



## Peace Education in English and Jordanian Schools: A Comparative Study

Mohammad Sayel Al-Zyoud<sup>†</sup>

*Abu Dhabi University, United Arab Emirates*

Eleanor J. Brown

*The University of Nottingham*

W. John Morgan

*The University of Nottingham*

This study examines the presence of peace education in Jordan and England from the perspective of teachers. It adopts a qualitative research approach by interviewing a sample of 80 teachers, both female and male, from English and Jordanian secondary schools. Results indicate that peace education is a vital part of scholarly life in both countries. In England, teachers supplement peace education by cooperating with international organizations and by teaching human rights issues in subject areas such as geography, citizenship, history, English literature, and religion. To promote peace between cultures, teachers in England educate students about diverse religions by hosting events on religious occasions, such as the Islamic Eid and Ramadan, and by arranging international food festivals. Furthermore, teachers in England arrange field trips to areas with cultural minorities so that students may experience other lifestyles and traditions by, for example, dining at non-English restaurants and visiting mosques, churches, and temples. Nevertheless, results also show that teachers in England discuss military conflict with students in a very limited way. Meanwhile, Jordanian teachers educate students about the values of tolerance in a practical way by hosting activities inside and outside the classroom for subjects such as Islam, citizenship, Arabic, English, literature, and history. Jordanian teachers implement different pedagogies to promote cultural tolerance among students, such as by teaching students about human rights, encouraging students to express their views and feelings regarding all issues without

---

<sup>†</sup> Address for correspondence: Mohammad Sayel Al-Zyoud, College of Arts and Sciences, Abu Dhabi University, United Arab Emirates. Email: mohammad.alzyoud@adu.ac.ae.

feeling restricted, and discussing problems with teachers and classmates inside and outside the classroom. Jordanian teachers also organize a range of activities to promote human rights, religions, and cultures.

## **Introduction**

Educational systems in many countries have implemented programmes, projects, initiatives, and plans that foster peace education and peace values in various systemic components, including subject curricula, teacher education, and school life and culture, as well as in everyday teaching and learning. These initiatives and programmes include activities that promote elements encompassing peace education, such as children's rights education, human rights education, education for development, multicultural education, international education, gender education, global education, life skills education, landmine awareness, and psychosocial rehabilitation. To these ends, practices include violence prevention, conflict resolution, peer mediation, and the cultivation of peaceable classrooms (Girard, 1995, p. 1). In general, the core ideas behind each of these initiatives are part of the concept of peace education, which is considered to be an important component of twentieth- and twenty-first century educational development. In many countries, peace education programmes have become part of school curricula that aim to enhance positive relationships between conflicting groups (Yablon, 2008, p. 1).

More specifically, peace education is defined as the process of promoting the knowledge, skills, attitudes, and values necessary to effecting behavioral changes that will enable children, youth, and adults to successfully prevent both overt and structural violence during conflicts, to promote peaceful conflict resolution, and to create conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national, or international level (Fountain, 1999, p. 6). The process of implementing peace education requires activities that aim to transform how people behave (Tidwell, 2004) in order to promote concepts of non-violence, human rights, social justice, world-mindedness,

ecological balance, meaningful participation, and personal peace (Carson & Lange, 1997; Hicks, 2004, cited in Cook, 2008). Peace education is seen as a way to transform individual's own mental models so that they use nonviolent critical and rational alternatives to produce peaceful consequences necessary to solving conflicts without violence and building mutually harmonious relationships (Al-Smadi, AbuQudais, & Mahasneh, 2009, p. 2).

As a concept, peace education has grown to include teaching awareness of structural violence and negative peace. In this sense, Vor Staehr considered peace education as the "initiation of learning processes aiming at the actualization and rational resolution of conflicts regarding man as subject of action. This is where educators teach peacemaking skills" (1974, p. 296). Similarly, Fujukane argued that the revised concept of peace education carried some radical theories which developed in the 1970s, including Galtung's concept of "structural violence" and Freire's idea of liberation from oppression through action (2003, p. 6). In other debates, peace no longer means only the absence of war (i.e., "negative peace") but stresses "strong, or positive peace" (Galtung, 1971). Still others argue that peace education overlaps and shares theoretical and practical ground with other types of "progressive educations" (Toh & Floresca-Cawagas, 2000, p. 368, cited in Cook, 2008). These types of progressive educations include development education, environmental education, human rights education, and multicultural education.

Additionally, peace education envisions societies without indirect violence, such as political or economic oppression, discrimination, and the destruction of the environment. For instance, Paolo Freire's advocacy for peace education contributed to shifting its from its content—education about peace—towards its process—education for peace—while encouraging a participatory and cooperative approach to peace building (1972). Accomplishing such ends requires many people and organizations to make peace education a social process that creates peaceful societies. This includes distributing rights and power among every member of a given community. It further includes learning skills of non-violent

conflict resolution and respecting human rights (Brock-Utne, 2000). In this regard, peace education serves to stabilize and secure human lives and societies, two objectives of peace education as a participatory process that includes teaching for and about human rights, justice, gender equality, environmental sustainability, disarmament, and human security. Perhaps above all, peace education encourages reflection, critical thinking, cooperation, multiculturalism, and responsible action, and is based on the values of dignity, equality, and respect.

Peace education is intended to prepare students for democratic participation both in and out of school. However, in an era of violence and conflict, the need for peace and peace education becomes a crucial issue in many countries, if not all. This violence and conflict happen in many countries, issuing from either inside the society for cultural, political, social, ethnical, religious reasons or from outside the societies, for regarding politics, security, cultural (in)tolerance, and economics.

Therefore, peace education enables people to acquire a respect for life, a desire to end violence, and the skills to promote and practice of non-violence through education, dialogue, and cooperation; full respect for principles of sovereignty, territorial integrity, and political independence of states and non-intervention in matters that exist essentially within the domestic jurisdiction of any state; full respect for and promotion of all human rights and fundamental freedoms; a commitment to peaceful settlement of conflicts; efforts to meet the developmental and environmental needs of present and future generations; respect for and promotion of equal rights of and opportunities for women and men; respect for and promotion of the rights to freedom of expression, opinion, and information for every person; adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, and understanding at all levels of society and among nations.

Peace education is pursued only during continuous revision of curricula to promote qualitative values, as well as attitudes and

behaviors of a culture of peace, including peaceful conflict-resolution, dialogue, consensus-building, and active non-violence (Massaquoi, 2009, p. 67).

For these reasons, many countries have taken steps to establish peaceful societies via programmes and courses of peace education based on human tolerance and cooperation and delivered using different means. For example, peace education is delivered in the United Kingdom through citizenship education (Brown & Morgan, 2009) and undertaken by educating young people peace values formulated in either specialized courses for peace education or more general courses, such as those addressing religion and citizenship.

Regardless of the methods or media of delivering peace education, the content of peace education teaches students how to establish and develop an understanding for people who think and behave differently from themselves. It involves the use of teaching tools designed to bring about a more peaceful society. The objective of peace education is generally understood to be the offering of opportunities to develop the skills, knowledge, and values necessary to the practice of conflict resolution, communication, and cooperation in relation to issues of peace, war, violence, conflict, and injustice (Harber & Sakade, 2009, p. 5).

Peace education prepares individuals to be in harmony with themselves, others, and their environments (Morrison, Austad, & Cota, 2011). To be effective, such preparation must be cultivated in the personalities and minds of young people. Effective peace education is necessary in any society threatened by apathy, lack of interest, de-spiritualization, and the routinization of both formal institutions and ordinary social life (Brown & Morgan, 2009). As such, peace is not a set of actions or even a state of affairs but the orientation of the individual's character (Page, 2004, p. 6).

In order to establish peaceful societies, it remains necessary to establish public education systems with compulsory attendance for all children and youth in schools that integrate student members of previously conflicting groups to afford opportunities to build

positive relationships with members of other social groups. While doing so, a sense of mutuality and common fate must be established that highlights mutual goals, the just distribution of benefits from achieving those goals, and a common identity. In schools, such ends are primarily achieved via cooperative learning. For example, students must be taught the constructive controversy procedure to ensure that they know how to make difficult decisions and engage in political discourse. Students must be taught how to engage in integrative negotiations and peer mediation to resolve their conflicts constructively. Plus, civic values must be inculcated that focus student attention toward the long-term, common good of society (Johnson & Johnson, 2005, p. 1).

In some countries, educational systems have been involved in creating different programmes for peace education as part of their general school curricula. However, outcomes of these programmes vary from one country to another and even from one school to another within the same country. In fact, such is the case with Jordan and England, where many initiatives have been introduced to foster the peaceful minds of students, as well as peaceful schools and societies. Because the education systems of Jordan and England promote messages of peace to younger generations, this study seeks to compare the peace educations of these two political entities should clarify the differences and similarities between two divergent cultures. Furthermore, this study aims to bridge the gap between the two cultures in the area of peace education and to establish a language of peace that may be considered in curricula construction and teacher training. Above all, this study seeks to help both countries and others like them in the Arab and Western worlds to work toward building a common language of peace.

### **The Research Problem**

There is growing sense that the educational concerns of one nation are also the concerns of other nations (Kubow and Fossum, 2007, p. 26). To date, human societies have witnessed rapid changes in

values and ethics, as well as suffered from violence and conflict. The increasing volume of violence has significantly threatened the international community. As a result of these conditions, Jordan and England have made great efforts to establish peaceful, stable, and cooperative societies. The success of these two countries in building their societies may become more effective by exchanging experiences regarding peace education.

Therefore, this study can be considered to be a real step in building such cooperation because it aims to learn the core components of peace education from the perspectives of teachers. It seeks to voice teachers' reflections regarding how they perceive their roles in instilling the values of peace education among students. By comparing results from teachers of the two countries, it aims first to discover the similarities between the two educational systems regarding peace education practices in which teachers enhance peace values among students. It aims secondly to discover the differences between the two educational systems regarding peace education in order to establish a better understanding for peace education in the two countries and to enhance dialogue and tolerance between the two cultures. By examining peace education pedagogy adopted in the two countries, this study aims to offer both sides an opportunity to benefit from the other. To achieve the goals of the study, the study chiefly aims to learn the features of peace education in Jordanian and English schools from the perspective of teachers.

### **Significance of the Study**

The significance of this study stems from its aim to examine peace education in English and Jordanian schools. It is of particular value for the following reasons:

1. This study identified peace education in English and Jordanian schools in a way that allows the schools to benefit from its results;
2. This study illuminates an important subject, which adds to the literature by clearly examining and reporting the

- current situation of peace education in English and Jordanian schools;
3. The study focused on peace education from viewpoint of those responsible for and involved with English and Jordanian schools;
  4. The common trend in peace education studies is to examine peace education in countries or situations currently engaged in military conflict(s) and/or war(s) in order to encourage those countries' young citizens to resolve conflicts peacefully. By contrast, this study is unique for having examined peace education in two well-established, stable, and peaceful countries to encourage them to reflect upon and continue developing their peace education practices. This study will nevertheless serve the first category of country by discussing different methods of peace education currently practiced in English and Jordanian schools;
  5. This study will serve as a source for teachers, headmasters, educational policy makers, and other educational practitioners in England and Jordan to understand current practices of peace education so that improved education may be implemented. Specifically, this study will allow policy makers to introduce new policies related to implementing peace education and adding extracurricular activities that can instil peace values in learners;
  6. This study did not generate a theory of peace education, as its chief aim was to provide full and detailed descriptions of peace education in English and Jordanian schools. Since this study has been the first to compare peace education in these two countries, it focused on examining the actual situations of peace education in schools and offer insight into teaching practices. In this regard it sought to give teachers, practitioners, and policy makers a complete picture of peace education in English and Jordanian schools; and
  7. This study has made room for further research on peace education in other English and Jordanian institutions. To



the best of our knowledge, this study is the first of its kind for Jordan or any other Arab county and thus will usher further studies at the national level. Researchers may rely on this study to investigate other peace education topics including (i) The quality of peace education activities;(ii) The richness of school curricula with peace values;(iii) The differences between private and public schools in the teaching and delivery of peace education; (iv) The professionalism of teachers of peace education; (v) Problems currently challenging peace education; (vi) Students' awareness of peace education; (vii) The effectiveness of peace education programs; and (viii) The future of peace education.

## **Method**

The comparative education approach entails an examination of similarities and differences of various national education systems and structures (Kubow & Fossum, 2007). This study examines the similarities and difference between schools in Jordan and England regarding peace education, it has adopted the qualitative research approach of interviewing teachers. Participants were selected via a convenience sample and snowball samples. On the one hand, the convenience sample is referred to as an accidental or availability sample (Babbie & Mouton, 2007; Mutchnick & Berg, 1995; Polit & Beck, 2007, cited in Berg, 2009, p. 50). This sample relies on available subjects, or those who are close at hand or easily accessible. On the other hand, the snowball sample involves identifying several people with relevant characteristics and interviewing them or having them complete a questionnaire (Berg, 2009, p. 51). The researchers have identified several teachers who are knowledgeable and practice peace education in both countries and supplied teachers with the names of other teachers who possess similar attributes.

Therefore, both face-to-face and semi-standardized interviews in focus groups were selected for examination. Categorically, the

semi-standardized interviews fall somewhere between the extremes of the completely standardized interviewing and the completely unstandardized interviewing structures. This type of interview involves implementing a number of predetermined questions and special topics (Berg, 2009, p. 107). The researchers have conducted the interviews at Nottingham schools and Amman schools. The interview questions were designed and validated by six academics who specialize in peace education and are from either Jordan University or Nottingham University. The researchers interviewed 80 teachers, 40 from the Amman governorate in Jordan and 40 from Nottinghamshire, England. All teachers allowed us to record their interviews, except a few who preferred that we take notes instead.

Following the interview process, researchers transcribed all raw data from the tape recordings and notes. Researchers closely examined the raw data to create potential patterns and trends for analysis. Findings were presented and discussed according to these patterns and trends.

## **Findings and Discussion**

This part presents the findings regarding the features of peace education in Jordanian and English schools from the perspectives of teachers.

### ***Peace Education in English Schools***

Interviews with the 40 teachers from Nottinghamshire revealed that peace education in England has many features. Peace education is a vital part of the daily life of schools in England. Its vitality has been secured via the intensive work of teachers who promote the features of peace education.

The first core feature of peace education in schools in England was the education of children to tolerate each other and other humans outside of the classroom. This is because most English schools educate students from different backgrounds: Arabs, blacks, whites, Asians, Africans, Indians, and Pakistanis. Teachers

in England teach these diverse students how to be tolerant through a wide range of activities. As a result, teachers in England considered discussing issues related to race, gender, and ethnicity to be a core component of peace education.

Teachers organize activities to enable students to understand tolerance and act in a tolerant way. While some of these activities are part of the curricula, others have been created by schools and teachers. One classroom activity promoting the ideals of tolerance occurs during 'circle time' during which teachers discuss different issues related to the students' lives in and out of the classroom. Teachers had also organized similar activities for the playground that allowed teachers to interact and work with students outside of regular class time to enable them act peacefully outside of the classroom. Additionally, teachers reported educating students to respect each other by teaching them debate and listening skills, both of which are essential to understanding and tolerating others; without debate and listening skills, there is limited chance that students will learn to tolerate others. Though teachers stated that they did not have specific lessons on tolerance, they had accomplished much through tailoring curricula to address students' physical, social, and emotional concerns. Doing so enabled teachers to address students' abilities to express their emotions, reduce racism and bullying, learn children's rights, understand the needs of each human being, and be aware of their social involvement.

To supplement peace education, some teachers and schools had established educational links with schools worldwide, including those in India, China, Spain, France, Japan, and Pakistan. Some of these links were established by the British Council, while others were established by the schools themselves. One of the links established by the British Council currently exists between Kanagawa Sogo Senior High School in Japan and Lady Manners School in the U. K. This link enables both schools to exchange students and staff so that British and Japanese students have the chance to think together about global issues, exchange ideas, and present information during their regular classes. Furthermore,

these links enabled students and teachers to meet students from other countries and experience their cultures, lifestyles, problems, religions, traditions, and customs to instill students with a respect for others and other cultures. Part of teaching respect and tolerance is the use of different teaching methods to introduce topics to students that will enhance their tolerance skills. For example, one teacher stated that he would read stories about the life of famous people who had suffered in their societies, like Anne Frank. From reading Frank's Diary, students learned to value human life and the basic human right to live without fear from any source. However, engaging students this way and establishing links have depended mostly on interest of teachers and headmasters.

Teachers in England enhance tolerance education through direct cooperation with international organizations, such as UNICEF, to promote student understanding of global citizenship and children's rights as part of an intensive focus on how to be a good citizen locally and internationally. Some schools have established partnerships with city councils and other schools to discuss issues related to tolerance and human rights from different perspectives, especially those of children from different backgrounds. Doing so enhances student awareness of respect of others and the importance of tolerating others.

The second feature of peace education in English schools is educating students about human rights. Interviews with teachers in England revealed that they taught and discussed issues of human rights in a variety of subjects, such as geography, citizenship, history, English literature, and religion. Teachers educate their students about these subjects without restriction, but again, doing so depends largely on the interest of teachers to discuss such subjects in detail. Teacher who showed interest in addressing such topics had organized activities to promote student knowledge of human rights through direct teaching, circle time, festivals, visits, and examples. During these activities, students learned about the right to live, travel, and express views and ideas, as well as about respecting the opinions of others. For schools with diverse student bodies, organizing such activities was part of the teachers' daily

work, because their classes include Muslims, Hindus, Sikhs, blacks, and whites, each of whom receive education about their classmates' faiths and their rights to live and practice their faiths without fear. For schools without such diverse student bodies, our findings suggest that there exists only a limited focus on human rights.

The third feature of peace education in English schools is the education about other religions and cultures. Teachers stated that they taught their students about other religions and other cultures in different ways. For example, they have celebrated students' religious events and occasions, such as the Islamic Eid and Ramadan. They have also arranged international food festivals to alert students to other cultures and customs. As supplementary lessons, teachers stated that they taught about other religions, cultures, and prophets, such as the life and story of Prophet Muhammad; the differences and similarities among Asian cultures; Arab contribution to the medical field during the medieval period; and the history of black people in Africa.

To teach students such subjects, teachers implemented different teaching methods. For example, role playing was repeatedly reported by teachers to be a vital and effective method used while teaching these topics because students must participate and become involved in the learning process. Teachers also relied upon reading stories from other cultures, such as *One Thousand and One Nights* from Arabic cultures. Reading narratives from other cultures was considered by teachers to be a very important aspect of peace education because it enhances the language of understanding and tolerance of others and their cultures.

Another method teachers reported using involved activities that compare the lifestyles, architecture, dress, food, and marriage traditions of other cultures. Teachers reported arranging field trips to areas in the country with large populations of cultural minorities so that students could experience other lifestyles, customs, traditions, and cuisines. Teachers also arranged visits to mosques, churches, and temples so that students could learn to value others and accept their beliefs. In doing so, teachers emphasized teaching

religions from a secular perspective by presenting religion in general as a moral way of life, not a religious dogma.

The fourth feature of peace education in English schools is teaching students skills that will help them to solve their interpersonal problems peacefully. Teachers reported that they had found that teaching this feature was easier if students first understood the previous three features. Students who understood the importance of tolerance and respect for others thus had little difficulty dealing peacefully with peers. One practice teachers reported using was simply spending class time on discussing with and talking to their students about violence and bullying as something that was unacceptable in schools. Nevertheless, teachers reported using different strategies to deal with violence or bullying. For example, some teachers would put students in simulated conflicts and ask them to solve these conflicts with guidance and advice from the teacher, especially during classes addressing citizenship, in which students are encouraged to behave civilly. Teachers also reported that schools often monitored staff and students in order to prevent and deal with aggressive acts.

All of these activities enabled students to participate in creating a safe and peaceful environment at and outside of school. Some schools even use awards or points systems to encourage the peaceful behavior of students, as well as discourage violent behavior. For example, the cards policy is used to warn students by giving them yellow cards upon the first instance of misbehavior, then red cards if they repeated the behavior. Three instances of the same behavior resulted in hour-long dismissals from the class, while four offenses urged teachers to inform parents about the behavior. Some schools also implemented detention as a way to punish the aggressive acts of students, and in extreme circumstances, schools would involve the student's parents. As a consequence of these systems, it is uncommon for schools to have violent or aggressive acts.

In the instance of physically aggressive behavior between students, teachers reported having to remove students from the classroom and talk to them individually until they were calm; only

then could they explore the reasons for the conflict and work toward resolving it. Teachers also reported discussing the causes of the problem during circle time to make all students aware of the problem and all of its aspects. Some schools have adopted electronic systems that allow teachers to press a certain button to notify the administration and other teachers about violent acts and to receive support in dealing with the violence; this is more common in large schools in order to keep the school environment safe and secure for students. Furthermore, teachers also stated that their schools had adopted and strongly implemented anti-bullying and behavioral policies.

Besides these policies and procedures, schools have adopted positive policies that include reward schemes, praising students, speaking to students, friendly relations with students and parents, counseling services, and student councils. These policies and schemes reflect the efforts of schools and teachers to implement a culture of peace and tolerance in schools.

The fifth feature of peace education in English schools is educating students about the negative impact of war on human life and societies. However, teachers discuss issues of war and conflict with students in a very limited way. For instance, school curricula often cover World War II from a historical standpoint instead of addressing contemporary conflicts and attempted resolutions in Iraq or Afghanistan. Again, addressing these latter topics depends largely on the teacher interest. Teachers who reported such an interest and followed events internationally discussed war and conflict and their impact upon human life and societies in a very detailed way. They reported picking issues from the local and international news and discussing with students in a very approachable way. For example, some teachers reported discussing the wars in Iraq and Afghanistan, as well as terrorist attacks in London. If teachers preferred to deal with local issues instead of international issues, they rationalized that they lack an understanding and knowledge about such issues, or they simply preferred not to deal with political issues in the classroom.

The sixth and final feature of peace education in England is educating students to care for the environment. One teacher stated that “Teachers do lots of work with students to enhance their care of the environment. Students educated to look after the planet through planting some plants, keep their class rooms' clean, recycling papers, field trips, and participate in cleaning campaign in the local areas.” Furthermore, teachers reported hosting activities about global warming and how students were responsible for this issue in order to encourage students to act peacefully with the environment. Some schools have environmental clubs, in which students learn how to recycle waste and are educated to produce products from waste. Students also participate in plays and songs that promote student respect for the environment.

Nevertheless, some schools are more responsible than others in establishing policies and procedures to make their school environmentally friendly. Successful schools received support and encouragement from the government, for the English government wants every school to be a sustainable school by 2020. These schools also participated in an international award programme called Eco-Schools, which guides schools on their sustainable journey and provides a framework to help embed these principles into the heart of school life. Eco-Schools is one of five environmental education programmes run internationally by the Foundation for Environmental Education (FEE). There are 46 countries around the world that run the Eco-Schools programme, which links more than 40,000 schools in countries such as the U. K., France, Morocco, and South Africa (Eco-Schools, 2009).

### ***Peace Education in Jordanian Schools***

On the other hand, interviews with 40 teachers in Jordanian schools revealed that peace education has many features in their schools. The first feature of peace education implemented by Jordanian teachers is tolerance education. Teachers educate students on the values of tolerance in a practical way through activities inside classrooms and schools. Teachers emphasized that



they addressed this topic while teaching many subjects—namely, Islamic education, citizenship education, Arabic, English, literature, and history. Teachers reported using teaching methods that instill tolerance in the hearts and minds of students. One method is the story method, which teachers argued was an effective way to promote tolerance among students. For this method, teachers narrate certain stories about tolerance from Islamic history or Arabic culture. Another reportedly successful method involved teachers simply acting in a peaceful way with students in order to exemplify peace. These teachers prioritized dialogue and discussion as ways to solve students' problems. Another method involved role playing as a way to empathize with different cultures and promote tolerance and peace among students. During the school year, teachers reported designing many activities, such as 'the open day,' on which each class participates in activities that promote values of peace and tolerance. Schools invite well-known social figures to talk about certain issues in order to demonstrate embodiments of peace and tolerance to students. For example, one teacher stated that his school invites academics from the Jordan University network to discuss issues of peace and tolerance from different perspectives in order to show students how to exchange their ideas and thoughts in a very active and democratic way. Additionally, because teachers reported depending on Islam as a major, common source of tolerance and peace education, teachers use Islam as a main source of information, including its stories, examples, and events, such as stories from the Prophet Muhammad. Finally, teachers reported requiring group work and friendly relations among students as a way to promote tolerance.

The second feature of peace education in Jordanian schools is educating students about human rights. The interviews with teachers revealed that they respect students' rights to express their views regarding all issues without any limitations or restrictions. Teachers encourage students to speak about their feelings and problems to their teachers and classmates inside and outside of the classroom. Teachers also organize a wide range of activities to promote a respect for human rights. Accordingly, students have

the opportunity to select any activity they like as part of learning about how to respect human rights. One teacher stated that

In the school, we have a wide range of activities that promote human rights among our students, we have sport activity, cultural activity, social activity, and art activity, and students select whatever activity they prefer and in each activity, there is a real practice of human rights. For instance, in the sport activity student choose which sport they like to play then during their play, we focus on their relationships, communication, and interaction.

Furthermore, students in each grade work together to publish a class magazine, in which they write, paint, and draw creative works that promote human rights. Some students' paintings give advice to students about how to solve their problems with others peacefully. This magazine is displayed inside and outside of the classrooms in order to enable all students from other classes to benefit from it. In addition, schools have an internal radio circle, in which students read or perform live plays in front of the study body. Additionally, each school has a student council elected from the student body that represents the students, discusses their needs with the school administration, and promotes the respect of student rights. One teacher stated that

The school ethos is full of activities that promote human rights, as teachers' main role is to educate students to be human, and this is supported by the school curriculum, especially Islamic studies, history, citizenship, languages, and literature curriculum. Also, teachers are real models of the respect of human rights, so they lead students by their acts.

The third feature of peace education in Jordanian education involves studying other religions, such as Christianity and Judaism, mainly in classes addressing religion and history. While teaching these subjects, teachers explain to students the elements and principles of the two religions by giving examples of the importance of tolerance between the believers in these religions in both local and international contexts. In the local context, about 5% of the Jordanian population identifies as Christian, and they

live a peaceful life with the Muslims, for Jordan has rarely experienced any sort of tension between the followers of the two religions. Regarding the international context, teachers give examples of stable and peaceful societies in the Western world, such as those in the U. K. and the United States. Teachers also discuss the religious occasions and celebrations of Muslims and Christians. However, similarly to successful peace education in English schools, addressing religion and celebrating diverse religious events depends on the interest of teachers and headmasters. Even those teachers who are not as interested in addressing other religions stated that they would give examples from the Quran that promote tolerance among students. One teacher explained that

I recite some verses from the holy Quran that support the meaning of tolerance and freedom of others to have their religions and beliefs without any threat. "Let there be no compulsion in religion; Truth stands out clear from Error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things."

In addition, teachers reported explaining to students that all religions revealed God and that there is no difference between believers of these religions, except in their righteousness. They reported explaining that all messengers and prophets were sent by God to different nations in order to guide them toward the right path. Thus, the most important element in teaching students about other religions is teaching respect, tolerance, understanding, and cooperation.

The fourth feature of peace education in Jordanian schools involves teaching students the skills to solve their interpersonal problems peacefully. Teachers from all disciplines confirmed that they would spend lots of time educating students how to deal and interact with their classmates peacefully, either during regular classes or during break times or even when they had noticed problems or conflicts among certain students. Teachers followed the disciplinary policy issued by the Ministry of Education in

dealing with repeated aggressive behavior and used this policy during later stages while working with students to understand problems and causes and to bring students together to forgive one other. One teacher stated that

During the class time, I discuss with the students some issues related to their daily negative behaviors and problems by giving advice and guide on how to act, with a special focus on tolerance and the use of logical thinking in dealing with problems. I give examples on how people tolerate with each other across ages in order to build their society states. Also, I give examples on how hatred and mistrust destroy people life and societies. This is from religious and historical perspectives.

Teachers address religious contexts by presenting stories on tolerance from the life of Prophet Muhammad, his followers, and his interactions with other religions and nations. This approach is considered by teachers to both be effective and leave a positive impact on students' mentalities.

Another aspect of teaching other religions involves teaching about other cultures and societies. This is considered by teachers to be limited by curricula, for teachers lack the freedom to choose which cultures or societies they may discuss with students. Nevertheless, teachers of history and geography discuss issues related to other cultures and society as part of their official curricula. For example, geography curricula include subjects about countries in Asia, Europe, Africa, and the Americas. From grade one until grade twelve, geography curricula includes narratives, demographic information, and histories of and about other cultures and countries. This is considered by teachers to be important in enhancing student respect for other cultures and societies. Meanwhile, history teachers educate their students about countries and civilizations from the ancient periods until reaching the topics concerning contemporary societies. The subjects contain information about traditions, customs, musical styles, wars, conflicts, cultural wisdoms, clothes, architectures, industries, agricultures, city development, and treatment of antiquities. One teacher stated that

I explain to students some habits and traditions from other cultures and many of these are not acceptable in the Jordan culture, this is to enhance students' awareness of other cultures. In addition, I ask students to bring information from the Internet about other cultures and societies to present in the class, then students discuss what they think about what they heard. For example, one of the students brought information about marriage traditions in some countries. Students discuss these habits and compare it with the Jordan culture. It was an interesting experience, and they find some habits as strange but they accepted it.

The fifth feature of peace education in Jordanian schools is educating students about the negative impacts of war on human life and societies. This feature is vital to the lives of Jordanian students and teachers, for Jordanian teachers and students have experienced the conditions and impact of war on their lives during the past sixty years. Recently, the wars in Iraq, Gaza, Syria, Libya and Lebanon have made Jordanians more aware of the negative impacts of war on human life and societies. Teachers reported spending a lot of time talking about the damages and effects of war on humans. Teachers also reported using examples from the region to show this impact. All forty teachers who were interviewed stated that they cover this feature in a very detailed way, for students follow the news, a behavior supported by their families who remain emotionally engaged with what is happening in the surrounding regions. In addition, the school ethos supports student discussions about issues of war to make them aware with the dangers and impacts of war on human societies. Furthermore, the curricula of Islamic studies, history, geography, and literature include lessons addressing war and conflict over time. These lessons include discussion of World War I, World War II, the wars in Iraq, the Arab-Israeli war that has been fought since 1948, and Israeli wars and how each has had a distinctly negative impact upon the Jordanian society and economy and Jordanian families, as well as national stability and security. Teachers use different teaching methods to enable students to conclude that war by all means is a negative phenomenon. One teacher stated that

I give examples from our lives about the negative impact of war on human lives; I show students pictures for the victims of war and conflict who lost their lives during American war on Iraq, Israel's war on Lebanon and Gaza. I explain to the students the damage that affected Palestinians, Iraqi, and Lebanese lives. I tell them about the lack of clean water, the spread of diseases, the shortage in electricity, the shortage of food and basic human needs. I ask students to watch the television news and browse through the Internet to get more information about certain issues that affect human lives and societies.

The sixth and final feature of peace education in Jordanian schools is educating students to care for the environment. This feature is considered by teachers to be one of their major duties all of the time. Teachers reported spending a great deal of time during classes or otherwise educating students about how to care for their school and local environment. This education arrives both from direct advice and through practical experience and lessons inside and outside the schools. Teachers with an arrangement with the school administration and the local authorities perform cleaning campaigns within local areas. Additionally, teachers reported that students participate in activities that involve them with their environment, such as the collection of olives each year, which demonstrates sustainability of crops with many purposes and that is students sustained the crops, the crops would sustain them. Teachers also involved students in planting and watering activities for gardens both on campus and in the surrounding areas. Teachers also reported establishing environment clubs that arrange activities to serve the environment and enhance student awareness of the damage that industrialization and modernity have brought to the environment. Teachers arrange field trips to industrial sites and rural areas to highlight differences and relationships between the two environments. One teacher stated that

I teach my students how to keep their classrooms clean all the time as it is their second home. I give best students class rewards for their care of the environment. I lead the students by examples to encourage them to care about their environment.

Altogether, findings suggest that peace education is a vital component of the scholastic and social lives for teachers and students of both countries and that this education is delivered both directly and indirectly via many activities and initiatives.

### **Conclusion**

The presence of peace education and its features in English and Jordanian schools is obvious but includes differences due to cultural differences. Teachers in England focus on issues related to gender, race, and ethnicity, while Jordanian teachers have no such focus. This is due to the structure of the English society as a multiethnic society, whereas Jordan is more or less a country with one ethnicity. English and Jordanian teachers arrange similar activities that promote peace and tolerance among their students; moreover, they use similar teaching methods to promote peace and tolerance, such as reading stories, role playing, and discussion. Furthermore, teachers from both countries organize activities that promote a culture of peace in schools, such as open day, circle time, field trips, and celebrations during religious events, such as Christmas, Easter, Eid, and Ramadan. Our findings suggest that teachers act with fairness and integrity toward students and educate them how to respect each other. However, a major difference between Jordanian and English teachers' practices is that Jordanian teachers rely on Islam as a major source for the value of peace and peace education, while teachers in England rely on activities, stories, events, and religious sources. Plus, teachers in England maintain strong links with schools and other international organizations, while Jordanian teachers have very limited access or connections with such or similar organizations. In the area of human rights education, teachers from both countries share similar activities that promote peace education and the value of peace.

### **Acknowledgement**

The researchers would like to record their gratitude to the British Academy and the British Social and Research Council for the financial support that they provided to carry out this research. We

gratefully acknowledge the support of Nottingham University to the project and hosting Dr. Al-Zyoud during his stay in Britain. Many thanks go to the University of Jordan for its support to Dr. Al-Zyoud to carry out the research in Jordan and Britain. Dr. Al-Zyoud gratefully thanks Professor W. JOHN MORGAN for the valuable support and invitation to come to Nottingham to carry out this research. Dr. Al-Zyoud is highly appreciates the efforts of Ms. ELEANOR J. BROWN for her professional help during the data collection process in Nottingham.

## References

- Al-Smadi, R. T., AbuQudais, M., and Mahasneh, R. (2009). Academic administrators making a difference: Promoting peace education in Jordanian higher education. *International Journal of Applied Educational Studies*, 9(1), 68-82.
- Babbie, E., and Mouton, J. (2007). *The practice of social research: South African edition*. Oxford: Oxford UP.
- Berg, B. (2009). *Qualitative research methods for the social sciences*. Boston: Allyn & Bacon.
- Berg, B. and Mutchnick, R. (1995). *Research methods for the social sciences*, Macmillan, USA.
- Brock-Utne, B. (2000). Peace education in an era of globalization. *Peace Review*, 12(1), 131-138.
- Brown, E., and Morgan, J. (2009) A culture of peace via global citizenship education. *Peace Review: A Journal of Social Justice*, 20(3), 283-291.
- Carson, T. R., and Lange, E. A. (1997). Peace education in social studies. In I. Wright and A. Sears (Eds.), *Issues in Canadian social studies* (208-225). Vancouver: Pacific Educational.
- Cook, S. (2008). Give peace a chance: The diminution of peace in global education in the United States, United Kingdom, and Canada. *Canadian Journal of Education*, 31(4), 889-914.
- Eco Schools (2009). Eco-school in England. Retrieved from <http://www2.keepbritaintidy.org/ecoschools/>
- Fountain, S. (1999). Peace education in UNICEF. *UNICEF Staff Working Papers*. Retrieved from <http://www.unicef.org/education/files/PeaceEducation.pdf>



- Freire, P. (1972). *Cultural action for freedom*. Harmondsworth: Penguin.
- Fujikane, H. (2003). Approaches to global education in the United States, the United Kingdom and Japan. *International Review of Education*, 49(1-2), 133-152.
- Harber, C., and Sakade, N. (2009). Schooling for violence and peace: How does peace education differ from 'normal' schooling? *Journal of Peace Education*, 6(2), 171-187.
- Johnson, D., and Johnson, R. (2005). Essential components of peace education. *Theory into Practice*, 44(4), 280-292.
- Galtung, J. (1971). A structural theory of imperialism. *Journal of Peace Research*, 8(2), 81-117.
- Girard, K. (1995). Preparing teachers for conflict resolution in the schools. *ERIC: Institute of Education Sciences*. Retrieved from <http://eric.ed.gov/?id=ED387456>
- Kubow, P., and Fossum, P. (2007). *Comparative education: Exploring issues in international context*. London: Pearson.
- Massaquoi, J. (2009). Strengthening peace building through science and technology education. *Science Education International*, 20(1/2), 5-24.
- Morrison, M. L., Austad, C. S., and Cota, K. (2011). Help increase the peace, a youth-focused program in peace education. *Journal of Peace Education*, 8(2), 177-191.
- Msila, V. (2011). Fighting for peace in the south African classroom: peace Education the missing link. *Problems of Education in The 21St Century*, 3074-85.
- Page, J. S. (2004). Peace education: Exploring some philosophical foundations. *International Review of Education*, 50(1), 3-15.
- Tidwell, A. (2004). Conflict, peace, and education: A tangled web. *Conflict Resolution Quarterly*, 21(4), 463-470.
- vor Staehr, G. (1974). Education for peace and social justice. In C. Wulf (Ed.), *Handbook on peace education* (295-311). Frankfurt: International Peace Research Association.
- Yablon, Y. B. (2009). Gender differences in peace education programmes. *Gender and Education*, 21(6), 689-701.