-25.

### **PeaceJam in Scotland**

There is currently no PeaceJam presence in Scotland although there are a number of people who have previously worked with PeaceJam and several meetings have been held under the auspices of the Church of Scotland and the Catholic Education Service. The Scottish Government have issued principles and practice documents for a range of subjects as part of their Curriculum for Excellence. These include religious and moral education and social studies which seem to be the two areas of the curriculum which the PeaceJam curricula seems to have the best fit.

The principles and practice for religious and moral education state that learning through religious and moral education enables young people to:

- develop respect for others and an understanding of beliefs and practices which are different from their own
- explore and establish values such as wisdom, justice, compassion and integrity and engage in the development of and reflection upon their own moral values

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<sup>9</sup> [www.beta.gov.wales/sites/default/files/publications/2018-03/successful-futures-a-summary-of-professor-graham-donaldsons-report](http://www.beta.gov.wales/sites/default/files/publications/2018-03/successful-futures-a-summary-of-professor-graham-donaldsons-report).

- develop their beliefs, attitudes, values and practices through reflection, discovery and critical evaluation
- develop the skills of reflection, discernment, critical thinking and deciding how to act when making moral decisions
- make a positive difference to the world by putting their beliefs and values into action<sup>10</sup>

It goes on to say that ‘Children and young people should be given the opportunities to participate in service to others and to meet people who show their faith in action. They will learn from all those who offer inspiration, challenge and support.’<sup>11</sup>

The principles and practice for social studies says that some of the broad features of assessment in social studies will be that young people:

- show an awareness of the importance of participating in decision making processes
- how well are they are prepared to contribute to discussions on local, national and global issues.<sup>12</sup>

It also says, ‘The promotion of active citizenship is a central feature of social studies as children and young people develop skills and knowledge to encourage participation Within social studies, practitioners will plan opportunities for children and young people to become involved in their local community and the wider world to support them in considering and developing their roles as active and informed citizens.’<sup>13</sup>

With the exception of one Jewish school, all faith schools in Scotland are Catholic. These schools tend to have their own identity and the school head teachers are very prominent in who can or can’t come into their schools.

The Justice and Peace in Scotland coordinator who has worked with PeaceJam previously has identified a rise in schools contacting him about forming justice and peace groups in their schools. He sees this as perhaps the first step in creating a space in which PeaceJam can work within Catholic schools in Scotland.

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<sup>10</sup> [www.curriculumforexcellencescotland.gov.uk](http://www.curriculumforexcellencescotland.gov.uk) religious and moral education principles and practice page 1

<sup>11</sup> Ibid page 4

<sup>12</sup> [www.curriculumforexcellencescotland.gov.uk](http://www.curriculumforexcellencescotland.gov.uk) social studies principles and practice page 3

<sup>13</sup> Ibid page 3

## Conclusion

It is evident from the schools who are already using the PeaceJam curricula that there is a place, certainly within the English curriculum and most likely within the new Welsh curriculum and the Scottish curriculum for excellence for the different PeaceJam materials. The fact that the programmes are not prescriptive helps schools tailor the materials to their own needs. It is interesting to note that there are a range of schools from private to inner city using the programmes in very different ways. From schools using it as their PSHE/Citizenship curriculum to others who are using it for their vulnerable students and those with English as a second language and those schools where it's fully integrated across all year groups.

As with any 'non-exam' curriculum PeaceJam will always be at the whim of head teachers priorities and Government dictats which can change every year. It is important that whatever country you are in, if PeaceJam is to remain relevant to schools it needs to ensure that it is on top of what Government is asking schools to do and what the inspecting bodies (OFSTED, ESTYN and Education Scotland in the UK) are looking for in schools. Their priorities are changing, such as PSHE becoming compulsory in English schools in 2020, and the introduction of a new school curriculum in Wales. Government departments that have any responsibility for education will always release new documents and papers relating to any changes.

The evidence suggests that although some schools are using the programme as a 'pick and mix' with different departments using the bits that work for them, and others are using the Compassion in Action programme to run afterschool clubs. The 'best fit' subjects for the schools who are fully implementing the PeaceJam curricula into their curriculum seem to be PSHE, Citizenship and Religious Education. Schools seem to be using PSHE as the vehicle for introducing British Values and the PeaceJam curricula is proving to be the programme of choice in the schools where it is being used.

Prevent professionals have also said that the PeaceJam curricula can help schools fulfil their Prevent duties.

The Home Office funded Building a Safer Britain Together (BSBT) project has allowed PeaceJam to contact schools that they would have found much more difficult to get into otherwise and in a much shorter timeframe. Through the local BSBT network there is now an opportunity to work with youth organisations in Rotherham in delivering the Compassion in Action programme.

Although PeaceJam has had either limited or no success in Wales and Scotland, the joint PeaceJam/Rotary project 'You Can Change' in Wales seems to be a model that can be built on in the rest of the UK.

Introducing PeaceJam curricula into schools is a long-term project and should be viewed as such. PeaceJam UK's experience shows that for most schools, even with

funded curricula, it can take up to an academic year or longer to see schools begin to use the materials as part of lessons.

## Recommendations

There are a number of recommendations that will help PeaceJam enable schools to use their curricula and are easily adapted for other European countries.

The places where PeaceJam is having the most success are the areas where PeaceJam have a staff presence and where there are regular PeaceJam events. For PeaceJam to build on their success they need to have a physical presence in targeted areas in order to better understand specific regional issues and build relationships. This will allow sustained engagement with various stakeholders, partners and beneficiaries.

The cost of the PeaceJam curricula is a barrier for many schools in the UK that express an interest in implementing the programme, but are unable to due to funding cuts and budget restraints. Education professionals in Scotland have identified this as the main obstacle, particularly as they have no experience of using the PeaceJam curricula in any of their schools.

The BSBT project has allowed PeaceJam to introduce the PeaceJam curricula into schools that may well have been much more difficult without the curricula being funded. The recommendation is that a funding source/sources must be found in order to remove this barrier for schools.

To improve the implementation process of PeaceJam across the school curriculum in England, research into understanding the school's needs and why a school is attracted to the curriculum is necessary. Creating a forum for teachers to share examples of how they have implemented the PeaceJam curriculum into the syllabus, could assist this process.

A number of schools will only use curricula that is accredited. PeaceJam has always avoided this, as their big USP has been that the curricula are not prescriptive which allows schools to use them in the way that suits them best. However, with PSHE becoming compulsory in 2020 now could be the time to approach subject professional bodies such as the Association of Citizenship Teachers (ACT) and the PSHE Association. Although these are not awarding bodies, schools recognise these organisations and any teaching materials accredited by them. There is a cost involved and a process to go through, but it will remove another obstacle in preventing PeaceJam curricula being used in schools.

This is an important time in the Welsh education system as preparations are made to launch a new school curriculum in 2020. A meeting between PeaceJam and the Welsh Assembly would be beneficial in order to demonstrate how the Compassion in Action curriculum, fulfils the two pedagogical principles framing the new curriculum. Likewise, a presentation would be valuable to teachers and the Scottish Government, outlining how the PeaceJam programme is underpinned by principles of service learning and role modelling through the use of Nobel Peace Laureates; which aligns with the principles and practice for religious and moral education in Scotland.

The PeaceJam experience in Wales and Rotherham is showing the benefit of widening the appeal of the PeaceJam curricula. The recommendation is that regional and national youth organisations should be approached to partner with PeaceJam in delivering the Compassion in Action programme. This will potentially help PeaceJam connect with schools, as many of these organisations have contacts with schools, for example; the Peace and Justice Groups in Catholic schools in Scotland.

It is vital that PeaceJam maintains up to date with new developments and guidelines in the education system, by monitoring what the government and inspecting bodies are issuing. This will allow PeaceJam to remain relevant in schools and to update their programmes as required.

## Appendices

### Appendix A: Brigshaw High School PSHE Overview

1. Introduction to PeaceJam
2. Fundamental British Values
  - Democracy
  - Individual Liberty
  - Mutual respect for and tolerance of those different faiths
3. Leadership
  - Empathy and Compassion
  - The Power of Words
  - Why Risk it Case Study Dalai Lama
4. Identity and Difference
  - Who am I/ identity based on treatment
  - Case Study Desmond Tutu
  - Introduce One Billion Acts of Peace

### Appendix B: Implementation of PeaceJam at The Mount School

#### Junior School:

They deliver the PeaceJam Junior curriculum. This curriculum enhances and supports the spiritual, moral, social and cultural development of pupils in Year 1 to Year 6. Delivered through weekly lessons it explores the childhood stories of Nobel Peace Laureates and promotes thinking and activities that explore positive identity development and decision making.

#### Year 7

Pupils will learn about:

- Dalai Lama
- Empathy
- Compassion and kindness
- The wider nature of bullying
- The Mount Policy on Bullying and how this is positioned within PeaceJam

Pupils will learn to:

- To perceive impact of Dalai Lama on world peace
- To perceive impact of Dalai Lama on micro/personal level
- To further develop empathy.
- Differentiate between positive or negative behaviours
- Adopt anti-bullying strategies

#### Year 8

Pupils will learn about:

- Jodi Williams
- Being an ally
- Inclusion on a global level

- The wider nature of inclusion/exclusion
- The Mount's expectations on this subject and how this is positioned within PeaceJam

Pupils will learn to:

- To perceive impact of Jodi Williams on world peace
- To perceive impact on micro/personal level
- To further develop skills in being an ally.
- Differentiate between positive or negative behaviours
- Adopt inclusion strategies

### **Year 9**

Pupils will learn about:

- Rigoberta Menchu Tum
- Building Community
- Indigenous communities

Pupils will learn to:

- Widen understanding of indigenous populations
- Develop understanding of potential of group and personal impact of building community

### **Year 10**

Pupils will learn about:

- Desmond Tutu
- Identity and Difference

Pupils will learn to:

- **Develop their understanding of identity on a global and personal level**
- Apply their understanding of the life and work of Desmond Tutu

In 6<sup>th</sup> form, Y12 spend the year coming up with a variety of action projects which will be logged within the Billion Acts of Peace campaign. They consist of both short and long term projects, working in small groups, that will be developed over fortnightly lessons, each project relating to one of the 10 focus areas. The groups are student led and each take ownership of their project, however small, to bring about change as an outcome.

# Appendix C: Implementation of PeaceJam at the Romsey School

## Romsey School Religious Education Year 10 Scheme of Work & Lesson PowerPoint Presentations

<ol style="list-style-type: none"> <li>1. Christianity re-cap. <a href="#">Practice paper</a></li> <li>2. Peer assess and go through key teachings</li> </ol> <p><b>Muslims beliefs</b></p> <ol style="list-style-type: none"> <li>3. 6 articles and 5 roots inc key sims and diffs</li> <li>4. 6 articles and 5 roots inc key sims and diffs</li> <li>5. The Oneness of God. Surah 112. <a href="#">God's relationship with the world</a></li> <li>6. Angels - their nature, Jibril and Mika'il</li> </ol>	<p><b>Muslims beliefs</b></p> <ol style="list-style-type: none"> <li>1. Predestination and human freedom - relate to Day of Judgement.</li> <li>2. Life after death, human responsibility and accountability, resurrection, heaven and hell</li> <li>3. <a href="#">Practice paper</a> and peer mark</li> <li>4. Feedback</li> <li>5. Prophethood - Adam, Ibrahim and Muhammad</li> <li>6. The Holy Books</li> <li>7. Imamate in Shi'a Islam: its role and significance</li> </ol> <p><a href="#">Christmas homework - topics for trial exam - start focused revision</a></p>	<p>Trial exam prep:</p> <ol style="list-style-type: none"> <li>1. Themes revision</li> <li>2. Beliefs revision</li> <li>3. <a href="#">Trial exam</a></li> <li>4. Feedback from mocks</li> <li>5. Feedback from mocks</li> <li>6. Feedback from mocks</li> <li>7. Feedback from mocks</li> </ol> <p><b>Islam</b></p> <ol style="list-style-type: none"> <li>8. Key teachings <a href="#">Revision resource</a></li> </ol>	<p>Revision:</p> <ol style="list-style-type: none"> <li>1. Relationships <a href="#">Practice questions</a></li> <li>2. Peace and Conflict <a href="#">Practice questions</a></li> <li>3. Christianity <a href="#">Practice questions</a></li> <li>4. Islam <a href="#">Practice questions</a></li> <li>5. Practicing shorter questions &amp; key words quiz</li> <li>6. Practicing 12 mark questions and key words</li> </ol>	<p>Revision:</p> <p>Key teachings and needs identified by the teacher</p> <p><b>Exam</b></p> <p>Compassion in Action</p> <ol style="list-style-type: none"> <li>1. Power of words</li> <li>2. Compassion</li> <li>3. Refugee crisis and displaced people</li> <li>4. Refugee documentary</li> <li>5. Community cohesion</li> <li>6. Drugs and the law</li> <li>7. Attitudes - personal and media influences</li> <li>8. Effects of drugs - health, HIV, AIDs.</li> </ol>
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### The Power of Words Lesson PowerPoint Presentation

Slide 1)

Slide 2)

#### The power of words

Compassion In Action



"Sticks and stones may break my bones but words can never hurt me"

"Language, particularly slang, is often used to dehumanise members of certain groups of people, and this dehumanisation is often a precursor of discrimination, isolation and violence".

### Slide 3)

Where do we hear negative words used?



Write down all of the negative slang words people use to describe people you have heard in school, at home or in the media recently

When we reflect on these quietly, what do we actually think of these words?

Are there any patterns or links between the words?

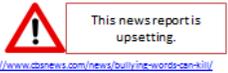
Can you order them from least to most offensive?

### Slide 4)

'It was just banter'

Is it always a joke or banter to the people on the receiving end?

'I was just joking around'



This news report is upsetting.

<http://www.cbcnews.com/news/bullying-words-09-11/>

### Slide 5)

#### Key questions

- What power do these words have and why?
- How are these words used to bully people?
- What are three things you could say or do to reduce the use of these hurtful slang words in your school and community?
- How can you use words to heal?
- What are some times in history or your personal life when words led to bullying or violence against a person or group?

### Slide 6)

#### Reflection ... and action

Small, positive words, gestures or a simple 'thank you' can be an antidote to harmful slang words. As you go about your day, see how you can reach out to those around you in a positive way.

What kind gestures can you offer? What effect do they have on you and others?

What might stop you from taking this seriously?

Why is it uncool or embarrassing to be nice to each other?

### Slide 7)

#### Resources

### Slide 8)

<u>Key questions</u>	<u>Key questions</u>
<ul style="list-style-type: none"> <li>• What power do these words have and why?</li> <li>• How are these words used to bully people?</li> <li>• What are three things you could say or do to reduce the use of these hurtful slang words in your school and community?</li> <li>• How can you use words to heal?</li> <li>• What are some times in history or your personal life when words led to bullying or violence against a person or group?</li> </ul>	<ul style="list-style-type: none"> <li>• What power do these words have and why?</li> <li>• How are these words used to bully people?</li> <li>• What are three things you could say or do to reduce the use of these hurtful slang words in your school and community?</li> <li>• How can you use words to heal?</li> <li>• What are some times in history or your personal life when words led to bullying or violence against a person or group?</li> </ul>

## Slide 9)

### Context

- Pupils have finished the short course GCSE and have started a unit of work called 'Compassion in Action' which fits in with PDL.
- Pupils have been exploring issues such as bullying and prejudice. Work has mostly been discussion based and working on post-it-notes etc. whilst we work on some challenging concepts.
- Data shows tracking for the GCSE and gives an indication of the progress pupils made this year, however their current unit of work is not assessed.

## The Refugee Crisis Lesson PowerPoint Presentation

### Slide 1)

### What is this cartoon about?



Published in the Daily Mail on 17<sup>th</sup> November 2015

### Slide 2)

### Refugee crisis and displaced people



A person who is forced to leave their home and/or country because

Of what?

Reflection

Curiosity

Empathy

Spiritual Moral social cultural

### Slide 3)

Where do they come from?

What is life in a refugee camp like?

Which country do you think hosts the most refugees?

Why did these people have to leave their home?

Is war the main reason why people have to leave their homes?

Where do they go?

**Displaced people**



*Curiosity*

What might we mean by internal and external displacement?

<http://edition.cnn.com/2016/06/20/world/unhcr-displaced-peoples-report/>

### Slide 4)



A person who is forced to leave their home and/or country because of war, natural disasters or persecution.

Sometimes called 'displaced people'.

- Number of displaced people is at its highest ever (even post-World War II) according to UN's refugee agency.
- Total at the end of 2015 reached 65.3 million - or one out of every 113 people on Earth.
- This is a 5.8 million increase on the year before. Reasons include:
  - Long-term conflicts (e.g. Afghanistan) lasting longer.
  - New situations occurring more frequently (e.g. Syria).
  - Rate at which solutions are found for refugees has been falling since the 1960s.

Slide 5)

Internally displaced people

More than 31 million people displaced within their own country in 2016



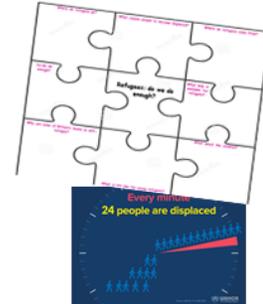
Conflict, violence and disasters caused 31.1 million new internal displacements in 2016, according to a new report released today by the Internal Displacement Monitoring Centre (IDMC) and the Norwegian Refugee Council (NRC).

<https://www.nrc.no/news/2017/may/more-than-31-million-people-displaced-within-their-own-country-in-2016/>

Slide 6)

Refugees: are we doing enough?

- In teams, use the information cards to complete your jigsaw.
- Your completed puzzle should help you to answer this question.



Empathy Reflection Curiosity

Slide 7)

**Extension:**  
Pulling it all together...

Reflection

Letter writing

Using what you have learnt in your compassion in action lessons, as well as your English skills, you are going to write a letter to an MP to discuss the issue of displaced people with them.

The focus of the letter is 'are we doing enough?'

You must include:

- Correct style and format for a letter.
- What we mean by displaced people (including internally)
- Statistics relating to displaced people
- What help is available
- What more we could be doing

For extra challenge:

- Write in a persuasive tone, using appropriate literary devices.
- Discuss the conditions in which many people live and explain the effects of this.
- Research the work of a particular group who work to help displaced people.

Use your puzzle to help you.

Slide 8)

Reflection...

- Think about our last few lessons.... what negative thoughts did we have about displaced people? What were our reactions to the pictures of people risking their lives to flee their country?
- What do we think now?
- What can and should we be doing about this crisis?

Reflection



Slide 9)

Resources

Slide 10)

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### Slide 11)

Where do refugees go? What causes people to become displaced? Where do refugees come from?

Do we do enough? Refugees: do we do enough? What help is available for refugees?

Why are some of Britain's media so anti-refugee? What about the children?

What is life like for young refugees?

### Slide 12)

**Turkey is the top host of refugees**

- Turkey hosts 2.5 million externally displaced people.
- Pakistan take 1.6 million
- Lebanon - 1.1 million
- Iran - 979,000
- Ethiopia - 736,000

Turkey has hosted the largest number of refugees worldwide for two years in a row.

**The global scale of displacement caused by disasters 2008 to 2014**

Since 2008, an average of 24.4 million people per year have been displaced from their homes by disasters brought on by natural hazards. This is equivalent to one person being displaced every second.

### Slide 13)

In 2014, 17.5 million people, **92% of the total, were displaced by disasters brought on by weather-related hazards, mostly floods and storms.** The three largest displacement events were caused by floods and typhoons in the Philippines and India.

Disasters related to geographical hazards, primarily earthquakes and volcanic eruptions, displaced more than 1.7 million people, or 9% of the total.

The total number of people displaced varies greatly from year to year, depending on the frequency and size of the largest events. Latest historical models suggest however, that even after adjusting for population growth **the likelihood of being displaced by a disaster today is 60% higher than it was 4 decades ago.**

**Any of these surprising?**

Country	Disaster	Event Date	Event Type	Number Displaced*
1 Philippines	Typhoon Haiyan (Super Typhoon Yolanda)	Nov 12, 2013	Storm	2,227,000
2 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	1,900,000
3 India	Westerly Cyclone (South India)	May 12, 2014	Storm	1,670,000
4 USA	Superstorm Sandy	Oct 29, 2012	Storm	1,270,000
5 Philippines	Super Typhoon Haiyan (Super Typhoon Yolanda)	Nov 12, 2013	Storm	940,000
6 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	870,000
7 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	792,000
8 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	698,000
9 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	541,000
10 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	512,000
11 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	512,000
12 China	Yongde River Flood (Zhejiang)	Jul 18, 2014	Flood	512,000
13 Philippines	Typhoon Haiyan (Super Typhoon Yolanda)	Nov 12, 2013	Storm	512,000

### Slide 14)

**Countries with the highest levels of displacement 2008-2014**

Ashraf Khalil Alhatem, 17, and his 15-year-old brother Hatem left their home in Deir Ezzor, Syria, at the urging of their parents, who stayed behind with the rest of the family.

"They were worried about the military bombing everything, and we weren't able to continue our studies or live with any kind of safety," he explains.

Ashraf says it took the pair two attempts just to cross into Turkey. "The Turkish army blocked us so we returned, but we tried again and thank God we got through."

After more than three weeks in Turkey, the brothers got onto a boat heading for Greece — but their journey was far from straightforward.

"In the sea we stayed in the Straits of Turkey for three days, without food or any water at all," says Ashraf.

"My brother has a problem with his heart so we were always worried about him. I didn't know what to do — it was a very difficult situation."

And things didn't get any easier when they finally landed on Greek shores.

"I was jailed twice," says Ashraf. "And now we are living in tents. Really awful tents. My mood is very tired, and the situation is very difficult. But hopefully things will get better, God willing."

### Slide 15)

Ali Misbah Noori, 14, travelled to Europe from the Afghan capital, Kabul. He says he had no choice but to come alone because "my father had enough money to only send me."

"I started my journey first to Pakistan and then from there to Iran and then to Turkey and finally I arrived in Greece — my journey in total was around 70 days.

"I am not comfortable here," he says. "I was planning to go to France, but as the borders got closed, now I am stuck in here."

In March this year, the European Union sealed the border between Greece and the Balkan states, and made a controversial deal with Turkey to take back refugees, saying the region is simply overwhelmed.

That agreement has left some 57,000 people stranded in tented camps across Greece, according to the U.N. — they can't move forward into Europe, and refuse to return to Turkey, which is already home to close to three million refugees.

A staggering 98,400 asylum applications were filed to the UNHCR by unaccompanied or separated children -- mainly Afghans, Eritreans, Syrians and Somalis.

### Slide 16)

The UNHCR is the UN's refugee agency.

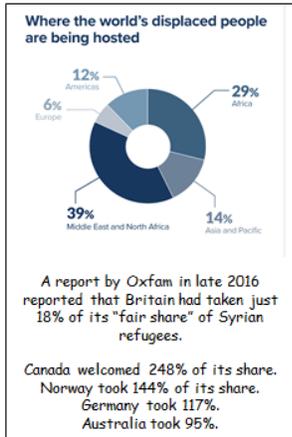
As well as providing emergency aid, they also invest in long-term solutions for refugees. One of the most important is the chance to learn.

"Education is one of the most grounding and normalizing things for a child who has just experienced the trauma of fleeing his or her home amidst war and violence. Education is often seen as a luxury for young refugees or internally displaced people whose families are also struggling to find food, aid and shelter. But education is a basic right, one that UNHCR believes is vital to restore hope, dignity, stability, safety, and in the long-term, self-sufficiency."

51% of refugees are under 18.

By the end of 2014, a record-breaking 38 million people had become displaced within their own country as a result of violence. A massive 11 million of them were newly uprooted during 2014 — equal to 30,000 people a day.

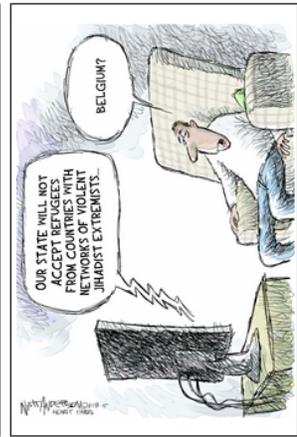
Slide 17)



Former Prime Minister David Cameron controversially said in 2015 that UK citizens might fear a "swarm of people" if the country relaxed its policy on resettlement, but pledged last September that the UK would take in 20,000 Syrian refugees by 2020.

Slide 18)

% of fair share of refugees accepted	Arrivals	Fair share	% of fair share contributed
Australia	10944	10562	97%
Austria	1476	4008	37%
Belgium	644	4771	13%
Canada	39532	15945	248%
Czech Republic	52	2794	2%
Denmark	285	2000	14%
Finland	1204	2246	53%
France	1800	25476	7%
Germany	43570	36854	118%
Greece	0	3084	0%
Iceland	70	118	59%
Ireland**	689	1773	39%
Italy	575	21510	3%
Japan	0	49347	0%
Korea, Republic of	0	16642	0%
Luxembourg	101	376	27%
Netherlands	599	7854	8%
New Zealand	472	1418	33%
Norway	5185	3610	144%
Poland	0	8768	0%
Portugal	12	2804	0%
Slovakia	0	1440	0%
Spain	289	16031	2%
Sweden	2159	4513	48%
Switzerland	666	4835	14%
United Kingdom	4414	25056	18%
United States	16719	170709	10%
Russia	0	35038	0%
TOTALS	134701	481207	114



Slide 19)

Traffic Light Conversation

We should be doing more to help refugees

We need to improve our security/safety before we even think about letting in more refugees

Only one person to talk at a time.

Everyone needs to have a card up.