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Jordanian Teachers' Opinions of Effective Peace Education with Syrian Refugees

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Jordanian Teachers' Opinions of Effective Peace Education with Syrian Refugees

by

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Abstract

This research highlights Jordanian teachers' perspectives on good peace education practices with Syrian refugees in Jordanian public schools. Since the start of the Syrian conflict, many International organizations invest time and money into integrating Syrian refugees into the Jordanian community, including public schools. However, many challenges still exist. In order to understand this phenomenon, Jordanian public school teachers participated in qualitative surveys and in semi-structured group interviews, where they discussed challenges and best practices used in their classrooms. From the surveys and semi-structured interviews, teachers discussed six categories of issues they face daily: societal, physiological, political, religious, and the role of play in helping Syrian students.

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Problem Statement

The primary aim of this proposed study is to investigate best practices of peace education/conflict mediation in the perspective as narrated to me by Jordanian public school teachers who have experience teaching with Syrian refugee children in their classrooms.

Many peace education programs have been implemented in the Middle East (Bloomberg, 2017; Al-Zyoud, Brown, and Morgan, 2013; Nimer & Khoury, 2007). In addition, Jordan spends \$2.5 billion US education programs in the region/country (UNHCR, 2017). However, the conflict remains ongoing in the region. The utility and cost of these programs come into question if conflicts begin to occur more frequently and with more intense violence both within schools and in the region. If peace education/conflict mediation activities are so common inside schools in the Middle East, then why does conflict continue to occur in society? What would Jordanian teachers say are the reasons for this? Through the framework of contact, human rights, and interreligious dialogue, this research will explore best practices of peace education/conflict mediation as narrated to me by Jordanian public school teachers. In undertaking this research, my hope is that their perspectives will inform future peace education/conflict mediation curriculum and practices, especially those implemented in the Middle East.

Context

The primary aim of this research is to explore best practices in peace education programs for Syrian refugee children, from the perspective of Jordanian public school teachers. Syrians have experienced a tragic civil war since early 2011. To date, this ongoing conflict has

forced 4 million Syrians into refugee camps in the region; half of the population in the refugee camps are under the age of eighteen (UNICEF, 2017). Syrians comprise the largest refugee group globally (Reuters, 2017). Close to 1.2 million refugees currently live in Jordan alone (UNHRC, 2017). In hopes to ameliorate certain issues faced by Syrian refugees, in 2013 the Jordanian Government officially announced that Syrian refugees may attend Jordan public schools (Middle East Institute, 2014). This policy change has had a significant impact on Jordanian public schools. Jordanian public school teachers are currently working second shifts to address the needs of the huge influx of Syrian refugees (Middle East Institute, 2014). In addition, sixteen different aid organizations have spent \$64 million dollars on education projects in Jordan alone (UNHRC, 2015). Possibly due to how recent this ongoing conflict is, little research has been conducted to explore the experiences of Jordanian public school teachers teaching peace education to Syrian refugee students in their classrooms.

According to previous research, three common pillars of peace education activities in Jordan are: Human Rights, interreligious dialogue and contact with other groups (presented as religious narration about Jews, Christians, and other differing groups) (Al-Zyoud, Brown, and Morgan, 2013). However, little research has been done to discuss best practices in peace education with Syrian refugee students, from the experience of Jordanian teachers who work everyday with Syrian refugees in their classrooms. The rest of this essay hopes to bring to light the importance of researching the following question: What peace education teaching method(s) have worked well and represent best practices according to public school teachers in Jordan?

Research Design

In order to explore Jordanian public school teachers' opinions of best practices in peace education/conflict mediation, I use a mixed methods approach. Quantitative information gathered from questionnaires (see Appendix A) and qualitative information gathered interviews (see Appendix B) served as my two main sources of data. I conducted one semi-structured group interview (focused group discussion?) toward the end of the study that also forms part of my analysis (see Appendix C).

Transformative mixed methods is best in this research as it will capture the complexity of issues of social transformation that occurs inside Jordanian public schools (Mertens, 2015). Jordanian teachers teaching Syrian refugees peace education/conflict mediation is a unique situation which needs flexible methods to analyze. Mixed methods are best in this research because it will give primacy to the value based opinions of my participants (2015).

Research Participants

The Ministry of Education dictated the participants in my research. The selection process to choose my research participants was determined by an official from the Ministry of Education. When making contact with the Ministry of Education, I explained to them what types of teachers I wanted as participants/informants/interview subjects for my research. Specifically, I stated that I wanted different subject teachers. My goal was to see whether how similar or different were the themes and/or ideas that came from different subject teachers. In other words, do different subject teachers have different orientations toward peace education or do they share similar approaches and perspectives. In addition, my rationale, in requesting that different subject teachers participate in my research, was to be responsive to schools' contexts. I knew that in smaller schools, some subjects didn't exist because of budget issues. A

minister from the Ministry of Education wrote on the Al-Kitab (the permission document to do research within schools) that my research required one English teacher, one Arabic language teacher, one civics, and one religion teacher. All the religion teachers in my research taught about Islam. The Ministry of Education did not explain why those specific subject teachers were chosen, nonetheless, they explained to me that all of these subjects are required and common to all public schools in Jordan.

Chart #1: Description of Data Sources

	1 st School	2 nd School	3 rd School	4 th School
Make-up	All male school. Single-shift. ¹	All male school. Double-shift. ²	All female school. Single-shift.	All male school. Single-shift.
Questionnaires	3 participants (1 English teacher, 1 librarian, and 1 religion teacher)	5 participants (1 English teacher, 1 religion teacher, 1 civics teacher, 1 physical education teacher and 1 Arabic Language teacher)	5 participants (1 English teacher, 1 religion teacher, 1 civics teacher, 1 physical education teacher and 1 Arabic Language teacher)	5 participants (1 English teacher, 1 religion teacher, 1 civics teacher, 1 physical education teacher and 1 Arabic Language teacher)
Group Interviews	2 Participants (1 English teacher and 1 librarian)	3 participants (1 English teacher, 1 civics teacher, and 1 Arabic Language teacher)	5 participants (1 English teacher, 1 religion teacher, 1 civics teacher, 1 physical education teacher and 1 Arabic Language teacher)	5 participants (1 English teacher, 1 religion teacher, 1 civics teacher, 1 physical education teacher and 1 Arabic Language teacher)

¹ “Single-shift” denotes that Syrian students are integrated within the same study times as their Jordanian counterparts.

² “Double-shift” denotes that Syrian students study in the afternoons (12pm-4pm), while their Jordanian counterparts study in the morning (8am to 12pm).

After receiving the *Al-Kitab*, I approached the schools that the Ministry of Education chose. Specifically enumerated in the *Al-Kitab*, I spoke to the principals at each school. The principals then assigned me the subject teachers that worked with me. In addition, I visited the schools to introduce myself to the teachers so they could get to know me and feel more comfortable throughout the research process.

Questionnaires

As indicated above, I used questionnaires to understand the daily experiences of teachers. Before the distribution of the questionnaires, I worked with a peer to discuss the goals of the questionnaires. In addition, we discussed clarifications about the questionnaires with the aim of better translating the goals to the teachers. Twenty teachers were asked to participate in my research from the Ministry of Education. While twenty teachers participated in the questionnaires, eighteen teachers participated in the semi-structured interview. These questionnaires were constructed in English and later translated into Arabic by an official translator. After distributing them personally to the schools, I told the participating teachers that they had one week until due date when I would return to recollect them.

The themes of the questions in the first part of questionnaire included: number of contact hours with Syrian students, number of students in classrooms, and Likert scales about effectiveness of a list of activities used in the classroom with students. The themes of the questions in the second part of the questionnaire included short answers to: concepts of peace, classroom issues, reflections of comparisons to Jordanian and Syrian students, and other external daily challenges to teacher Syrian students. Additionally, the three all male schools were difficult to collect the questionnaires because they stated on two occasions that they needed more time to fill them out. The male school teachers said they were extremely busy.

One the other hand, the one all-female school was very prompt with returning the completed questionnaires.

Group Interviews

After the teachers completed the two questionnaires, the translator and I went to the four participating schools to do a group interview with the same teachers. Not all of the teachers could participate in the group interviews. In school #1, one participant was absent for the duration of the entire interview. The principals in each school allotted us 45 minutes to conduct the semi-structured group interviews. The 45-minute sessions were chosen by the Ministry of Education. The 45 minute group interviews occurred in the mornings, during the teachers' prep periods. During the group interview, I recorded the sessions with a voice recording application that I downloaded onto my cell phone. I spoke in English, while my translator translated into Arabic on immediately after. I asked the participants questions that I saw discussed in questionnaires parts #1 and #2.

Key question themes in the group interviews included: concepts of intersectionality of peace and education, perceived role of teachers in students' upbringing, teachers' perceptions of the role of the Ministry of Education/curriculum/administration/text books, reflections of success/barriers to peace education, and recommendations for future teacher training/curriculum. The group interviews were done on site, over the span of two days.

Positionality

I want to focus on three points of interest in regards to my positionality: (1) my American nationality, (2) being a light-skinned Latino, and (3) my Arabic language abilities. Each of these points of interest brought up different issues during the research that I did not anticipate.

Teachers were suspicious of me because of my American nationality. Arabs cite the long history of American invasions/colonialism in the Middle East, unsettled conflict(s) between Palestine/Israel, and on-going conflict in Syria as issues which cause Arabs to have negative sentiments towards Americans. Throughout the research, there was a participant that constantly sought to tell me about how his family was forced out of Palestine, then into a refugee situation in Jordan. During my interview, that participant added that “America is the devil and that should be added to the future curriculum in Jordan”. Constantly, I felt uneasy about how I was supposed to respond to these comments. During the interview, I did not know how to respond. Finally, I simply thanked him for his participation in my research.

People in Jordan have stereotypical views of Americans. Sources of these prejudices may stem from media sources. Before a final interview, one participant asked the group where the “American researcher” is while I was sitting in front of the participants. They were shocked that I was darker skinned compared to what they anticipated. After a couple of group interviews, the participants were very interested if I was an Arab and my family history.

Being able to speak Arabic allowed me insight into the translation aspect of my research. Throughout the period I was in Jordan, I had an intermediate level in listening and speaking. Thus, I chose to use a translator to ensure accuracy in language. During the interviews, I was able to follow conversations, understand tones, and main themes. My abilities to understand Arabic bolstered my ability at being able to guide either furthering questions about the discussion topic at hand or to understand that there was confusion.

Relevant Literature

Contact, Human Rights, and interreligious dialogue are common components in peace

education/conflict mediation throughout the Middle East (UNHCR, 2015). Those three common components can be found integrated into many different activities aimed at teaching peace studies.

Furthermore, the literature review discussed shows how pertinent the three components are in teaching students. However, teachers' opinions about which activities they believe are some of the best practices are necessary to understand what happens inside classrooms in Jordan with Syrian refugees. There is great enthusiasm about Arab history/Islamic narration for teaching peace education (Al-Zyoud, Brown, and Morgan, 2013). Arab history/Islamic narration interweaves contact, Human Rights, and interreligious dialogues throughout activities.

Many peace education initiatives are currently being done in the Middle East. In light of this, the literature review will discuss many activities that are currently being used inside the Jordanian classroom. Some of the activities include: art, English Literature and History, Arabic Literature and History, interreligious dialogue, open discussion, religious narratives (Al-Zyoud, Brown, and Morgan, 2013).

What is of special interest in this literature review is the enthusiasm of the Jordanian public school teachers towards religious narratives. Although religious narratives form an integral part of the hypothesis in this research, the primary focus of this literature review is the varying activities used to teach peace education.

Overview of Peace Education

Many countries have ongoing peace education activities within their schools. The activities and contents may vary. As a definition of peace education, Fountain states:

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. 125). Activities may include peace education curriculum (arts, poetry, business training, etc.) , teacher training, life skills education, raising awareness of gender equality, multicultural education, and others. (Al-Zyoud, Brown, and Morgan, 2013). Jordanian teachers practice many of these tactics inside their classrooms (2013). Jordanian teachers use a diverse amount of subjects to integrate peace education. Some subjects to teach peace include Arabic, English, Islamic History, Civic Education, and Arabic History (2013). Within these subjects, peace education content typically has five phases. Those include: analysis, goal-formation, critique, proposal-making, and action (Galtung & Udayakumar, 2013) Peace education activities, guided by both governmental and international organizations in Jordan, work under the premise that if there is an improvement in the school environment, then this will effect students' lives outside of school. However, with new possible instability with the influx of Syrian refugees in Jordan (CFR, 2015) the importance of this educational research is critical to understand from the teachers' perspective. Insight into the teachers' perspective gives a deeper understanding of daily, in-class interactions.

Contact theory in Peace Education

Peace education in the classroom can bring imagined contact (Turner & Crisp, 2010). Certain types of contact between two opposing groups, even in ongoing conflicts, may be a solution to improve group relations (Allport, 1954). Furthermore, four conditions must be met to insure that that contact reduces prejudice; (1) cooperation, (2) equal status between groups, (3) support by institutional authorities, and (4) share common goals (Allport, 1954 & Christie and Louis, 2012). Nonetheless, contact should not be regarded as purely face-to- face

interactions. The term “imagined contact” also presents the scenario of possible contact with another group or individual (Turner & Crisp, 2010).

The materials tell us that Jordanian teachers do not introduce ‘others’ rather rely on stories. Upon reviewing literature, it is highly unlikely that Jordanian public school teachers introduce the ‘other’ to Jordanian students for the purpose of humanization. All the same, Jordanian public school teachers are presenting the ‘other’ to their students in other forms. One way that Jordanian teachers are presenting the ‘other’ is through narration with examples taken from Islamic and Arabic History (Al-Zyoud, Brown, and Morgan, 2013). Narration is an interesting feature to contact because it uses culturally and religiously sensitive materials which triggers students’ response.

Simultaneously with narration, Jordanian teachers use role play to present the ‘other’ (2013). During role play, Jordanian teachers present hypothetical situations about other people from different countries, religions, groups, etc. to their students (2013). Role play is another interesting tool for Jordanian teachers. Role play allows teachers and students to creatively engage in dialogue about possible situations. Role play also forces students to critically think about themselves in those situations and view certain issues from multiple lenses. Along with the paucity of research in this specific situation, it was extremely difficult to find what situations teachers present to students. Likewise, there was no information about the students’ reactions to these hypothetical situations, except that their reactions were positive (Al-Zyoud, Brown, and Morgan, 2013). Further research should dive into what scenarios provided the most impactful and positive results in students according to Jordanian teachers, especially in regards to Syrian refugee students.

Human Rights in Peace Education

Human Rights education is a common component of peace education. In general, rights are determined by each culture, group, country, and so on. according to their varying degrees of experience, tradition, norms (Tarrow, 1978). It may be said that one of the points of Human Rights education is to foster a global connection with others, in order to bolster the global identity of humans (Tarrow, 1978). According to Kompf, Human Rights education is universal but intricate.

Understanding different religions and cultures, and especially different practices and customs, is more than ever, an important part of social science, research projects and individual research explorations. Religion is not only a means whereby many different cultures categorize and define humane values and morals, but it also provides a way in which to understand diversity in humankind, our experiences with life, our interaction with one another and the 'other' and how one tries to deal with the quest for meaning (Kompf, 2012, p. 223).

Human Rights education opposes the process of de-legitimization of others. De-legitimization can foster feelings of hate, fear, anger, or disgust towards others (Bar-Tal, 1989).

Human Rights education in Jordan aims to discuss emotions directly. Jordanian teachers encourage students to discuss their feelings both in and outside of the classroom without restrictions. To further Human Rights education, Jordanian teachers engage students in sports activities, cultural activities, and art activities throughout the academic school year (Al-Zyoud, Brown, and Morgan, 2013). Paralleling the notion of contact in the previous paragraph, much of the research discussed generally enumerated the list of Human Rights education activities as positive. However, when compiling the literature review to inform this research, there appears to be a lack of further information about why teachers prefer certain peace building activities over other activities.

Interreligious Dialogue in Peace Education

Interreligious dialogue is another common component in peace education. There are many current organizations that attempt to bring about peaceful dialogue between Islam, Christianity, and Judaism (Frtizche, 2006). History in the Middle East has long been marked with positive cooperation between Muslims, Christians, and Jews. These stories have been shared in classrooms in countries such as Egypt, Lebanon, Jordan, and Palestine (Nimer & Khoury, 2007). In the region, a series of workshops have brought Jews and Muslims together in hopes to foster “human relations” by emphasizing cross-cultural learning and conflict-resolution (Suleiman, 2004). Interreligious dialogue is also used in Jordanian public schools.

Christianity and Judaism are taught in religious classes in Jordanian public schools (Al-Zyoud, Brown, and Morgan, 2013). Examples of cooperation between the three religions are discussed. This is critical because 5% of the population in Jordan is Christian (BBC, 2011). With the surge of Syrian refugees in Jordanian public schools, this figure could be higher than estimated. Jordanian teachers that Religion in school say:

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’ (Al-Zyoud, Brown, and Morgan, 2013).

Interreligious dialogue, specifically between Muslims and Christians, is received positively by both students and teachers. As with the issues brought up regarding contact and Human Rights education, there is a lack of research as to why teachers prefer certain activities over others. However, many researchers quote that teachers have positive reactions to interreligious dialogue but further inquiry is needed to why this may be. Further research on

teachers' rationale for their opinions on interreligious dialogue could provide more information for future curriculum planning for future generations of Syrian refugee students.

Critiques of Peace Education

In spite of positive support from students and teachers in Jordan, there are still some criticisms about peace education. Peace education is sometimes accused of being a Western construct (Moland, 2015). Many cultures have their own distinct views of what peace entails. Peace education, as a study, may be seen as another means to enforce Western ideals inside of non-Western classrooms. This may heighten emotions and thus, work against peace education (2015). Additionally, researchers discuss issues of the applicability of peace education in conflict settings. Those critics claim that peace education is a luxury that may be used primarily when nationalistic feelings have already been founded (2015). Peace education may be a more attainable goal when there are individuals with shared nationalistic feelings.

Lastly, celebrating diversity may further solidify ethnic, religious, group boundaries (2015). Some examples of celebration of diversity may include multicultural nights, interreligious dialogue, community centers for specific ethnic groups, etc. The critiques brought up about peace education may be correct, but those same critiques may or may not have any validity without further field research inside school settings in the Middle East. Even if teachers are handed curriculum developed by Westerners, Jordanian teachers should adapt this curriculum to fit their classroom's needs. It is possible that many teachers do this already. When further conclusive evidence is discovered about the teachers' narratives about peace education with refugee students, further discussion about the aforementioned critiques can be brought to the table. Yet, critiques do not nullify necessity for research. Further exploration, as told by teachers, will shed more light upon the subject of best practices within peace education,

and when and if peace education is even possible. Thus, the research question still stands: What are the experiences of Jordanian teachers in teaching peace education to refugee children in their classrooms?

Contact, Human Rights, and interreligious dialogue are useful theories to explore further the Jordanian context. These three theories provide a framework to guide this research. The three theories (contact theory, Human Rights, and interreligious dialogue) may be different than what is presented in this literature review. In addition, field research is needed to analyze specifically Jordan teachers' experience with peace education inside Jordanian public schools.

Framework

The available literature on peace education in general, especially within the Jordanian context, focused heavily on Human Rights, interreligious dialogue, and (imagined) contact with 'other groups'. Thus, I focused on these topics within in my questionnaire and interviews. In both the questionnaire and interviews, teachers confirmed that these topics were covered in the national Jordanian curriculum and within classroom activities. However, the teachers had very neutral attitudes towards these topics. They made it known that their biggest issues in teaching peace education and conflict management were more because of external barriers: lack of in classroom resources, familial demands on refugee students (child labor and early marriage), American military/political aggression in the region, and students' unresolved physiological issues (PTSD, anxiety, etc). Hence, informed by the questionnaire and interviews, the analysis piece of this paper will look at what occurs inside Jordanian classrooms through a critical lens, putting into question the literature as presented heavily for Western audiences and possibly skim over other external barriers to peace education and conflict mediation in Jordanian public schools.

Methodology

Exploratory Questions

What do Jordanian public school teachers say are some of the best practices? Teachers are a reliable possible resource to address this and further questions about peace education (contact theory, interreligious dialogue, and Human Rights education) within the classroom.

Questionnaires

I used questionnaires during the first portion of this research. These questionnaires proved difficult for the teachers to complete. Two-thirds of the teachers did not respond to half of the questions within the questionnaires. Most teachers seemed to pay little attention to the Linkert-scale portions, while most teachers left the short answer portion of the questionnaires (part two) blank. Some possibilities for the lack of involvement from the teachers could be that they were afraid of retribution, time constraints, lack of interest, stronger interest in discussion vs. writing, and/or unawareness of the goals of the research. Upon reviewing the questionnaires from the teachers, I still chose to continue the research by modifying the questions in the questionnaires, during the group interviews. I found it necessary to continue to the interviews. Because of this, I chose to exclude the questionnaires from the analysis portion of the research, but to focus on the interviews where the teachers participated extensively.

Semi-structured Group Interviews

I conducted four on-site, semi structured group interviews, inviting the same teachers who had been given the questionnaires. In most cases, all of the teachers who participated in the questionnaires came to the interviews. At site one (indicated on the data collection chart on pp 4-5) only two out of the three teachers participated in the group interviews. One of the teachers was absent that day. At site two, three out of the 5 teachers participated in the group interviews. At sites three and four, all participants were present during the group interviews.

During the semi-structured group interviews, I asked questions in English, which were translated into Arabic by the translator. The teachers responded in Arabic. The interviews lasted approximately an hour at each site. I recorded the participants' responses on a cell phone voice recorder. After each interview, I emailed the translator the recordings. The translator later wrote down the comments first in Arabic, and then she translated them into English. One thing to note about the interviews is that contrary to the responses in the questionnaires, the teachers were extremely active in expressing their opinions. In all interviews, I had to politely stop the teachers' discussion because we went over time and the teachers had to go to class.

After receiving the semi-structured interview English transcripts from the translator, I color coded teachers' quotes to look for emerging themes. I tried to find categories that were linked to my original framework (contact theory, Human Rights, and interreligious dialogue). However, there were many new, emerging themes discussed that I had not thought of myself. Thus, I added new categories such as, physiological, political, societal and religious issues to the framework.

Analysis

Upon completion of the two questionnaires and the group interview, I analyzed the data. . Initially, I gave the recordings of the sessions to my translator. The translator then transcribed the sessions from audio onto paper in Arabic, then into English (See Appendix D for English transcripts). To look for emerging themes in the questionnaires and group interview, I read through the documents. I looked for emerging themes and also used a qualitative data program, where I uploaded the transcripts in Arabic and in English, to look for the most

common used words. I also discussed with the translator some other interesting emerging themes that I did not think to consider originally in my analysis. Those emerging themes include: societal, psychological, political, religious, and finally some strategies.

Translation

In the Arabic language, there are two linguistic registers: colloquial Arabic and formal Arabic. Both colloquial Arabic and formal Arabic are considered “correct,” but they have different uses. Colloquial Arabic is commonly used in informal conversations, while formal Arabic is used in formal settings (in the media, religious documents, by the government, and by academics).

The participating teachers discussed in informal Arabic as I posed questions in English. Then my translator translated those questions into colloquial Arabic. I recorded the teachers’ conversations. Later, I sent my translator the audio recordings. The translator transcribed the teachers’ conversation in Arabic, then into English.

When I received the transcripts, the transcripts were in formal Arabic even though the teachers’ conversations were in colloquial Arabic. Translating from colloquial Arabic to formal Arabic does denote a certain entity of interpretation. In addition, Arabic linguistics theorists might debate the relationship between colloquial Arabic and formal Arabic as similar or distant from each other depending on the variation of colloquial Arabic and the context. Despite these linguistic debates, I proceeded with mainly using the English translation as the source to derive emerging themes for this research because of my familiarity with English.

Emerging Themes

During the development of the literature review, I hoped that teachers would discuss their recommendations regarding activities that could inform future curriculum/teacher

training. However, the teachers did not want to discuss that. Instead, they wanted to discuss barriers to peace education.

In the course of the semi-structured interviews, the teachers raised four persisting issues. I grouped those issues into the following categories (from most frequent to least frequent) and added them to a new framework: [1] societal, [2] psychological, [3] political, [4] and religious. These four new issues were outside of my original framework. Only one of the categories in my original framework was discussed by the teachers: [5] the role of play. The role of play was the only activity related to the literature review. However, that was through much persistence to answer my original goal of informing future peace education related activities with Jordanian public school teachers. In the next paragraphs, I will discuss how the teachers uncovered the new emerging themes to me during the semi-structured group interviews.

Limitations

I faced political, gender, and time limitations throughout my research. Each restraint posed different barriers in understanding the complex issues in Jordanian public schools. As a researcher, I recognize that these barriers have potential implications on the research.

However, I believe that the research still accurately captures an image of the multi-dimensional issues both in region and within the classroom. The political, gender, and time limitations should not be looked at as something negative, but as realities within the Jordanian public school context.

American intervention in the Middle East had caused the teachers to be wary, and sometimes even hostile towards me. At the beginning of the research period, I tried to have weekly contact with the teachers in an attempt to build positive rapport. I visited each site weekly.

At one particular site, one of the teachers actively avoided me even though he volunteered to be a part of the research. During the final interview, his attitudes towards Americans and the American colonial past in the Middle East caused him to avoid answering questions about students. However, he focused on blaming the U.S. for the lack of peace in Syria and Palestine.

As I had structured the final interview to be a group interview, the emotionally charged teacher made his voice heard more than the other participants. I tried to gesture to the other teachers to speak more, but he persisted. Luckily, the other sites had different teacher groups.

In Jordan, starting at 11 years old, females and males are put into separate schools based on the students' gender. Thus being a male made it more difficult for me to research in all-female schools. When I asked for permission from the Ministry of Education, the minister assigned me no all-female schools.

Finally, I persisted in asking for female participation in my research so the minister assigned me one all-female school. Because of the cultural context, it was inappropriate for me to visit the all female site as often as the other all-male sites. Despite this, during the limited times I was invited to the all-female schools, the participants were extremely welcoming and timely.

Conducting research with teachers was an extra time burden on the already over-worked teachers. I tried to alleviate the time burden on teachers by scheduling interview times in advance. Despite my best efforts, teachers were often absent because of reasons such as academic testing, holidays, or personal matters. I persisted by continuing to come back and schedule follow meetings to maintain a positive rapport with the administration and the

teachers.

Societal

Two societal issues came up during the interviews: [a] early marriage and [b] and child labor. Early marriage was discussed extensively as an issue for the female refugee students.

Further, male refugee students faced issues in child labor.

I told them not to think only about a house and a husband, as their families tell them. I always try to motivate them to study, and that their studying will benefit their country. In case the students returned to it, they must be productive mothers who know how to bring up their children for the reconstruction of Syria again [.] – Teacher Three (female)

In general, female teachers described many of their female students aspired to be wives and have a house, rather than complete their education. In addition, female students faced pressure from their families to get married at an earlier age, rather than finish their studies.

We accept all their actions, endure them, understand them and treat them as if they were our sisters or daughters. All of this is in order to push them to learn and to come to school. I had a student whose parents prevented her from studying. I tried to speak to her mother. The student was in the tenth grade and called Fatima. I tried to convince her mother to return her to school and told her that even if she is a bride to be you should postpone the wedding for a month or two to finish tenth grade at least and take the certificate, but the mother did not respond. I always try with the parents to allow their daughters to complete studying, but to no avail. – Teacher Three (Female)

“We have students who study only until a certain age, and then their parents take them out of school.” – Teacher Two (Female)

Most of the female teachers discussed the issue from the standpoint of being concerned for the well-being of their students. One teacher displayed frustration about early marriage on her students' general abilities.

Students do not come to school with an ambition of taking certificate, they just want to get out of school and get married. They do not think about education and future.– Teacher Three (female)

In general, female teachers rarely spoke about their students in a negative way. The female teachers expressed a greater amount of concern for their female students, compared to their male counterparts during the semi-structured group interviews. Similarly, the male teachers discussed extensively the issues of male refugee students and child labor. According to the male teachers, many of their students worked in different places in the community.

Refugees, who came to this country, as I saw in my students, are looking for two things: safety and income to help their families. Most students work and learn, and there are those who cannot reconcile the two.– Teacher Three (male)

Teachers also reported that because refugee students had great financial needs, they were absent from their classes often. According to the teachers, refugee students were more likely to be absent from classes compared to their Jordanian counterparts because Syrian students worked to support their families.

We also have the problem of dropping out of school; there are classes that have 5, 7 or 10 dropout students who look for work. There are students who had lost their father or they were killed or remained in Syria, so no one takes care of the family. There are families who are given money by some people, but it seems they need more, so the children work in cafes, restaurants or stalls in the streets. When the student drop out for a month or less, how can I teach him to keep with the level of his colleagues. There are students, who did not come to school at all, and there are students who did not come a month ago because of their commitment to work, and this is a problem we face in teaching. – Teacher One (Male)

During the interviews, I understood more that the teachers felt a great ability gap between the refugee students and the Jordanian students. The teachers explained and compared the influx of Syrian refugees to their personal experiences as Palestinians refugees, coming to Jordan.

You need a thousand dinars a month to live a normal life. The average citizen finds it difficult to live in, what about the Syrian citizen who was used to luxury in Syria. I and my colleague have lived in Syria, and we know its circumstances. When the Palestinian people emigrated from Palestine, they were living originally under difficult economic conditions. The Syrian citizen used to come back from work at noon, sleep and then take his family on a trip daily. – Teacher Four (Male)

The refugee children witnessed conflict and fighting previous to arriving in Jordan. Thus, many of the teachers indicated the refugee students are not children, rather adults because of the conflict they witnessed.

Syrians percentage of attendance is low. I personally know a student who works in a bakery so he can come to school in the morning. I know him, and we helped him. – Teacher Two (male)

“Our students are adults.” – Teacher One (male)

According to the teachers, marriage and labor are adult issues. All the same, these children are forced to have adult responsibilities and take on adults issues. Early marriage and child labor prevent refugee students from attending schools. It is difficult to teach peace education/conflict mediation with high rates of refugee student drop out.

Psychological

The second most discussed barrier to peace education was continuing students' psychological issues. According to OXFAM, over 47 organizations worked with refugee students in schools. In spite of this, the sites where I conducted the interviews never experienced any help from these organizations or from the government in terms of psychological support for the refugee students. Teachers discussed at length stories of their experiences with refugee students in class.

I remember a student who was absent-minded and suddenly jumped out of his desk. I talked to him in private, understood his problem, tried to get to know him more and told him that I will visit him in Aleppo. We try to help mentally and physically as we can.– Teacher One (Male)

Teachers discussed a great desire to help students who were suffering from psychological issues in class, but they found it difficult to address these needs because of lack of time, knowledge, resources. The teachers described that some of the psychological issues stem from the unanswered question regarding whether the refugee students will be able to go back to

their homes.

The psychological state of refugee students differs from the one of Jordanian students, who is embraced by his family, has a good culture and has many factors that affect his personality. For the refugee student, the conflict that he faced in his country affected his psyche, thus he has no ambition and his thinking is confined only to return to his country. He thinks that his future is unknown, and so he is confused and he does not know what he wants in this life. – Teacher Three (male)

Other teachers did illustrate that students had anxiety about their refugee status and that it made it hard for students to care about their education. Many times, the teachers said that the low level of students' self-efficacy resulted in high levels of violence in the classrooms.

Referring to difficulties, there is the issue of violence among students themselves. We need a court to solve their problems. In every class, students fight among themselves. There are 10-15 problems a day in the school yard between Syrian students themselves, they do not feel comfortable. – Teacher One (male)

Many teachers, at all sites, reported higher levels of violence in schools. Most of those occurrences of violence were refugee on refugee students. When discussing in-classroom violence from refugee students, teachers displayed a lot of fatigue about the subject because the teachers posed no solutions for the increased violence in schools.

Political

At site number four, the teachers were very adamant to discuss politics rather than answer the questions. At some other all-male sites, teachers only discussed politics briefly. However, at site number four, the teachers argued about America's history of colonization and its intervention in Arab-political affairs. The teachers seemed to be very angry towards me as an American researcher.

We are aware of our capabilities and we know that it is difficult for us to defeat America if we fight it, and therefore we have to use politics and teach students that it is wrong to hold the gun and head immediately for the war. If we fight with a gun it will fight with nuclear weapons and thus we will lose. This is not a death in the cause of God. – Teacher One (male)

In addition to their anger towards America, the teachers expressed anger towards America's involvement in continuing conflict in Syria. During the time of the interview, the United States and other powerful countries were working with allies internally in Syria. Emotions and opinions about the negative impacts by America in Syria were very high during the interview.

We would send a message to the United States not to interfere in the affairs of Arabs, this is peace. But when it intervened in the Arabs and Muslims affairs, it is difficult to study peace, on the contrary, our children will be brought up on hostility, wars and diaspora. – Teacher Three (male)

I will put a curriculum to fight the West! And fight America. We must leave the Syrian issue for the people of Syria to solve it. We must take out all the external parties out of the country. – Teacher Two (male)

After the interviews, I looked at Arab and English media sources to investigate if there was a particular event that occurred that might provoke stronger feelings against the United States. There was not a singular event that I could link to the teachers' sentiments. But it should be noted that the U.S. has a long history of intervention in Arab political affairs.

Religious

The teachers discussed religion, specifically Islam, as a pillar of peace education in that context. Prior to the interview, I thought that the teachers might discuss religion as a vital entity in peace education because of my prior experience in the region which turned out to be true. During the interviews, all the teachers at all sites brought up the positive contributions Islam had made to the peace education field.

When Prophet Mohammad, peace be upon him, emigrated to Almadinah Almunawarah, he makes immigrants and supporters brothers. This is the right curriculum that must be taught, not science and math materials.– Teacher Three (male)

Often teachers quoted examples in which the Holy Quran and the Prophet Mohammad (PBUH) preached peace. Teachers were consistent with stating the positive implications of Islamic

stories as being examples for refugee students, as the refugee students previously studied Islam in their previous schools before seeking asylum in Jordan.

If it was up to me, I will set a curriculum for the students' family, another one for him, and a third one for the teacher. I will address topics such as humanitarian, brotherhood, and love among students. Their morals must be good before they receive knowledge. I have a principle of 'teach your child the Holy Quran and it will teach him everything'. – Teacher Three (male)

Throughout the interviews, certain teachers highlighted examples in which Islamic values promoted peaceful conflict resolution for in-class issues. In spite of ongoing violence in the classrooms, teachers felt positive about the ways in which Islam promoted peace not only between students, but also for the greater community.

For example, if a Jordanian student says to a Syrian one: You are a Syrian. This will generate a sense of racism among students, and this is something that we want to eliminate. Here, I ask the students: Is this right? Which of you is non-Muslim, raise your hand! As we are all Muslims and our religion teaches us tolerance, this racism is unacceptable and wrong. I ask them: Do you favor the behavior of your colleague? They will say no, I ask: What to do? Shall we punish him? They will say yes. In each class, we have enhancement cards, and if we are to punish the student, we take his card. Students may ask the teacher not to punish their colleague. In this moment, and to reinforce the spirit of forgiveness, I say to them: Well, this time we will forgive him, but if he does it again we will take his card. In this way we solved the problem and enhanced the value of tolerance. – Teacher One (male)

Even though it was consistent that many of the teachers felt positively about the contributions of Islamic teachings to bolster students' abilities in regards to peace education, a few teachers suggested ways in which teachers can improve on their abilities in regards to teaching religious courses. Specifically, teachers wanted to make Islamic education more dynamic, with more playful activities.

I would love to attract them to my classes by playing, especially that my subject, Islamic education, is somewhat rigid. I use playing and discussion; I give them a chance to talk or convert the class into fun activities or comedy and theater. I often follow these methods. – Teacher Four (female)

The discussion above provides an interesting insight into what activities teachers felt they could expand on and learn more from, in order to engage the refugee students. In other sessions, the teachers agreed that the role of play was one of the better practices to help bolster refugee students in their classrooms by giving the refugee students modes to escape, build community, and be active.

The Role of Play

The teachers comments suggested that there were four barriers that were necessary for refugee students to be successful after prolonged conflict. Those parameters were: societal, psychological, political, and religious. However, I tried to steer the conversations towards their experience and their opinions of best practices because I wanted to investigate my original framework. The role of play was often brought up in the group interviews as best practices which should be expanded in their classrooms. At all four sites, teachers praised the use of play to help refugee students.

All of them are suitable for students; they love any extra-curriculum activities. They love all the activities. Sports activities have their time and singing has its own time. *Dabke* (a local, traditional dance) also has its time in school celebrations, and all the activities are interconnected together. These activities benefit in calming the students and spreading love among them. In the football team, 24 players play to achieve one goal, and when they go up to class, the numbers of problems decrease. In each class there are 3-4 students who sing in the school band, they know each other and communicate together as they work together on activities after school for one or two hours, and thus they start to love each other. Football Group became friends, and band group became friends. Simultaneously, they mingle together in mutual activities, and that makes them love each other and keeps them away from violence. – Teacher One (male)

The activities that the male teachers quoted were slightly different from the activities that female teachers quoted. Male teachers spoke more about soccer (football) and other physical activities. On the other hand, female teachers emphasized more the use of role play for their female students.

“Why do you say that playing games is good?” - Translator

[B]ecause it stimulates their attention, for example, in a long lesson in English, it is difficult for me to speak all the time, or to choose students to read it all. Here, I give them roles to act, and this makes the information easier to be acquired. – Teacher Two (female)

“If the student is given the role of the teacher, she will be so happy.” – Teacher Three (female)

Despite the differences in play between the sexes, the teachers still reflected about the ways in which play bolstered students’ happiness. Furthermore, play allowed teachers to relinquish focus and power with the students.

If the student is given the role of the teacher, she will be so happy. She has to explain the lesson and control the class under our supervision. Students love this idea and acquire information from each other easier than compared to the teacher. – Teacher Three (female)

Sometimes a student asks their teacher to explain the lesson. She prepares for the class as if she is a teacher. The real teacher is present and she follows the work of her students and explains anything difficult for them. Students like this strategy and do it creatively and insist on the teacher to allow them to carry out this role. It is useful as it changes the classroom routine. – Teacher One (female)

Steadily, teachers felt positive about the role of playing. They quoted it as a way to engage students, change up classroom pace, and allow teachers to relinquish power. The only difficulty with play was that it required more materials, time, and support that the teachers did not feel they had. Further implications of this research may look at the use of play in the classroom to help refugee students.

Concluding Reflections

The semi-structured interviews provided insight into the opinions of Jordanian teachers as to best practices with refugee students. Even though teachers mostly wanted to discuss foundational barriers to peace education, it is out of the scope of this research. On-going societal, psychological, political, and religious issues are important to address in order to

bolster peace education. Limits in time, money, and power are real constraints in this context. However, teachers are extremely motivated to help students to achieve success, both academic and personal.

Implications for policy and future teacher training might emphasize the role of play. During one session, the teachers had brainstormed an idea where one day in the month be dedicated to play. The teachers seemed to feel very excited by this idea as they thought it would promote the school as a fun, safe environment for both Jordanians and refugee students to strengthen their community. The ideas and activities that teachers brainstormed required technical, material, and staff support. I understand the Ministry of Education already receives a lot of donations internationally, but it might look at increased support for teachers to promote what teachers determine as fun, interactive activities to grow their community peacefully.

Reflecting on my research in Jordan, future research might look at many different issues brought up in this study. A long term research might look into the impact of refugee students and play. The idea behind this would be to see what specific playful activities might promote students' self-efficacy. Some examples discussed during the group interviews were role plays, sports, theater, and more. Another possible interest for further research could be the distribution of psychological support for refugee students and the possible political/logistical choice of international organizations in locating these resources. I am not a specialist in this field, but further research might look at education for early marriage/out of school students specifically in the context where I conducted my research. Future research could explore whether previous research, aimed at preventing drop outs, and apply it to the context where I completed this research. I am personally interested in future research of an anthropological

look at conflict management in the Middle East and how that case study might serve as a structure to inform future peace education curriculum.

Closing Words

The Jordanian context is very complex. Jordan has the largest number of refugees in the world (UNHCR, 2017). Palestinian, Iraqi, Yemeni, Sudanese, Eritrean, and recently Syrian refugees have all made Jordan their new home. Jordanians are known to be extremely hospitable. However, that does put a strain on their already resource-strapped communities. The Ministry of Education welcomed Syrian students into Jordan, but many changes to help retain refugee students can be made. Because of the complexity of the situation in Jordan, it is hard to make recommendations as further support for Syrians might look threatening to Jordanians who are already working six days a week to earn a meager wage. But I have great hope for the communities that all exist next to each in the Hashemite Kingdom of Jordan.

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Appendix

Appendix A - Questionnaire Part One

How old are you?

1. 18 – 20	2. 21- 30	3. 31-40	4. 41-50	5. 51-60	6. 61-70	7. 70+
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What is your education level?

1. Some high school	2. High school completed	3. Some university	4. University completed	5. Some masters	6. Masters completed	7. Some PhD.	8 PhD. Completed	9. Other (please describe below)
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Please describe:

How many years teaching experience do you have?

1. 0 years	2. 1 year	3. 2-5 years	4. 5-10 years	5. 11-15 years	6. 16-20 years	7. 21- 25 years	8.25+ years
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How many years have you taught in your current school?

1. 0 years	2. 1 year	3. 2-5 years	4. 5-10 years	5. 11-15 years	6. 16-20 years	7. 21- 25 years	8.25+ years
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How many students do you have per classroom?

1. 10-19	2. 20-29	3. 30-39	4. 40-49	5. 50-59	6. 60-69	7. 70+
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How many separate groups of students do you teach?

1. 1-2 groups	2. 3-4 groups	3. 5-6 groups	4. 7-8 groups	5. 9-10 groups	6. 11-12 groups	7. 13-14 groups	8. 15-16 groups	9. 17+ groups
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How many refugee students/Non-Jordanian Nationals do you have per classrooms?

1. 0 students	2. 1-5 students	3. 6-10 students	4. 11-15 students	5. 16-20 students	6. 21-25 students	7 30+ students
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How many hours do you teach per week (in class with students)?

1. 0-5 hours	2. 6-10 hours	3. 11-15 hours	4. 16-20 hours	5. 21-25 hours	6. 26-30 hours	7. 31-35 hours	8. 36-40 hours	9. 41-45 hours	10. 46+ hour
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How many hours do you prepare for class per week?

1. 0-5 hours	2. 6-10 hours	3. 11-15 hours	4. 16-20 hours	5. 21-25 hours	6. 26-30 hours	7. 31-35 hours	8. 36-40 hours
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How many hours do you teach peace education/conflict mediation per week?

1. 0-5 hours	2. 6-10 hours	3. 11-15 hours	4. 16-20 hours	5. 21-25 hours	6. 26-30 hours	7. 31-35 hours	8. 36-40 hours
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How many hours do you prepare for teaching peace education/conflict mediation?

1. 0-5 hours	2. 6-10 hours	3. 11-15 hours	4. 16-20 hours	5. 21-25 hours	6. 26-30 hours	7. 31-35 hours	8. 36-40 hours
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How often do you.....?

Question	Never	Seldom	Sometimes	Usually	Always
1. Speak with Non-Jordanian Nationals (outside of school, not students)					
2. Speak with refugees (outside of school, not students)					
3. Work with students outside of the classroom					
1. Work with refugee students outside of the classroom					
2. Teach peace education/conflict mediation					
3. Encounter conflict in school					
4. Encounter conflict outside of school (in your daily lives)					
5. Face difficulties in teaching					

6. Face difficulties in teaching peace education/conflict mediation					
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Rate the following on their effectiveness in teaching Peace Education/Conflict Mediation in your classroom.

Activity	Not at all Effective (1)...Somewhat effective (3)...Very effective (5)
1. Art Activities	1.....2.....3.....4.....5
2. Theater Activities	1.....2.....3.....4.....5
3. Team Building	1.....2.....3.....4.....5
4. Religion Studies (Islam, Christianity, Judaism)	1.....2.....3.....4.....5
5. Islamic Education	1.....2.....3.....4.....5
6. Citizenship Education	1.....2.....3.....4.....5
7. Arabic Literature	1.....2.....3.....4.....5
8. Arab History	1.....2.....3.....4.....5
9. English Literature	1.....2.....3.....4.....5
10. English History	1.....2.....3.....4.....5
11. Open Discussions/Dialogues	1.....2.....3.....4.....5
12. Role Plays	1.....2.....3.....4.....5
13. Open Days	1.....2.....3.....4.....5
14. Human Rights Education	1.....2.....3.....4.....5
15. Sports Activity	1.....2.....3.....4.....5
16. Other (Describe:)	1.....2.....3.....4.....5

How often do you teach the following activities?

Activity	Never
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	(1).....Sometimes(3).....Always (5)
1. Art	1.....2.....3.....4.....5
2. Theater	1.....2.....3.....4.....5
3. Team Building	1.....2.....3.....4.....5
4. Religion Studies (Islam, Christianity, Judaism)	1.....2.....3.....4.....5
5. Islamic Education	1.....2.....3.....4.....5
6. Citizenship Education	1.....2.....3.....4.....5
7. Arabic Literature	1.....2.....3.....4.....5
8. Arab History	1.....2.....3.....4.....5
9. English Literature	1.....2.....3.....4.....5
10. English History	1.....2.....3.....4.....5
11. Open Discussions/Dialogues	1.....2.....3.....4.....5
12. Role Plays	1.....2.....3.....4.....5
13. Open Days	1.....2.....3.....4.....5
14. Human Rights Education	1.....2.....3.....4.....5
15. Sports Activity	1.....2.....3.....4.....5
16. Other (Describe:)	1.....2.....3.....4.....5

Appendix B - Questionnaire Part Two

What are some subjects that you feel comfortable teaching? Why?

What are some subjects that you feel uncomfortable teaching? Why?

Are you comfortable teaching peace education/conflict mediation? Why or why not?

What are your feelings towards peace education/conflict mediation?

Is the curriculum effective in teaching peace education/conflict mediation?

Would you change the peace education/conflict mediation curriculum if you could? If so, what?
(Give concrete examples)

What are the Ministry of Education's goals in teaching peace education/conflict mediation?

Is the Ministry of Education achieving their goals? Why or why not?

Who is a student who is successful with peace education/conflict mediation? (Do not give names or identifying information)

Who is a student who has challenges with peace education/conflict mediation? (Do not give names or identifying information)

Describe a lesson that you felt you successfully taught peace education/conflict mediation.

Describe a lesson that you felt you were unsuccessful in teaching peace education/conflict mediation.

_____.

What made the two lesson plans (listed above) different?

_____.

What would you suggest to new teachers as the best/most effective tactics/techniques in teaching peace education/conflict mediation?

_____.

Is it difficult to teach refugee students? If so, why?

_____.

How can the Ministry of Education help you in teaching peace education/conflict mediation?

_____.

How can governmental organization/international organizations help you in teaching peace education/conflict mediation?

_____.

How can students help you in teaching peace education/conflict mediation?

_____.
How can refugee students help you in teaching peace education/conflict mediation?

_____.
How can other teachers help you in teaching peace education/conflict mediation?

_____.

Appendix C – Semi-Structured Group Interview Questions

Questions:

1. In your words what is “peace education”?
2. What has been your experience teaching “peace education/conflict mediation”?
3. What are some examples of problem solving strategies that are done in your classrooms?
4. Give activities that you do inside your classrooms to teach ‘conflict mediation’ (For example: art, theater, physical activity, writing, Arabic literature, etc). What do you use? Which ones are most effective in your opinion? Why are they most effective?
5. If you were to design a curriculum for refugee students’ circumstances, what would that curriculum look like?
6. A comment was: “Would you change the peace education/conflict mediation curriculum if you could? If so, what? (Give concrete examples) “Yes. I would focus more on students’ emotional and physical needs.” How can teachers help refugee students’ emotional/physical needs in the classroom?
7. Is there a difference in terms of attendance between refugee students and citizen students? (please explain)
8. If you were to design a training course to help citizen teachers to help refugee students, what would that look like?
9. Have you noticed any differences (inside your classrooms) before and after the Syrian conflict? Please, describe.
10. Do refugee students need help that is different from citizen students?
11. What school tools do you say are necessary to help you teach refugee students? How is that different from average Jordanian students?
12. What do you think is a way to bring brotherhood between refugees and citizens?
13. Is there a time/space/activities in which refugee students can share about their experiences inside classrooms?

Appendix D – Semi-Structured Group Transcripts

Session 1

Researcher: So the first question is: for you, what is peace education? In your words

Translator: In your own words, what is peace education?

Teacher 1: For me peace education is to make the student in the class look at the bright side of his life; to make him love his colleague, teacher and education, and this means that I try to transplant the spirit of peace in them in the classroom by advising them not to stir up troubles with each other, to help each other and to visit their sick friends. Therefore, we teach them to love peace through the way they deal with each other in the classroom, briefly.

Teacher 2: I work as a librarian; I help students to borrow books and read topics and stories that interest them.

Translator: peace education as a term, what is it for you?

Teacher 2: we can hold a course. Our classes differ from the rest of classes of other teachers. Therefore we can hold educational sessions on this topic.

Researcher: From your experience, I just want to know what is teaching peace education like? And again, the idea in the west of peace education is people who see conflicts, students specifically, how do we teach them to deal with life or difficulties in a peaceful manner. So from your experience, what is that like?

Translator: From your experience, what is teaching peace education like? For example, the idea in the west of peace education is people who see conflicts, students specifically, how do we teach them to deal with life or difficulties in a peaceful manner. So from your experience, what is that like?

Teacher 1: For me, I always encourage Syrian students in our school, because most of them work at night and come to school in the morning. We always encourage them, stand by them, give them advice and tell them: "you will return to your country." We always encourage them and tell them: "No problem, this war is temporary, do not hate each other." Some of them had problems, I have students who shiver while standing to participate in the class discussion, and they say that they imagine noises in their ears. We try to absorb the effects of the war, this is my opinion as a simple teacher, and this is what I can do. We encourage them, pray for them, give them advice, and tell them "live with us, you are our brothers." We deal with them with love and teach them to forget their past. I teach them to love their classmates, present topics on conflicts, and how they may end. That's what we do.

Teacher 2: Like what he said (Teacher 1), we teach them to love each other, don't hate each other, deal kindly with each other, and learn things that make them love each other.

Researcher: One thing from the questionnaire that was discussed was the problem solving strategies. So I want to ask you guys what are some examples of problem solving strategies that students do in your classrooms, if you can talk about.

Translator: One thing from the questionnaire that was discussed was the problem solving strategies. So I want to ask you guys what are some examples of problem solving strategies that students do in your classrooms, if you can talk about.

Teacher 1: Our Syrian brothers are facing big problems, so I organized a small cooperative association in my class - the first secondary/ scientific - and we helped one of the students who do not have a heater in winter; together, we collected money and bought him a heater and some clothes. This was a strategy to solve problems that we apply in the classroom, we have established a social system to help the needy Syrian students, and it has succeeded and come with excellent results. This collaborative work spreads the spirit of love and peace among students. Peace is not limited, it is global term. As a Palestinian, I suffered alot because of peace. I want peace.

Teacher 2: As he said, we can organize a cooperative committee to help students.

Teacher 1: it as available at this school.

Teacher 2: it is possible to specify a class for them to talk about their concerns and their problems as Syrian refugees, what they need, and the burdens they face in their studying. We can specify a day for discussion.

Teacher 1: I want to add something else. I began to give Syrian students private lessons; I gathered them in a house of one of them and gave a lesson to students of low academic achievement. (Phone rings) This call is necessary, I have to answer.

Researcher: What I am really looking for is examples

Translator: two examples were given, they talked about a social committee and a class for sharing students concerns.

Researcher: Is this available? Do they have it?

Translator: Yes, according to what they said.

Researcher: Some of the strategies that other countries use for example can be physical activity, writing, literature, theatre. Can you give me examples of things that you use in your classrooms?

Translator: Some of the strategies that other countries use for example can be physical activity, writing, literature, theatre. Can you give me examples of things that you use in your classrooms?

Teacher 2: for example, we hold an open day for activities. We present the Syrians' problems

and explain that they need help and security.

Translator: Do you have drama, for example, for students to express themselves?

Teacher 2: We do not have a specialized theater, but they may be involved in plays in neighboring schools for Syrian refugees. There is a school dedicated to only Syrians with a dedicated team of teachers. I think they have Syrian teachers, too.

Teacher 1: also Jordanians.

Teacher 2: These schools ease the burden on the Syrian refugee.

Translator: We were talking about strategies applied with the Syrians students, such as theater, acting and sports activity.

Teacher 1: As an English teacher, I give students writing activities, I ask them, for example, to write a story about a situation they faced in their country, how they dealt with it, how they resolved the problem, and how he feels now. As a teacher of English I cannot use the theater, but some of my students write poems in Arabic and texts in English expressing some of their problems.

Researcher: How the activities that you just talked about, how would you rate their effective? How do you say that they are good activities or difficult?

Translator: How the activities that you just talked about, how would you rate their effective? How do you say that they are good activities or difficult?

Teacher 1: The students began to express things that bother them, and gradually, their achievement began to increase. Our strategies may be weak, but if we had sufficient means we would implement the best strategies. Unfortunately, this is what we have. We suffer from a lot of pressure at work; part of it comes from the additional activities, but we try with the students. Personally, I sympathize with them too. In writing, I give them different topics related to the war and their feelings. I try to encourage them to unload what they think about to relax a little bit. I think that this is the cleansing theory that Aristotle presented. That's what I'm trying to do.

Translator: How do you assess the success of the strategy with the students?

Teacher 2: I give it a result: 9 of 10.

Translator: Based on what? Do you, for example, depend on performance in school?

Teacher 2: yes, performance. There are high achievers students. A while ago, I met a Syrian student in the market; he studied in the home, succeeded, and enrolled in the university. These students can work on themselves to succeed.

Researcher: A lot of the questions that I am asking now are not my questions. These are that I have seen the results from the questionnaires.

Translator: A lot of the questions that I am asking now are not my questions. These are that I have seen the results from the questionnaires.

Researcher: Another question that was brought up in the results in the questionnaires is about designing a curriculum specifically for refugee students and for their circumstances

Translator: Another question that was brought up in the results in the questionnaires is about designing a curriculum specifically for refugee students and for their circumstances

Teacher 1: We support this approach, but it is something beyond the scope of our responsibility. We are working under the umbrella of the Ministry of Education, so this is up to the administrators at the Ministry. We encourage that, but we can't do anything.

Teacher 2: This belongs to the philosophy of the ministry.

Translator: If you had the opportunity to design such a curriculum, what things you would focus on?

Teacher 1: I will focus on the themes of peace in general and how can our Syrians or Iraqis brother forget their miserable past. I will focus on the perception of the future; I want students to look at the bright side of it. I'll try to design things that make them forget the past.

Translator: This is for content. What about the tools and strategies?

Teacher 1: we can add topics to Arabic, geography, history or English. For example, I can give them a poem about peace. You see? We can add to the normal curriculum. It is not necessary to keep a separate curriculum for the Syrians. We can add items to the current curriculum.

Translator: You mean enrich the curriculum.

Teacher 1: yes, to enrich the curriculum; adding materials dealing with the refugees. But of course, frankly we need a full team, planners and others. As teachers, we can add our personal touch ourselves without referring to the Ministry of Education; our own addition.

Translator: What are your suggestions for the designing a special curriculum for Syrians.

Teacher 2: As my colleague said, we are affiliated to the Ministry of Education and its policy; we cannot overcome it, it shapes the nature of education and curricula. There is a special section for the curriculum. If this section decides to give something that supports Syrian refugees' education, we will abide by the decision.

Translator: Suppose you are in charge, how do you change?

Teacher 2: As my colleague said, we will try to make them forget the war, their escape to other countries, and psychological trauma through activities and adventures to keep them away from what they think of.

Researcher: One comment that was brought up in the questionnaire, the question is: would you change the peace / conflict mediation education if you could? Kind of what we are talking about now, one comment was "yes I would focus more on students emotional and physical needs. In your opinion, how can the teacher focus on a refugee student physical and emotional needs in the classroom?"

Translator: One comment that was brought up in the questionnaire, the question is: would you change the peace / conflict mediation education if you could? Kind of what we are talking about now, one comment was "yes I would focus more on students emotional and physical needs. In your opinion, how can the teacher focus on a refugee student physical and emotional needs in the classroom?"

Teacher 2: As we talked before, we will try to provide support and ease the financial burden; for example, refugees were exempted from tuition fees in an official letter; the United Nations High Commissioner for Refugees pay for them, thus we do not take money from them.

Teacher 1: Frankly, in addition to what we have said, I visit some of them and sympathize with them. I visited a Syrian student who lives in the neighborhood in difficult circumstances. We were in the winter and I asked: Where is the heater? He said there was no. I bought him one. Thanks God we were able to help them. As individual teachers, not the whole system, we can visit them. We do what we can do. In class, we sympathize with them, even if someone does something wrong, I won't punish him immediately, instead I try to understand his circumstances; some of them really suffer in their lives. I remember a student who was absent-minded and suddenly jumped out of his desk. I talked to him in private, understood his problem, tried to get to know him more and told him that I will visit him in Aleppo. We try to help mentally and physically as we can.

Researcher: Another thing that was brought up was the attendance between refugee students and citizens students. I just wanna know: is there a difference? For example, do you see refugee students absent more or less or about the same level as regular students?

Translator: Another thing that was brought up was the attendance between refugee students and citizens students. I just wanna know: is there a difference? For example, do you see refugee students absent more or less or about the same level as regular students?

Teacher 1: refugee students absented themselves more. In our school students are in adolescence and maturity, and most of them work to help their families, thus the absented themselves more than the others, Why? Because they work in factories, restaurants and

bakeries. I have a Syrian student who works in a cafe, his name is Mahmoud Tamer Al-Masri, if you want to see him I can call him for you. He often comes late and misses his lessons, except for English language classes.. I love him and this relationship between us force him to come and attend my classes, but he told me that he has to support his family, which means that he works until late at night. The result is to sleep in the morning miss his school.

Translator: (to teacher 2) And for you, do you see that there is a difference in the percentage of attendance?

Teacher 2: Syrians' percentage of attendance is low. I personally know a student who works in a bakery so he can't come to school in the morning. I know him, and we helped him.

Teacher 1: Our students are adults.

Teacher 2: Yes, at the secondary level.

Researcher: Let's say for example that you are responsible to design a training course for new teachers to deal with .. like your situation where there are some refugee students in the classrooms with citizens students. What would that look like?

Translator: Let's say for example that you are responsible to design a training course for new teachers to deal with .. like your situation where there are some refugee students in the classrooms with citizens students. What would that look like?

Teacher 1: Personally, I will give them a practical course for a week. I will train them on psychological and physical dealing with students and give them some methods. Second, I will look for teachers ready for voluntary work, and everything will be fine.

Translator: So you will focus on the practical and psychological sides.

Teacher 1: I will give a course entitled: "How do you deal with refugees who came from wars?" In two or three days, I will give teachers theories about these people, how to absorb their grief and anger and how to deal with them psychologically and physically.

Translator: (to teacher 2): For you, how would this course look like?

Teacher 2: As my colleague said, we try to keep the students away from what they saw. They will learn sooner or later; reading, writing and calculating, but it is important to make them forget the war.

Translator: We're talking about teachers. We want to train teachers to deal with the refugees.

Teacher 2: As he said. Psychological support is the biggest motivator for students, especially as they are still thinking about the war. Gradually, we can start teaching them.

Teacher 1: It is good to teach teachers to allocate five minutes each class to talk about the effects of war, encourage them and support them morally by telling them that they are in their country. Even if their academic achievement was weak, I help them to succeed -frankly- I mean I give them a chance to reach the Tawjihi (general secondary examination in Jordan). They passed through harsh circumstances. Nobody knows what they faced. I have no failure cases with Syrian refugees, unlike all students. I encourage them. We have to teach new teachers to be kind with refugee students, their existence here maybe temporarily, and our role is to deal with this temporary presence in the right way, give them tips, and encourage them until they return to their country.

Researcher: My last question for you guys is: Have you noticed any differences inside your classrooms from now compared to before the Syrian conflict, can you tell me about that?

Translator: My last question for you guys is: Have you noticed any differences inside your classrooms from now compared to before the Syrian conflict, can you tell me about that?

Teacher 1: My class has the largest number of Syrian students in the school, and the results are stunning compared to last year, when the Syrians used to sit in separated groups away from other students, but I have dispersed them. The groups become mixed, and refugees work with their colleagues, a Syrian student with three Jordanian students. They cooperate with each other. They have become like Jordanians and become very interactive in class.

Translator: I think that the researcher intended difference in classes before and after the Syrian crisis.

Teacher 1: Can you repeat the question?

Researcher: Have you noticed any differences inside your classrooms from before and after the Syrian conflict? So what was the classroom like before the Syrian conflict and what was it like after?

Teacher 1: regarding the Jordanian or Syrian students?

Researcher: just inside your classroom

Teacher 1: I told you that the relationship between the Syrian and Jordanian students becomes excellent now. In the beginning it was not so, the Syrians gathered around each other separately.

Researcher: did you have Syrian students before the conflict?

Teacher 1: I have a student two years ago.

Translator: the researcher means before the Syrian crisis

Teacher 1: No, I did not have, but now if you compare last year to this year, there are significant differences in terms of the students dealing with each other, the Syrian students now have good relations with their fellow Jordanians. At first they were always in separated groups to discuss their common matters. I intervened and gently told them that this is wrong. These teenagers do not like direct advice, but I dealt with them gently. They have now changed; Huzafa (a Syrian student) now sit with Jordanian students, not Syrians, and so on. I have five students in my class. Results are now better than ever before. Even Jordanian students were racist a little bit, but now the situation is much better.

Translator: (to teacher 2): Do you think there are differences?

Teacher 2: Syrian students integrate with education when they enter the school. After school, there is follow-up, as my colleague said.

Teacher 1: Well, they integrated with the community and become better than before. If you come with me to one of my classes you will not be able to differentiate between Syrian and Jordanian students. They are similar and they have good relations with everyone. Initially, Syrian students isolate themselves from the rest, they were shy and hesitant, but this changed. Of course I'm talking about my classes, but I think this applies to everyone.

Researcher: Thank you

Session 2

Researcher: The goal of this research is to look at peace education, so what is peace education? In your words, what is peace education?

Translator: The goal of this research is to look at peace education, so what is peace education? In your words, what is peace education?

Teacher 1: to teach students that peace is the safety and tranquility, so they can feel secure here, they have lost this feeling in their own country and emigrated because of it.

Teacher 2: ending the war and giving them safety

Teacher 3: For me, teaching peace is to give them hope and ambition of what is coming, to enhance their thought, to build their future, to determine their footsteps, to forget everything they passed, to rethink about doing something useful for them, and forget what they have experienced.

Teacher: to open a new page.

Teacher 2: taking into account the circumstances.

Teacher 3: They lived in fear and panic, we try to temper their burden and help them forget.

Teacher 2: giving attention to their psychological state, and providing assistance to them to forget what happened to them.

Researcher: In the western concept of peace education, it's the idea of how do we teach students to deal with future conflicts in a peaceful way.

Translator: In the western concept of peace education, it's the idea of how do we teach students to deal with future conflicts in a peaceful way.

Researcher: but peace education can be nothing or everything at the same time. It can be different types of activities. So, the idea is .. it can be many different ways to teach this.

Translator: but peace education can be nothing or everything at the same time. It can be different types of activities. So, the idea is .. it can be many different ways to teach this.

Teacher 3: Is it possible to ask a question? The researcher speaks about the future, but what do we know about the future?

Translator: He talks about preparing refugees students for the future.

Teacher 2: to try to make them forget the past they experienced, and tell them that they are embarking on a new life and new conditions. Things will change. There are many Syrian students who lived luxurious and well-off life in their country, but when they came here everything differed, and this affected them mentally. We have a student who was badly affected by change her living style, her mother told us that she can't accept the idea that her father, a doctor who owned a hospital in his country, now work for others. We have tried to help her to cope and live. We told her that the nature of life is changing.

Teacher 1: I think that the Syrians have become part of our society and have their place in the country. Some of them even started to demand the canceling of Work Permits, which means to live like us and with us, without differences. They have become citizens without any differences with us. Furthermore, their chances to work became more than us. We felt that they were outsiders in the first two months of their arrival, but now they become a part of us.

Researcher: Thank you for talking about that. I just want to know exactly what has been your experience specifically with refugee students inside the classroom.

Translator: Thank you for talking about that. I just want to know exactly what has been your experience specifically with refugee students inside the classroom.

Teacher 1: In the beginning it was difficult because of different traditions and different dialect

when pronouncing certain letters. Curriculum was difficult for them. They were scared and they talked about the conditions they lived in Syria and the killings of their parents or their brothers. They spoke about their lives and expressed themselves. We accepted it and dealt with them as if they were new students who have just entered the first grade until they gradually become familiar with our methods and this is what increased their achievement level.

Teacher 2: In the beginning, the curriculum was very difficult for them; our curriculum is stronger and much more different than the Syrian curriculum. Gradually, they adapted it.

Teacher 1: We have excellent refugees students. Even after they have left our school and went to secondary schools, some of them entered the scientific branch and got good rates, around eighties (80% and above).

Teacher 2: In the beginning, fear controlled the students because of what they saw. One mother told us that the father of her daughter was killed in front of her. They saw horrible things. At first, it was difficult to teach them, but now things have become so well. They adapted with the dialect and vice versa. They became accustomed to the curriculum and the system.

Teacher 4: The relations between us and them became stronger; we married from them and vice versa. I am from Ramtha (area in the north of Jordan that has a lot of Syrian refugees), and the Jordanians there are generous.

Teacher 3: There is something important regarding Syrian students: they do not like education, unlike the citizens. The student's goal from coming to school is to have fun, with a rate of 90%, while the goal of learning is only 10%. We try to convince them to enroll in universities and raise their culture. Through dealing with students of ninth and tenth grades, I always try to focus on their culture and raising their level of education. I told them not to think only about a house and a husband, as their families tell them. I always try to motivate them to study, and that their studying will benefit their country. In case the students returned to it, they must be productive mothers who know how to bring up their children for the reconstruction of Syria again. I tell my students not to be ignorant in order to help her entire generation. I tell them that their mothers when they came to Jordan were unable to work and support their families because they have no certificates that qualify them to do so. If the mother had been a university graduate, she would have improved the status of her family. I always focus on this. I encourage them to learn, read and be well-cultured, and I tell them that it is not necessary to adhere to the school book. Refugee students complain of the difficulty of our curricula, so I encourage them to read other books such as stories and novels, and to use Facebook and WhatsApp as a way to collect religious, cultural and historical information, which will lead to the growth of their thought. I told them not to be naïve and ignorant girls who look for husbands only. This is how these Syrians think and this is their problem.

Teacher 1: their thinking is controlled by customs and traditions, when a girl becomes 15 years old, she has to marry and leave school. We had a student in the ninth grade who has got

engaged; I told her that she is still young but she replied that her cousin, the same age, has two boys and one girl. Customs and traditions govern their behavior.

Teacher 2: we have students who study only until a certain age, and then their parents take them out of school.

Teacher 1: What I want to say is that even if the student is satisfied with our thoughts, her family have a different thought, and this means that we have to work with parents.

Teacher 2: Sometimes we contact with some parents to persuade them to keep their daughters in school, but to no avail.

Teacher 3: students do not come to school with an ambition of taking certificate, they just want to get out of school and get married. They do not think about education and future.

Teacher 1: Syrian students do not abide by the rules of the school, too. A teacher maybe in class and a student takes a mirror to see how she looks! This does not happen with citizens students.

Teacher 3: Their parents' raising is not educational.

Teacher 2: we accept these students.

Teacher 3: We do not deal with Syrian students as they are Jordanians, we have taught Jordanians, and everything is completely different. We accept all their actions, endure them, understand them and treat them as if they were our sisters or daughters. All of this is in order to push them to learn and to come to school. I had a student whose parents prevented her from studying. I tried to speak to her mother. The student was in the tenth grade and called Reem. I tried to convince her mother to return her to school and told her that even if she is a bride to be you should postpone the wedding for a month or two to finish tenth grade at least and take the certificate, but the mother did not respond. I always try with the parents to allow their daughters to complete studying, but to no avail.

Teacher 2: we dealt with Egyptians, Syrians, Jordanians, Palestinians, and others who came to our country, but Syrians are different in terms of their beliefs and their living with us.

Teacher 1: in Palestine and Jordan, customs and traditions are similar, and the environment is similar, too.

Teacher 2: Syrians are selfish, with all due respect.

Researcher: Thank you. I really wanna focus on ... we know that their lives are very difficult and we know that it's .. I really wanna focus on your experience teaching them. So, I ...

Translator: Thank you. I really wanna focus on ... we know that their lives are very difficult and

we know that it's .. I really wanna focus on your experience teaching them. So, I ...

Researcher: So, with peace education, the idea is that there is not one way. There is many different ways.

Translator: So, with peace education, the idea is that there is not one way. There is many different ways.

Teacher 4: I love learning through play.

Researcher: I want to know this

Teacher 4: I would love to attract them to my classes by playing, especially that my subject, Islamic education, is somewhat rigid. I use playing and discussion; I give them a chance to talk or convert the class into fun activities or comedy and theater. I often follow these methods.

Teacher 2: At classes, we usually discuss with them and give them a chance to express their opinions and ideas by allocating, say, five or ten minutes for them to talk about what they want.

Teacher 1: The nature of the material controls strategies

Teacher 5: With children, especially third graders, we can design many activities in English classes.

Teacher 3: My subjects is Arabic, I use "groups" strategy, I spread them out into groups so as to ensure the diversity of each group and the presence of excellent, good, and low achievers to cooperate with each other. I try also to give them the task before class time to be well-prepared, and this also ensures more and more cooperation and communication which leads to the success of the group. I have been using this method for three years and I see that it is effective in teaching; weak students begin to try, study, participate and interact. I like this strategy as students work, produce and collaborate more.

Teacher 5: It is also possible to use role-playing. Moreover, in a lesson on Mother's Day, students can design greeting cards to their mothers. There are students who lost their mothers and suffer from difficult circumstances, I told them to design greeting cards to their sisters, their teachers or someone who is close to them. Such activities sustain a good reaction from students.

Teacher 2: In celebrations like "Mother's Day", we try to take into account the circumstances of the students as much as possible. We have orphans and we treat them in a special way.

Researcher: Thank you. If you five were to choose only two activities, you say that they are the best activities to do, what would you choose and why?

Translator: Thank you. If you five were to choose only two activities, you say that they are the best activities to do, what would you choose and why?

Teacher 2: Working in groups; it encourages students to cooperate and compete.

Teacher 5: Playing games

Teacher 4: comedy acting or role-playing

Teacher 3: the subject controls the strategy to be used, for example, Arabic accepts the application of many strategies, but there are rigid materials such as mathematics that don't accept the application of strategies like role playing, acting, seven hats.

Translator: Why do you say that playing games is good?

Teacher 2: because it stimulates their attention, for example, in a long lesson in English, it is difficult for me to speak all the time, or to choose students to read it all. Here, I give them roles to act, and this makes the information easier to be acquired.

Teacher 3: If the student is given the role of the teacher, she will be so happy. She has to explain the lesson and control the class under our supervision. Students love this idea and acquire information from each other easier than compared to the teacher.

Teacher 1: sometimes a student asks their teacher to explain the lesson. She prepares for the class as if she is a teacher. The real teacher is present and she follows the work of her students and explains anything difficult for them. Students like this strategy and do it creatively and insist on the teacher to allow them to carry out this role. It is useful as it changes the classroom routine.

Teacher 2: At the beginning, Syrians refused to sing the Anthem.

Teacher 3: In the role-playing strategy, we allow students to critique each other; we ask them: What do you think of your colleague presentation? What are the weaknesses? What are the things that you have not understood yet? Thus, they focus on each other presentation and say, for example: If you talked about this thing in a different way and in a proper language, or if you speak more precisely. Consequently, they critique each other and acquire the information easily.

Teacher 2: We gave them the Anthem, and later they adapted to it.

Researcher: we know that refugee students and citizens students are the same, but if you 5 were to design a curriculum to help refugee students, what would that look like? And how?

Translator: we know that refugee students and citizens students are the same, but if you 5 were to design a curriculum to help refugee students, what would that look like? And how?

Teacher 3: For me, in Arabic I will simplify the grammar for them. Refugees suffer from a problem in grammar and syntax. When they came to our schools, they were not able to recognize simple things in Arabic. If I want to design a curriculum for them I will simplify the grammar and sentences and give them the basics. I have students in the ninth grade who do not master the basics, what makes it difficult for them to study the material in the normal curriculum.

Teacher 4: I have a big difficulty in English; they do not master the basics. The curriculum in Syria focus on the French language, not English, and this is what makes me give the simplest grammar for the students of the seventh grade. I think teaching English starts in sixth grade in Syria, and this is what makes a student in the third grade don't distinguish letters, and therefore I have to handle this weakness before giving the normal curriculum.

Teacher 3: Even in the Arabic language when I give them conversation activities that require standing in front of the class and speaking about a good subject in a proper classical language, I find that refugees find it difficult to form good sentences. They have a problem in the letters. I have been teaching them for 3 years, but until now the problem still exists; their language is not correct and their spelling is not true as well. In Syrian, students used to study the dialect, not the language. They change the spelling of some letters in reading the Holy Quran based on their dialect, and here I would say that it is important to separate between the language and dialect.

Translator: This is for the basics, but what about the topics that you would like added, what would it be?

Teacher 3: I think they love stories and poems. In the curriculum, we have poems but of the pre-Islamic era. I think I'll add poems of modern times because they do not like old things.

Teacher 1: They also like practical things. They like to work on specific tasks. As a vocational education teacher, I find that Jordanian students like manual work, but Syrians prefer cooking.

Teacher 4: In English, I may also add some stories to entertain them and to attract their interest, as well as novels.

Translator: You talked a little while ago about the fear they suffer from. How do you deal with that and build their character through the curriculum?

Teacher 3: In Arabic, I work on this in writing classes; for example, I ask them to write about their example in life or their imaginations or ambitions for the future. I ask: Imagine that you are in 2050, and now you're a doctor who worked hard to be what you are now, talk about it. I employ these topics in writing classes, while it is difficult to talk about them in the material itself. What I do is that I enrich the curriculum with extra things. I like to motivate their imagination, and this makes me feel happy and cheerful.

Teacher 4: in English as well, I ask them questions such as what do you like to be in the future? Will you enroll in a university? what major do you like?

Translator: in Islamic education, how do you work on this?

Teacher 2: Refugees does not have the basics, and as my colleague said, their spelling of the letters is incorrect. Their religious knowledge is shallow; for example, they do not distinguish between the prophets and to whom they were sent.

Researcher: This is not my words, but this is one of the results from the questionnaires. So, I wanna to ask you what do you think about this.

Translator: This is not my words, but this is one of the results from the questionnaires. So, I wanna to ask you what do you think about this.

Researcher: The question is: would you change peace education / conflict mediation curriculum if you could?

Translator: The question is: would you change peace education / conflict mediation curriculum if you could?

Researcher: And the answer, which is very interesting, is yes I would focus more on students emotional and physical needs. How can teachers help refugees' emotional and physical needs inside the classroom?

Translator: And the answer, which is very interesting, is yes I would focus more on students emotional and physical needs. How can teachers help refugees' emotional and physical needs inside the classroom?

Teacher 1: I try to make them feel confident, safe and comfort. I help them to forget the past and encourage them to start a new life and look to the future. I know that they cannot forget, but we try with them. It is important to give them self-confidence. If the student feels confident, she can go beyond what she went through.

Teacher 4: I encourage them to enter the classroom with happiness and optimism, without fear.

Teacher 3: As I deal with Syrian students in adolescence, I find that if a teacher deal with them with love, they will love the subject more and seek to raise their academic level to impress their teacher. In Arabic, I feel that my students' achievement is better compared to other subjects. My relationship with them is good. We are friends. I hear and accept them. I try to enter into their minds to change them, and this is why they are creative in Arabic despite the weakness in grammar. They are good at skills, writing and speaking classes. A teacher mustn't be serious all the time and should try to be a friend of her students. By this, they will love and respect her.

Teacher 4: the teacher must be serious at times, and allow them to have fun at other times. In dealing with adults, she should not be serious and determined all the time. It is enough for Syrians that their life, people and circumstances changed.

Teacher 3: We have students in ninth and tenth grade who are supposed to be in secondary education or university. It is impossible to treat a girl aged 18 years old as if she is 14. At this age, the girl tries to prove herself as a female. Here I try to give her what she wants and as a result she will love my subject and excel in it.

Teacher 1: There are students who did not complete the first and second grades, but they are now in the third grade. There are also students who are supposed to be in sixth grade, but they are also in the third grade.

Translator: You talked about the psychological needs, what about the physical ones?

Teacher 5: As my colleagues said, the issue of marriage and love. these desires are present in their characters, and we try to keep them away from wrong behaviors. We also try to convince them to work on themselves to have a better future, and this is achieved through discussion and friendship between the teacher and the student.

Teacher 1: trust is very important between the teacher and the student. It is also important that we remove the barrier of fear.

Researcher: Because of time, I wanna ask you: if you 5 were in charge or responsible for making a curriculum or training course for new teachers that will be working with refugee students, what would that curriculum look like? And why?

Translator: Because of time, I wanna ask you: if you 5 were in charge or responsible for making a curriculum or training course for new teachers that will be working with refugee students, what would that curriculum look like? And why?

Researcher: Focus on the needs of teacher.

Translator: Focus on the needs of teacher.

Teacher 2: The first thing we will focus on is the way of dealing with students. The teacher always tries that students hear her orders and apply them, but in the beginning she has to earn students' love to hear her orders. As my colleague said, the teacher must deal well with the student to be accepted.

Teacher 3: It is important for the teacher to have multi-skills and strategies. She shouldn't give all of her lessons throughout the year in the same way. The student mustn't be only a recipient; this makes her feel bored. The teacher should apply multiple strategies that go with her

subject. In the course, we can give teachers many options to choose what she sees appropriate.

Teacher 5: at the beginning of our teaching, we took courses on teaching methods and strategies, like learning through playing.

Teacher 3: We benefited greatly from these courses.

Teacher 5: I have benefited a lot and implemented many of the strategies.

Researcher: I just wanna thank you guys because again this is so important to me and your opinions are so important. Thank you guys for everything.

Translator: I just wanna thank you guys because again this is so important to me and your opinions are so important. Thank you guys for everything

Session 3

Researcher: ok, so the first question is, in your words, what is peace education?

Translator: ok, so the first question is, in your words, what is peace education?

Teacher 1: Teaching Peace depends is to clarify the culture in which we live, our culture as Arabs. Since all refugees are from our Arab brothers, we make it clear to them that our culture, our language and our religion are the same. Even if we have more than one religion, we teach them tolerance between religions.

Researcher: In the western concept of peace education, the idea is people who see conflict, people who see violence, how do we teach them to not repeat this. How do we teach them to deal with issues in a peaceful way. Translator: in the West, teaching peace implies that we know of people who have seen violence and war, not to repeat it and deal with the things of their lives in a peaceful manner.

Teacher 2: things like what?

Translator: He intends that the wars, crises and conflicts shouldn't be repeated. Students should learn how to live in peace with others.

Teacher 1: not to seek revenge.

Researcher: My goal from this and from our discussion is just to understand your experiences teaching refugees.

Translator: My goal from this and from our discussion is just to understand your experiences teaching refugees.

Researcher: So, my second question is what is your experience working with refugees?

Translator: So, my second question is what is your experience working with refugees?

Teacher 3: It's like normal teaching

Teacher 2: There is a difference.

Teacher 3: The psychological state of students.

Teacher 2: The psychological state of refugee students differs from the one of Jordanian students, who is embraced by his family, has a good culture and has many factors that affect his personality. For the refugee student, the conflict that he faced in his country affected his psyche, thus he has no ambition and his thinking is confined only to return to his country. He thinks that his future is unknown, and so he is confused and he does not know what he wants in this life.

Translator: and thus you face a problem with them? In motivation, for example?

Teacher 1: Sure

Researcher: One of the things that I want to ask is: is there in your classrooms any problem solving strategies and if you can talk about that.

Translator: One of the things that I want to ask is: is there in your classrooms any problem solving strategies and if you can talk about that.

Teacher 1: There are many strategies to solve problems; first we try to find out what the problem is and make it clear to the students that it is wrong behavior. For example, if a Jordanian student says to a Syrian one: You are a Syrian. This will generate a sense of racism among students, and this is something that we want to eliminate. Here, I ask the students: Is this right? Which of you is non-Muslim, raise your hand! As we are all Muslims and our religion teaches us tolerance, this racism is unacceptable and wrong. I ask them: Do you favor the behavior of your colleague? They will say no, I ask: What to do? Shall we punish him? They will say yes. In each class, we have enhancement cards, and if we are to punish the student, we take his card. Students may ask the teacher not to punish their colleague. In this moment, and to reinforce the spirit of forgiveness, I say to them: Well, this time we will forgive him, but if he does it again we will take his card. In this way we solved the problem and enhanced the value of tolerance.

Teacher 2: I emphasize what my colleague said. The best strategy that I use with refugee students is cooperative work; they benefit from each others' experiences. The refugee student, who is psychologically turbulent and uncertain about his future, integrates with the Jordanian student who feels safe and tolerant, who doesn't see differences between him and the other, and

who lives stably without any changes around him or without moving from one country to another. Thus it is possible that refugee students also feel safe.

Researcher: When it comes to peace education there is not one way, there is many different ways. In the west for example, and sometimes here in Jordan, they use theatre, they use physical activities, they use writing, literature. What are some of the techniques that you use inside the classroom to teach peace?

Translator: When it comes to peace education there is not one way, there is many different ways. In the west for example, and sometimes here in Jordan, they use theatre, they use physical activities, they use writing, literature. What are some of the techniques that you use inside the classroom to teach peace?

Teacher 1: We also use many strategies, including what you talked about. Last week we had a meaningful play in the theatre for students. We use role-playing a lot.

Teacher 2: I teach young students, from first to fourth grade, so I use the strategy of playing games.

Teacher 1: Is it possible to repeat the question?

Translator: What strategies do you use to teach peace? Any addition?

Researcher: So you talked about games and he talked about like theatre and so. What would you say in your opinions is the most effective, is the best way?

Translator: So you talked about games and he talked about like theatre and so. What would you say in your opinions is the most effective, is the best way?

Teacher 1: the most effective way is collaborative learning. If I want to explain to my students the concept of peace, or any other positive value, I use cooperative learning, so that everyone is involved in the work. It is important that the roles are divided between them and the leader changes every time. We could change the leader of the group every five minutes. This is the most effective strategy with the first three grades: I, II and III. This strategy is also useful for integrating students. I have four nationalities in my class, and by this strategy, everyone works together without discrimination or distinction.

Researcher: you're speaking about sports and so, if he feels like this or different strategy is the best way?

Translator: you're speaking about sports and so, if he feels like this or different strategy is the best way?

Teacher 2: playing games strategy because it gives a space for fun and joy thus makes students

forget their past. There is also the strategy of learning cards. For example, I ask students to express the "war" with a word on the card; there are those who will say it is "murder", "hunger", "homelessness", "loss", "losing mother or father". We collect these cards together and form content for the concepts of peace, and we get them after getting the opposite from the previous vocabulary.

Researcher: We know that the life of the refugees is very hard, and we know that at this school they are mixed with other citizens.

Translator: We know that the life of the refugees is very hard, and we know that at this school they are mixed with other citizens.

Researcher: If you three were to design a curriculum to help in the refugees circumstances, what would that curriculum look like?

Translator: If you three were to design a curriculum to help in the refugees circumstances, what would that curriculum look like?

Teacher 1: Is it a curriculum for refugees only?

Researcher: Not only refugees, but for example, the ministry of education comes and says: you three will make this curriculum. Think about the needs of the refugee students. What does this look like? What do you put inside the curriculum?

Translator: Not only refugees, but, for example, the ministry of education comes and says: you three will make this curriculum. Think about the needs of the refugee students. What does this look like? What do you put inside the curriculum?

Teacher 1: First we want to determine the question. We also want to determine when refugees will return to their homeland, for example, after six months, a year, or two years. We want to know whether the curriculum is for all students including the Jordanians, or is it only for refugees?

Translator: Is the curriculum only for refugees or for mixed classes?

Researcher: the situation here is that they have mixed? Right?

Translator: yes mixed

Researcher: say that you are making ... you guys are making a curriculum for your situation here, so you are making a curriculum for a class for the Jordanians and refugees together

Translator: It will be a curriculum for all students; refugees and Jordanians together, as in the case of your school.

Teacher 1: This curriculum will depend on many things. I am as a Jordanian live in Jordan and my culture is Jordanian... the knowledge is common between us... We faced some difficulties... Designing a curriculum for everyone is not easy... Here participatory must be activate... How? By involving a Syrian educational expert who has good potential. There are terms that I don't know as a Jordanian to design a common curriculum. For example, a Syrian calls the sandwich "Smonh". For methods and strategies, I have noticed few differences. I teach first grade, which is very essential, and in our curriculum we teach three aspects of the letter: its name, its sound, and its shape. The Syrians teach name of the letter, not its sound. I have given some courses for the parents on this. If a student wants to read the word "باب" (bab), he will say "ba alf ba". This is wrong. We depend on the voice of the letter, and we teach students the names of letters in advanced stages, like grade 2 and 3. What concerns me is the voice of the letter so that the student can read.

Translator: So will you focus on the basics?

Teacher 1: Of course, the focus will be on the common basics. I want to conduct a comprehensive study with experts to come up with positive and common results.

Teacher 2: Do you want a curriculum in the material that I teach, or in general?

Translator: the curriculum is for his subject?

Researcher: yes for your subject

Teacher 2: I teach social studies, which is divided into History, Geography and National Education. The curriculum depends on building the student's personality. Weather the students were Jordanian or Syrian, we have a common history, and thus the Syrian student will not find it difficult to accept the History in the Jordanian curriculum, which talks about topics such as the Arab-Muslim history and the history of civilizations. The difference lies in the National Education; for example, when we studied coexistence and tolerance, these terms were alien to Syrian students. Jordanian curriculum from the first grade until the second secondary is one integrated unit, but their curriculum is slightly different. Our curriculum completes itself. I have noticed that there are concepts that Syrians students don't understood well even though they need them most. For example, tenth grade curriculum talks about tolerance, coexistence, intolerance, acceptance of others and peace, I have noticed that Syrian students were fully engaged in the class, more than others, perhaps because they lack these concepts and they need it more than Jordanian students.

Teacher 3: As my colleague said, Social Studies is divided into History, Geography and National Education. In History, we must give refugee students, weather they were from Syria or Iraq or other, a brief about the history of their countries, so they do not feel that they missed them completely. This will also better their psychological state. In addition, we must talk about relationships between Arabs and how they were before division, so that students will feel that

we are all one, without discrimination, before our countries were divided.

Researcher: A lot of these questions are actually not from me, they are from the results that I saw from the questionnaires

Translator: A lot of these questions are actually not from me, they are from the results that I saw from the questionnaires

Researcher: The question in the original questionnaire was: would you change peace education / conflict mediation curriculum if you could? And Why?

Translator: The question in the original questionnaire was: would you change peace education / conflict mediation curriculum if you could? And Why?

Researcher: And the answer from the questionnaire is: "yes I would focus more on students emotional and physical needs". How can teachers help refugees' emotional and physical needs inside the classroom?

Translator: And the answer from the questionnaire is: "yes I would focus more on students emotional and physical needs". How can teachers help refugees' emotional and physical needs inside the classroom?

Teacher 1: meeting the physical and psychological needs depends on a very important thing; I am as a teacher must know the environment where students live, even his home, and I have to be very close to him. I mean there are excellent students academically whose achievement suddenly starts to decline, it is certain that there is a reason. Here comes the role of his teacher. For me, I try to know what the reason is, so I can solve the problem. I –Thanks God- realize the causes of most of the problems, and I know the role of family disintegration in it. Even if the student is Jordanian, as he begins to neglect his homework and appearance, definitely there is a reason. If a teacher wants to meet the psychological, physical and educational needs of the students, he has to be very close to them in order for them to tell the teacher everything frankly.

Researcher: Focus on the teacher perspective of this.

Translator: Focus on the teacher perspective of this.

Teacher 1: In general, all the students whom I teach must love me. If a student loves me, he will tell me what bothers him. There are students who feel ashamed to tell me that his mother is separated from his father, for example. There are Syrian students who have lost their parents in the war. In my opinion, it is very important to communicate with parents in order to develop the student, and the last must know that we are his family in school. This is the participatory process between the school and the community.

Researcher: From the examples that you gave us about how you know or how you start to know about students' physical and emotional needs, how do you do this in your classroom?

Translator: What do you mean?

Researcher: So he gave us many examples of the things that he sees and students physical and emotional needs.

Translator: So you gave us many examples of the things that he sees and students physical and emotional needs.

Researcher: How does he do this? How does he know these?

Translator: How do you know all these things about them?

Teacher 1: I have a great experience, Thanks God. My major, special education, helps me a lot. I also love the students. Because of my love for children I find myself successful with them. From one look I can find out whether this student is facing a problem, thus I talk to him. If I see a student who normally smiles a lot, but today he sits in a strange way, it is certain that he is suffering from something. If I have a good-looking student who comes one day unclean, there is definitely a reason. If I have a student who does his homework and participate in class...

Researcher: One of the things that was discussed in the questionnaire is the difference between refugee students and citizens students in terms of attendance. Can you guys talk about this a little bit?

Translator: One of the things that was discussed in the questionnaire is the difference between refugee students and citizens students in terms of attendance. Can you guys talk about this a little bit?

Teacher 1: I have no difference in attendance between them.

Teacher 3: It depends on the age. For young students, there is no difference in attendance, but for adults there are students who work and others whose families don't care for them, and thus attendance ratio vary.

Teacher 1: communicating with parents is important. In the morning, one parent talked with me to tell me that his son (Syrian) will be absent for two days because he is sick. This is, as well, the case with Jordanian students. The parents, regardless of nationality, have to be in touch with the school and with the classroom teacher specifically.

Researcher: If the ministry of education comes and says they want you to make a training course for new teachers who will work with refugees, what would that training course look like?

Translator: If the ministry of education comes and says they want you to make a training course for new teachers who will work with refugees, what would that training course look like?

Teacher 1: how to deal with students in case of conflicts between them and non-discrimination, as we talked in the beginning; discrimination may occur when a student called his colleague: “you Syrian” or something similar. We must train new teachers to solve problems smoothly and positively. Also, we should train them on some games and teaching strategies. As my colleagues said, there is the strategy of playing games, and students like to play. In addition, there is the strategy of “save the fish”, which I use to involve all students. There are many strategies that teachers do not know. We can conduct a preliminary study before giving the course to know the weaknesses and build the course according to them.

Teacher 2: A teacher should understand the importance of building student’s personality and interpersonal skills in life. If you focus on these things as well as promote self-confidence then he will study better and easier. It is noted that the first four grades’ students displace so much in their thinking; they focus on the first ten minutes of the class and then their thinking will be displaced. Here we can use play games strategy to motivate them to learn and raise joy, fun and competition in class. In my classes, I explain the lesson in the first quarter-hour of the class and then divide students into teams. In the Syrians’ center, we teach male and female students, usually males sit separately from females. When dividing into teams, I ask some males to sit with females. Initially we faced a difficulty as the boy student started complaining of being in a girls' team; his friends make fun of him. Here, culture plays a clear role. Gradually, these concepts have gone; the boy stands with the girl and plays with her within the same team. They encourage each other, and here engendered the spirit of competition.

Teacher 1: There is also the issue of people with special needs, we often find disabled students within the Syrian refugees, many of whom are deaf, and some of them lost their hands or feet. We must integrate them with others, and this is something we should address in the training course, which is dealing with people with special needs smoothly. I had deaf students and others whose hearing is very weak, I worked with them on acting a pantomime in sign language. They were very excellent and everyone enjoyed it. The lesson was about prayer and ablution, I wrote a story about it. A healthy student narrate the story, while the rest acted it. Thus I integrated them with ordinary students and reduced the shame they have. They are aware that it is not outrageous that my hearing is weak, I wear glasses or I walk on crutches. Integrating people with special needs is very important.

Researcher: Our last question is: Have you noticed any differences inside your classroom from now compared to before the Syrian conflict? And if you can tell me what's that like?

Translator: Our last question is: Have you noticed any differences inside your classroom from now compared to before the Syrian conflict? And if you can tell me what's that like?

Teacher 1: the number of students Increased. There is also the issue of dialect; as a teacher I

use classical Arabic in my classes but sometimes I use slangs that may not be understandable for refugee students. Gradually, we are overcoming this problem. I began to use words and phrases from their dialect such as "Berri You" (ie, well done) and I feel that they look very happy and feel the closeness and love, Thanks God.

Teacher 2: As my colleague said, there is a difference in the number and there are obstacles to communicate. In dealings with Jordanian student I use my regular dialect without difficulties in communicating information between us. But now, there is a difference in dialect which makes it difficult to express some concepts for non-Jordanian students. Also the number of problems increased. At the beginning, it was difficult for Jordanian students to accept Syrian students, frankly. Another problem was the excellence of some refugee students, and this was not acceptable for Jordanian students.

Teacher 3: problems of children are different from those of adults. There is the problem of racism, some students call the refugees phrases like: "You... Syrian" and others, and this is the reason why it was difficult to integrate them in the beginning.

Researcher: Thank you!

Session 4

Researcher: The first thing I would like to know is what is peace education in your words?

Translator: The first thing I would like to know is what is peace education in your words?

Teacher 1: everybody aspires to peace, as a society and students. Peace resulted in the development of education for students. When a student feel scared, he won't be able to achieve or make effort and progress in his learning, and his thinking will be confined to war, killing, hunger and homelessness; he will not be able solve mathematics or come up with scientific ideas. His mind is busy with other things. Peace is the basis of students' progress and success in their lives and in their education.

Translator: you talked about peace in general, but what about the teaching of peace? What does it mean to you?

Teacher 1: the religion of Islam is the religion of justice, equality and moderation, we must address the students in the curricula with these ideas. Islam urges to jihad, but now we're not ready for it, so we now have to use politics and moderation, and teach that for students.

Teacher 2: jihad must be included in school curricula. Our students are not aware of the meaning of jihad, and Islam urges us to jihad but we are far away from it. We demand to include the issues of jihad and defending our Islamic countries in Islamic Education curriculum.

Teacher 1: Prophet (PBUH) says: "God bless the man who knows himself". We are aware of our capabilities and we know that it is difficult for us to defeat America if we fight it, and therefore

we have to use politics and teach students that it is wrong to hold the gun and head immediately for the war. If we fight with a gun it will fight with nuclear weapons and thus we will lose. This is not a death in the cause of God.

Teacher 4: The term peace education has two parts and a third one derived from them. Education and peace both are original human rights. A student has the right to learn in safe and suitable conditions without fear. For peace, it is a broad concept that is related to a lot of political issues. Peace education is to teach students how to be peaceful and unafraid and live in a safe environment. The biggest concern for people is fear.

Teacher 3: peace education boils down to three points: the rejection of extremism ... the researcher studies in America, right? He will discuss his thesis there?

Translator: Yes

Teacher 3: We would send a message to the United States not to interfere in the affairs of Arabs, this is peace. But when it intervened in the Arabs and Muslims affairs, it is difficult to study peace, on the contrary, our children will be brought up on hostility, wars and dispersion.

Researcher: In the western concept of peace education, the idea is how can ... students who see conflicts, how can they learn to control and maintain peace in their own lives

Translator: In the western concept of peace education, the idea is how can ... students who see conflicts, how can they learn to control and maintain peace in their own lives

Researcher: Even if there is violence or conflicts outside his life, how can he learn to continue in a peaceful way.

Translator: Even if there is violence or conflicts outside his life, how can he learn to continue in a peaceful way.

Researcher: The goal of these questions is your experience working with refugees, so please focus on your experience inside the classroom

Translator: The goal of these questions is your experience working with refugees, so please focus on your experience inside the classroom

Researcher: Another general question, what has been your experience in teaching peace education in your classrooms?

Translator: Another general question, what has been your experience in teaching peace education in your classrooms?

Teacher 2: firstly, we say that there is a committee of human rights. Where are the human

rights? Doesn't the people who escaped from their homelands have human rights? Where is the human rights committee from the people who are displaced from their countries, killed and slaughtered?

Teacher 4: Is it possible to repeat the question.

Translator: How would you describe your experience in the teaching peace to your students?

Teacher 3: It is the same experience that Palestinian refugees have lived.

Translator: you as a teacher, how do you describe your experience teaching peace to your students?

Teacher 3: refugees who came to this country, as I saw in my students, are looking for two things: safety and income to help their families. Most students work and learn, and there are those who cannot reconcile the two.

Teacher 1: We want to show students the truth about what happened in their country of strife and murdering the young and the elderly. We want to tell them that they have to eliminate this strife, not hold it, and stop the ongoing killings there. We must teach students that they should not repeat the strife that took place in their country and preserve what's left of it.

Translator: What are the difficulties you face in teaching refugees?

Teacher 1: We do not have supplies, tools and laboratories. The ninth grade teacher teach chemistry, physics, biology, and geology without a laboratory. He hope to see one.

Translator: This is for the environment, what about the students themselves?

Teacher 4: This depends on the age of students. We have a group that has not lived in Syria during the crises and went out of the country during it, and therefore did not see with their own eyes what happened. We have another group that realized and saw the crisis, but has been able to cope with life. Thirdly, we have the adults group that lived the crisis since its beginning. I have a student in the eighth grade who saw bombs falling on people in front of him, which caused a difficulty in speaking to him. When dealing with him, there are those who think that he is making fun of them, but I knew that his psychological state is very bad. This group is hard to deal with. It's difficult to deal with it violently firmly, instead it is better to deal with it with love and calm. I had another student who was exposed to violence, and thus violence became a part of his character, and this is also a difficult person to deal with. There is another student who is defenseless.

Teacher 1: We also have the problem of dropping out of school; there are classes that have 5, 7 or 10 dropouts students who look for work. There are students who had lost their father or they were killed or remained in Syria, so no one takes care of the family. There are families who are given money by some people, but it seems they need more, so the children work in cafes,

restaurants or stalls in the streets. When the student drop out for a month or less, how can I teach him to keep with the level of his colleagues. There are students who did not come to school at all, and there are students who did not come a month ago because of their commitment to work, and this is a problem we face in teaching.

Teacher 4: in Jordan, you need to make a big effort to support your family, sometimes father, mother, son and daughter work and they can't secure their home expenses, so how about if accompanied by high house rent, high cost of living difficult and low income? You need a thousand dinars a month to live a normal life. The average citizen finds it difficult to live in, what about the Syrian citizen who was used to luxury in Syria. I and my colleague have lived in Syria, and we know its circumstances. When the Palestinian people emigrated from Palestine, they were living originally under difficult economic conditions. The Syrian citizen used to come back from work at noon, sleep and then take his family on a trip daily.

Teacher 1: I know that the level of income in Syria was low.

Teacher 3: No, not low. 15 thousand Syrian pounds makes a high standard of living in their country.

Teacher 1: Referring to difficulties, there is the issue of violence among students themselves. We need a court to solve their problems. In every class, students fight among themselves. There are 10-15 problems a day in the school yard between Syrian students themselves, they do not feel comfortable.

Teacher 3: I tell them: you are refugees in this country and though you provoke problems! You must love yourselves and deal as if you are brothers in order to go back to your country. The Researcher came from America to undertake a study for his Master degree about peace but he does not realize that the reason for asylum and all that happened is America.

Researcher: I'm not here to solve problems, I'm here to discuss what we can do for the future, specifically about education.

Translator: I'm not here to solve problems, I'm here to discuss what we can do for the future, specifically about education

Researcher: And the goal of this is to think about future training or future curriculum planning for students

Translator: And the goal of this is to think about future training or future curriculum planning for students

Researcher: I agree that teachers are not superman but we can only do as much as we can.

Translator: I agree that teachers are not superman but we can only do as much as we can.

Teacher 1: Who will prepare the curriculum?

Translator: the work of the researcher will benefit in designing the curriculum.

Teacher 1: in Jordan?

Translator: yes in Jordan.

Researcher: My next question is: What types of activities do you do for conflict mediation? For example, in the west, sometimes we do art, we do theatre, we do literature, physical activities. Which ones would you say are the best?

Translator: My next question is: What types of activities do you do for conflict mediation? For example, in the west, sometimes we do art, we do theatre, we do literature, physical activities. Which ones would you say are the best?

Teacher 3: The most useful strategy is to give examples from the days of the Prophet Muhammad, peace be upon him, and stories of his Companions and brotherhood between immigrants and supporters (In Almadina Almonawara). I talk about good people who overcame the difficult conditions in the days of Prophet Muhammad, peace be upon him. I will give them a religious lecture if I see that they are negative to calm them down.

Teacher 4: there is violence among refugees, and this has resulted from a certain environment. People in Syria do not like big conflicts that reach the level of beating. If what happens was left to the Syrians, they will solve it. But, the intervention of outer parties raises the conflict. Children fight and then after a quarter of an hour return friends. This is also the case with refugees. Adults' intervention in the conflicts between the boys make it bigger. One of the problems that we face in the class is that a student stands up and says that another one cursed him. Here begins the proceedings and I ask if there was a witness to what happened. After that I give them two options; either to go down together to the principal office or to solve the problem. Sometimes the complainant says he forgives his colleague. I use phrases such as "he forgave you, go and shake hands with him" and here the problem is over. Gradually I feel that students try to solve their problems before I know about them.

Teacher 1: UNHCR has helped us on the issue of strategies, and set aside a room for activities and two teachers to prepare activities for all students in the school from first through ninth grade. They have did arts, sports and singing activities, and provided it the room with balls.

Researcher: Which of these would you say is the best or your favorite?

Translator: Which of these would you say is the best or your favorite?

Teacher 1: All of them are suitable for students, they love any extra-curriculum activities. They

love all the activities. Sports activities have their time and singing has its own time. Dabke (kind of dancing) also has its time in school celebrations, and all the activities are interconnected together. These activities benefit in calming the students and spreading love among them. In the football team, 24 players play to achieve one goal, and when they go up to class, the number of problems decrease. In each class there are 3-4 students who sing in the school band, they know each other and communicate together as they work together on activities after school for one or two hours, and thus they start to love each other. Football Group became friends, and band group became friends. Simultaneously, they mingle together in mutual activities, and that makes them love each other and keeps them away from violence. You can see the room at the school yard, they are preparing it now and setting a fence to protect it from theft.

Researcher: Let's say for example, tomorrow the ministry of education comes and they want you four to design a curriculum for refugee students. What would that curriculum look like?

Translator: Let's say for example, tomorrow the ministry of education comes and they want you four to design a curriculum for refugee students. What would that curriculum look like?

Teacher 4: we should know that our student now is the man of the future, and therefore what will you learn and teach? Will you spread peace or war? If you spread war, you will lose the rest of your country. We teach him to spread peace, knowledge, development and modernization in his country. The curriculum must deal with these things. But, if we talk about war and killing, we will go back 50-100 years, because war brings only destruction. What will I get if I teach the student about war? What will I develop? Five years later, the 9th grade student will ask to get married, but did he think that his children will be born in the war? And that they will ask about him and they will be told that their father died in war at the age of no more than 25? Son will grow in the footsteps of his father. We who will lose in the end. Prophet Muhammad, peace be upon him, told us to eat with Christian and Jewish; their food is Halal for us, and our food is Halal for them. Prophet Mohammad had a Jewish neighbor for many years, he used to put rubbish on the door of Prophets' house, and when two days passed without rubbish, our Prophet visited him and found that he was ill. This is what we want, we want to love all peoples. Earth accommodates all of us.

Teacher 3: if it was up to me, I will set a curriculum for the student's family, another one for him, and a third one for the teacher. I will address topics such as humanitarian, brotherhood, and love among students. Their morals must be good before they receive knowledge. I have a principle of "teach your child the Holy Quran and it will teach him everything."

Teacher 2: living conditions affect students' lives. In a girls' school in Al-Hashemi, a girl fell to the ground, unconscious. After some questions, she said that she did not have breakfast on that day as it was the turn of her sister. This girl is studying in an UNRWA school. She is a refugee. She do not have anything.

Teacher 3: If you want to design a curriculum, how would it look like?

Teacher 2: I will put a curriculum to fight the West! And fight America. We must leave the Syrian issue for the people of Syria to solve it. We must take out all the external parties out of the country.

Translator: We're talking about a curriculum for refugee students in your class.

Teacher 2: Violence is very prominent inside classrooms, and this is because of what they saw. In the curriculum, we should focus on peace, love and brotherhood in order for students to forget rancor and hatred.

Teacher 3: When Prophet Mohammad, peace be upon him, emigrated to Almadinah Almunawarah, he makes immigrants and supporters brothers. This is the right curriculum that must be taught, not science and math materials. I must teach students to treat others in a good way. It is important that psychologists set a book which talks about hope, returning to their country, and future. If we have a refugee student who works and studies, how will I teach him?

Translator: How do you describe the academic level of the students?

Teacher 2: Their academic level is very weak. They have no background in Arabic.

Teacher 4: what my colleague was talking about their weak level applies to everyone; let us look at education in Egypt, it is descending. Education process is generally in decline, and this is because of the curriculum and the treatment of teachers. Teachers should enter the classroom feeling comfortable. It is natural that teachers are under pressure and tension because of the difficult conditions of life and his quest to secure his life and the lives of his family, which has obliged him to work at two jobs at the same time. The curriculum does not include images of good models for students to observe, and does not give useful experiments in physics, for example. There are no extra-curriculum activities for students. There are long curricula and other short ones. For example, if a 9th grade English teacher wants to apply all the skills activities contained in the book properly, he needs a music player so that students can do listening activities. Sometimes I have a problem with students which is they want everything to be ready without exerting efforts in their studies, and this is difficult for the teacher, and also not to mention the issue of the number of students. There are classes that have 19 students compared to other classes with 35 students or more, where you need more time to calm them down and then start teaching them. In addition to this, the class time is short, and there are no extra-curriculum activities.

Teacher 3: the level of ninth grade curriculum in Syria differs from its level here.

Teacher 4: yes, and this makes it difficult to deal with students. We have students who do not come to school to study, they just want to spend their time in it. I have a student who always says to me: I do not know how to study English. When his mother came to the school, I knew that she force him to come to school, while his father is trying to take him to work and earn

money. On the other hand, we have come to the conclusion that the degree is not a weapon in our time since if you got it and worked on it, your salary would not be sufficient. Construction worker in Jordan gets a daily fare of 25 to 30 dinars, while the teacher daily fare is 7 dinars. Who is better: a construction worker or a teacher?

Teacher 1: What is the question?

Translator: We are talking about designing a curriculum for students.

Researcher: We heard about the Quran and the teachers' difficulties, but I want to focus on the activities within this curriculum.

Teacher 4: curriculum requires great effort, but it is possible to design strategies into it. I must teach students that what happened in Syria must not be repeated here, and that we must renounce violence. You can use some of Jesus sayings to teach them that, "If anyone slaps you on the right cheek, turn to them the other cheek also". This also teaches them the concept of humility. I can present them flash images about the negatives of violence, and tell them that if a problem occurred between one of them with his colleague and went to the police, the police officer will give them two options; either conciliation or imprisonment. Renunciation of violence is the most important topic that should be given to students. We should also give them the concept of peace, does it mean not to have wars, or that the individual should live peacefully in his home; sleeping whenever he wants and getting up whenever he wants. Sometimes everything is available for the individual but he does not live in inner peace. Student must realize the concept of peace during war and peace time. A Syrian live in peace in Jordan, and he knows that if anything bad happened in this country there is no place else to go. We all agree that the concept of peace is not to be afraid, no one is following me with a gun, but also a living peace, education also is peace. We should teach students to balance between income and expenses and live within a certain framework.

Translator: This is for content, but what about the activities and strategies in the curriculum?

Teacher 4: There is a difference between the activities and strategies. I think that we must add extra-curriculum activities. Young people are better than elderly in designing these activities.

Teacher 3: In ninth grade, the student begins to feel that he is a man and has a great energy. I remember a story: An Arab met an American, the latter asked: What are your dreams? The Arab said: good food, good education and good housing. The American said: I am not asking you about your rights, I am asking about your dreams.

Teacher 4: There is a difference between rights and dreams.

Translator: I hope you go back to the issue of strategies.

Teacher 2: once I asked my students which of them studied in Syria, a student raised his hand and said: I am. I asked him: Are the schools there similar to schools here in Jordan? He told me

that they were not free there, while in Jordan they felt free to the point where they show all their energy here, so the Syrian student now does not have the willingness to study or give attention to the teacher. On the contrary, we find them making clusters, and it is impossible for the teacher to spend the class time calming them down .

Teacher 1: For activities, we have the issue of freedom of expression in speech, writing and drawing. Why don't we encourage students to express their views by drawing? In our school, physical education and art classes are given in the form of games without a theme or a specific target. The arts teacher enters the class and says: draw what you want. The physical education teacher asks them only to play football. We do not give these classes properly. The teacher should say, for example: Our topic for today is "...". How do you express your opinions about it by drawing? This is an extra-curriculum activity that should be included in the student's book. A science teacher can give a class monthly using the strategy of drawing. Moreover, our books are devoid of field visits. We have lessons about Umm Qais, Ajloun Castle, Peace Museum and the Martyr's Monument. If I spoke to the student a hundred years about the Martyr's Monument, they will not be excellent as if I took them on a visit to it that will not take long time. After coming back from it, if I ask the students about it, they probably will give me better information than mine. Extra-curricular activities are not present in our curricula, and physical education and arts are canceled too. Sports mean a healthy body, it means that the student plays for two hours, not five minutes and then becomes out of breath because his fitness isn't enough. A foreign player can win over the whole Jordanian team after five years of training, why? Because he has good fitness and he is well-trained before he enters the stadium, but we bring our students a ball and tell them to start playing.

Teacher 4: at the beginning of the Syrian conflict, I worked with the Japanese Agency for Development on a project for Iraqi and Palestinian refugees. I took students from the school that I was working in. The program was composed of two things; drama and psychotherapy for students. I remember that some students were hyper active and troublemakers, but that changed, they were affected by the presence of the female element and thus their behavior became better. Our society is not open on mixing between males and females, but I noticed that the feisty student in class started to improve his appearance for the girl who is learning with him. Also, he changed his language and words away from violence to seem a classy man. In addition to this, he became better in receiving information. I know a person who works; he was very bad, but now he is very polite and good, although they did not give him more than his salary. What I want to say is that if a teacher changes his strategy in dealing with students, and gives them activities that fit them, this will lead to the creativity of students. Our children do not lack intelligence, just lack of practice. Also, most citizen students do not care about anything, and what about refugees and their circumstances. If you want to design a strategy, you are doomed to time, we begin at 12 and end at 4:30. We have long materials, so how can I give extra-curriculum activities. We can allocate a day to give such activities, and this information must be transferred to the Ministry of Education. We can divide students according to their talents; playing football, drama, poetry or singing. On this day, we do not give ordinary classes; we leave students to decide what they would like to do. We can allocate such day weekly, monthly or at the end of the unit.

Researcher: I wanna take this opportunity to change the question a little bit.

Translator: I wanna take this opportunity to change the question a little bit.

Researcher: Again, same idea, where the ministry of education comes and it wants you four to design a training curriculum for new teachers, what would that look like?

Translated: Again, same idea, where the ministry of education comes and it wants you four to design a training curriculum for new teachers, what would that look like?

Teacher 3: The first thing teacher should know is that refugee students are uptight psychologically, and therefore does not bring his pressures of the house and unload them in the classes. Second, the teacher should be aware of what we talked in this session; brotherhood, love, teaching Quran, and activities. A teacher should be allowed with them.

Teacher 4: In general, any new teacher should be given a training course for a month on how to deal with the students, and this also applies to refugees' teachers. He must study the psyches of his students before teaching.

Teacher 3: I'm new in the field of teaching, but I know my students and deal with them accordingly.

Teacher 4: A teacher must sometimes go down to the level of his students. Some teachers expect that their students will rise, and this is wrong. This is a very important point. Second, the teacher should know that he is not committed to finish the material. Sometimes they tell us that if we do not finish the curriculum we are failures. The teacher should overcome this and give time for students to talk and express themselves. Sometimes, I stop them from talking because they have tremendous energy, this will bother you as a teacher.

Teacher 3: For new teachers, what bothers me is the preparation book. I do not know how to deal with it. I prepare my classes on my own notebook.

Researcher: So if I understand correctly, you would make a very open curriculum, with not necessarily goals

Teacher 4: Yes

Translator: you will design an open curriculum with not necessarily goals.

Researcher: Flexible goals

Translator: flexible goals

Teacher 3: He is speaking about the curriculum and not the preparation book.

Translator: They were talking about the planning for the lessons. They have much work to do.

Teacher 3: I do not want be bound by the book of preparation and put goals that do not help neither me nor the student.

Teacher 4: He does not know this point (the researcher). We have a planning book; we should everyday write what I'm going to do in this book plan. This book is something like a nightmare, because it is only writing without any purpose. I think that the supervisor should write the daily plan and give it to the teachers. By this, he can evaluate the teachers according to the plan.

Researcher: Interesting

Translator: If we go back to the course, what will you add as well?

Teacher 3: You mean a training course for teachers?

Translator: Yes.

Researcher: So I heard about the open curriculum, or flexible curriculum I should say. What else? What else could this look like?

Teacher 1: time is up, we have classes.

Researcher: ok, cool. Thank you