

**EVALUATION REPORT**  
**PROGRAM PENDIDIKAN DAMAI**

**ACEH, INDONESIA**  
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**Conducted by**

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**PROGRAM PENDIDIKAN DAMAI**

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## Executive Summary

A. Introduction UNICEF Jakarta commissioned this evaluation report on the Program Pendidikan Damai (Peace Education Program) being implemented in the Province of Aceh, Indonesia. The curriculum was developed in response to concerns about the children of Aceh who are living in a war zone at the current time. It has the following goals.

1. To promote non-violence and conflict resolution among youth and school children in public and private schools through appropriate curricula and dialogue.
2. To socialize the UN Convention on the Rights of the Child through such channels and to provide an entry point for promoting children's active participation in conflict resolution initiatives.

The principal parties to the development of this program were UNICEF, Nonviolence International (Washington, DC), AusAID (UNICEF Australia) and education experts in Aceh. The latter formed the curriculum development team and a team that revised the original curriculum. The director chosen for the project was a native Acehnese, Dr. Asna Husin. Funding was provided for one year (01-02), and UNICEF wanted a report on progress thus far.

The program is provided to sophomores (grade 10) in 96 high schools in Aceh. The curriculum is one semester in length – 27 lessons. The teachers received a seven-day training in the curriculum content and the practice of interactive, facilitative teaching methods. At the time of this report there were 190 teachers of peace education and 22,240 students participating in the classes.

Because there was no pre-post testing done with the participating students, this report is the result of open-ended questions posed in interviews or focus groups conducted by the evaluator. The evaluator visited 31 of these schools meeting with the students of peace education, their teachers and principals. The process yielded rich qualitative data as well as specific evidence of real behavior change in the participants and the teachers implementing the curriculum. The findings indicate that the program was meeting the two goals set forth above.

### B. Summary of Findings

The implementation of the program has gone relatively smoothly due to the level of coordination with schools and inclusion of government officials in the start up effort. The most notable drawbacks to implementation were the late timing of the printing of the revised textbook and the lack of evaluation design and instruments. Another contribution to smooth implementation was the quality of the teacher training.

Teachers reported that they were ready to implement the curriculum upon their return from the training and have done so with few obstacles or challenges. Teachers reported successful implementation resulting in noticeable changes in their students' behaviors, attitudes and skills. They had only minor problems with materials and supplies. None of the teachers felt at risk for teaching this course in a conflict area, but they did express some concern for their students. All teachers reported that teaching this course had been a life-changing experience for them, as well

as their students. Their principals were very supportive of them and the program and all of them wanted to see the program expanded to more grades and more than one semester.

The students were highly enthusiastic about the Peace Education Program. They provided numerous examples of the ways in which the program was changing their lives. These examples included:

- Knowledge gained on peace issues,
- Increased understanding of Islam and Acehese culture and their teachings on peace,
- Increased understanding of the Aceh Conflict,
- Increased respect for teachers, family, and each other,
- Increased self-confidence and ability to speak up in public,
- More able to work in collaborative groups,
- Increased ability to be introspective and acknowledge personal responsibility,
- Increased moral development,
- Decreased incidents of fighting,
- Increased problem solving skills,
- Improved classroom behavior,
- Improved study skills,
- Increased ability to control anger,
- Students who have had the full curriculum can truly see that war and violence are not the only alternatives to conflict,
- Reduction of prejudice, and
- Increased concern for their environment and community.

Students also believed that the course should be taught for more than one semester and in all grades. They particularly wished that government officials and soldiers would take the course.

Only a few government officials were interviewed for this report, but they were supportive of the program and would like to see it expanded and continued. They noted that, at this time, it would be virtually impossible for Aceh to pick up the full cost of the program, especially if it is to be expanded to other grades, but they were open to the idea of working with other funders such as UNICEF to look at a long range plan for embedding the Peace Education Program into the Acehese education system.

Section IV of this document contains recommendations by the evaluator based upon the findings in this report. Recommendations were made in the areas of government and financial support, organizational support and curriculum monitoring, and evaluation. Overall, this program appears to be highly successful in its early stages. Continued efforts to institutionalize the curriculum and to implement an evaluation plan will increase the likelihood of long-term success. One of the recommendations made that would also increase the likelihood of long term change in the students was to add a community services component, so that youth might stay involved in the program even after they have completed the curriculum. UNICEF should continue to fund this program over the next few years working closely with the Acehese government to eventually have the program become fully supported within the Acehese education system.

**PROGRAM PENDIDIKAN DAMAI  
EVALUATION REPORT  
Banda Aceh, Indonesia  
September, 2002**

**I. INTRODUCTION**

UNICEF Jakarta commissioned this evaluation report on the Program Pendidikan Damai (Peace Education Program, PPD) being implemented in the Province of Aceh, Indonesia. The program was developed in response to concerns about how the current violence and political situation were affecting the children of Aceh. Violent conflict has been active in Aceh since 1989 when Aceh was assigned as a military operational zone (DCM). The parties to the conflict are the Indonesian government and army and the Gerakan Aceh Merdeka (Aceh Freedom Movement or GAM). The conflict affects all districts of Aceh except the Island of Sabang. The effect on Acehnese children is great. Many have lost parents who were killed by one of the parties to the conflict. Female students are compromised by Indonesian Army and GAM soldiers and when found out may be kidnapped by one side or the other and either murdered or ransomed to their families. Many families were displaced, their homes, schools, and mosques burned, and their incomes lost.

The idea for the program came from work done by the non-governmental organization (NGO) Nonviolence International (NVI) in Washington, DC and conversations with UNICEF representatives from Australia and Indonesia. Dr. Asna Husin, a native of Aceh, and a professional in religious studies, was hired to direct the program out of Banda Aceh. In October 2000, Dr. Husin and Abd. Azis Muslim, then Deputy Director of PPD, approached the Aceh government, Indonesian government, the GAM, and NGOs working in Aceh to propose the program. The program was accepted without any resistance. Since then the PPD has worked closely with the Provincial Office of National Education (Dinas Pendidikan) and the Provincial Office of Religious Affairs (Kanwil Departemen Agama).

UNICEF Australia agreed to fund the project for one year. The first phase of the program began in February 2001 with the hiring of staff and development of the curriculum. A team of Acehnese education experts was put together to develop the first version of the curriculum. The goals set for the curriculum were:

3. To promote non-violence and conflict resolution among youth and school children in public and private schools through appropriate curricula and dialogue.
4. To socialize the UN Convention on the Rights of the Child through such channels and to provide an entry point for promoting children's active participation in conflict resolution initiatives.

This curriculum had 21 lessons to be conducted over one semester and was implemented in 25 schools in six districts (Banda Aceh, Great Aceh, Pidie, Bireun, North Aceh and East Aceh). Two seven-day trainings were held to train 50 teachers (two from each school). A total of 7, 716 students took the curriculum in the 2001 semester.

For Phase 2, a new team revised the original curriculum and expanded it to 27 lessons. The first version of the textbook was printed in Aceh for use in the 2001 semester. For 2002 semester, the early lessons of the revised text were copied and distributed to the schools, but the number of partial books did not match the number of students in the curriculum. The revised version was printed by UNICEF in Jakarta and was not available at the start of the 2002 semester. The text was delivered to schools during the last week of the evaluation, September 15, 2002. Four more seven-day trainings were held to train 146 new teachers to implement Peace Education in another 71 schools. In the second semester, currently in session, another 22,240 students are receiving the curriculum. The districts of Sabang, Takengon, and West Aceh were added to the area covered by the project. The project is now being taught in 11 districts of Aceh, including those where the Conflict is most active. There was an attempt made to have an equal number of male and female teachers implementing the curriculum, but in some of the heavier conflict areas it was more difficult to recruit women because of the real and perceived risks. Currently there are 65 women and 126 men teaching the curriculum. A teacher's supplemental manual, supplemental cassettes, and a supplemental book of Acehnese stories are currently in the printing stages and should be distributed in the near future.

The names and titles of the curriculum development teams are included in Appendix A. The titles of the lessons are included in Appendix B. The names and titles of all schools and regions included in the project are in Appendix C.

Because the Peace Education curriculum is also a conflict resolution curriculum and the word "conflict" is used frequently it is important to differentiate between the "conflict resolution" aspect of the Peace Education curriculum and the conflict currently being waged in Aceh by the Indonesian Army and the GAM, the term "the Conflict," with an upper case "C," will be used in the report to designate the conflict conditions in Aceh.

## **II. RESEARCH METHODS**

Prior to this evaluation being done there were two progress reports on Phase I and Phase II implementation. There were no instruments used with the students to measure short-term results. The PPD staff visited the first 25 schools three times in the first semester of implementation. The July 2002 semester was early in progress in 96 schools when the evaluator arrived. PPD staff visited every new school prior to the opening of the semester and had visited 32 schools a second time before the evaluator arrived.

The evaluation design for this report was a qualitative one since there were no previous instruments yielding quantitative data. Thus, it was important to visit a significant number of the schools implementing the Peace Education Program. It was also important to have a representative number of types of schools, including private, public and pesentrans (Islamic boarding schools). Because of the Aceh Conflict the evaluator and staff were not able to visit some of the more rural schools at this time.

Thirty-one (31) schools were chosen for visits. The schools visited can be seen in bold text in Appendix C. Six hundred and seventeen (617) students, 21 principals/headmasters, and approximately 55 teachers were present for interviews. Interviews with students were conducted

as focus groups. Out of the 617 students present, approximately a quarter to one-third responded to questions posed by the evaluator. The evaluator also observed body language and facial expressions as questions were asked, and made an intentional effort to get quiet students to speak up. Approximately one quarter of the students had completed the 2001 semester and the rest were in the current semester and had completed anywhere from three to eight lessons. Teachers and principals were not present in the student meetings.

The questions were open-ended and posed in English. Many students spoke English, but the majority did not, thus a translator repeated the question in Bahasa Indonesia. The Indonesian and Acehnese responses were translated into English for the evaluator. For objectivity purposes, the translators were not members of the PPD staff or program. A translation process such as this leaves room for error depending upon the skill of the translator and the evaluator's ability to pick up the nuances of language. In this case, the translators were adequate and the evaluator was quickly able to understand the general meaning of much of what was said in Indonesian. The translators were able to provide specifics to confirm and clarify this understanding. The interviews with principals were one-on-one and the number of teachers interviewed ranged from one to three. In most cases, two teachers were present for the interview. The questions for each group are used to organize the findings in the next section and are also contained in Appendix D. Responses were tracked by question and additional comments were also recorded.

At each school the Program Pendidikan Damai staff reported to principals, teachers, and students on the progress of the publication of the textbook, which was overdue, and fielded questions from the students such as "Why is Peace Education only in Aceh, and not in other conflict areas in Indonesia?" "Why Aceh, when we are already in conflict?"

Interviews were also held with a few education officials including: the Head of the Educational and Cultural Office Kota Banda Aceh and the Head of the Curriculum Section of the Dinas Pendidikan Kota Banda Aceh, the Officer-in-Charge of the Provincial Office of Religious Affairs of Aceh (also Head of the Educational Division at the Provincial Office of Religious Affairs), and a local Education Department representative in Meulaboh. An oral presentation was made on the preliminary findings to a group of about 35 stakeholders and other interested parties. This group was invited to question the findings or add input to the report based upon their experience with or knowledge of the Peace Education curriculum.

The evaluator was able to observe three Peace Education classes in session at one school in Banda Aceh at the end of the visit. The students were using the lesson "We Live In Diversity," and the evaluator led a discussion on this lesson after the activity portion. The students had a firm grasp of the lesson's message and carried on an informed discussion of stereotyping, its source and its dangers. It would have added to the quality of the data in this report if observations could have been held in more schools, but given the time frame for the consultation and the number of schools that needed to be visited, this was not possible.

Another contractual responsibility of the evaluator was to develop an instrument to be used to measure change in the students. A pre/post design was chosen and the questionnaire is attached as Appendix E. After translation into Bahasa Indonesia, this test will be piloted at the end of the

current semester, December 2002. The pre-test will be given to a group of students who have not yet had the curriculum, and the post-test will be given to the students who will be finishing the curriculum in December. After any recommended changes from the students and teachers, the test will be ready for the July 2003 semester. The program does not have the capacity to test every Peace Education student (currently 22,240 students), so either a random sample of 20% will be chosen for testing, or a percentage will be based on a power analysis, that will yield results at an acceptable .05 level. The tests will be identifiable by gender, school, and teacher of the curriculum. There will be no identification of individual students. The teachers will be able to tally the results by hand or in a database to look at their own school's results. A Likert scale of one to five will be used for measurement. One (1) will equal "never agree," and five (5) will equal "always agree." The forms or the results will then be turned in to the PPD office in Banda Aceh where all results will be entered in a database where they will be tracked and analyzed for future reports.

#### **IV. FINDINGS AND CONCLUSIONS**

A more detailed version of the narrative from each group of interviewees can be found in Appendix F. There the readers can also see the numbers of students who made statements about different aspects of the program.

##### **Achievement and Difficulties:**

The goals set out for this curriculum were:

1. To promote non-violence and conflict resolution among youth and school children in public and private schools through appropriate curricula and dialogue.
2. To socialize the UN Convention on the Rights of the Child through such channels and to provide an entry point for promoting children's active participation in conflict resolution initiatives.

The findings of this evaluation strongly suggest that these goals have been and are being met.

##### **Implementation:**

Implementation of the Peace Education Program appears to have gone very smoothly with only a few small problems. The groundwork for acceptance of the curriculum by the government parties, parties to the Conflict and local educators was solid and built support at most levels at the time of initiation.

All teachers reported that the training they received was adequate or better than adequate and that they were ready to teach the curriculum upon returning to their schools. Those who are teaching for a second semester all felt somewhat more comfortable with the curriculum than those who are still in their first semester. All teachers expressed a desire for a refresher curriculum in content and especially in the methods of facilitation.

At the present moment there is no quality control to ensure the quality of the facilitation and to ensure that facilitators maintain fidelity to the curriculum as outlined. However, with only one exception where a class reported that they believed their teacher was struggling with the method, it would appear from student feedback and teacher interviews that almost all teachers are doing a good to excellent job of facilitating the curriculum. Based upon the feedback from the students, it is clear that the curriculum is being covered as it is presented in the textbook. The students easily and fluently use the language of the textbook and are able to apply it to practice in their lives. They described the activities with great accuracy.

One significant problem with implementation was the lack of the textbook being available in a timely fashion. As noted in teacher and principal interviews, it was believed that not only was this a hardship on the students and teachers as they attempted to learn the lessons, but might possibly have put students at risk in their community. Without the textbook, they had nothing to show anyone who might have questioned what they were doing in a "peace" education class in an area rife with violence.

There were two or three instances where schools had not received cassette tapes for certain lessons, but this was minimal. There were several schools, however, where there was no tape recorder available, and, as the teachers and principals noted, other resources were sometimes in short supply, e.g., overhead projectors, tape for hanging newsprint, and markers were most frequently mentioned.

A second significant weakness was the lack of an evaluation instrument to measure the short-term results in the student population. Ideally this would have been built into the development of the curriculum. However, that instrument is now in development and will be in use by the third semester of implementation.

### **The Curriculum**

A review of the curriculum and the results of interviews with the students indicate that the curriculum is very well grounded and researched, and directly addresses both of the goals set out above. The lessons are easy to teach and easy to grasp. Perhaps the most impressive feature about this curriculum is the use of Islamic and Acehnese culture in its development and implementation. Without exception, the principals, teachers and students believed this to be one of the strongest aspects of the curriculum. The materials have been pulled from some of the most renowned writers and practitioners in the conflict resolution and peace education field. The curriculum appears to contain all of the core principals necessary for a general peace education and conflict resolution curriculum for any student audience. The strategy used here can be a model for other countries that might want to implement a similar curriculum by using their own cultural values as the basis for the lessons. It would be interesting to test this elsewhere.

The evaluator is also a trainer in the types of methods used for this curriculum, and found the teacher trainer manual to be an excellent example of how to transfer the skills of facilitation to teachers and to students. Given the number of students who commented that their teachers were letting them teach also, it is evident that the methods are being put to good use and that teachers, while taking initiative to add pictures and Acehnese stories, are conducting the curriculum with fidelity.

The evaluator reviewed the first version of the English-translation curriculum. Toward the end of the Evaluator's visit, the staff translated the additional lessons in order for them to be included in the pre/post test instrument. During this translation process, the direction of each lesson and the learning goals were so transparent in design that the evaluator began telling the translators what the lesson was about and how it was to be conducted. This offered further evidence of the quality and thoroughness of the curriculum.

Only one student criticized the curriculum by saying that the lessons were not sophisticated enough for sophomores. If further revisions are made and other versions are developed for different ages, the curriculum team might want to take a second look at this, but it is not important in the near term.

This program is being implemented with consistently high quality and everyone who spoke of it said the same things repeatedly. Reports from principals, teachers and student would suggest that the teachers are implementing the curriculum with fidelity. In at least one school, the students sign off on each lesson covered and the sign-off sheet is passed on to the principal. Such repetition of reporting validates the findings of the research process and validates the strength of the program. These results specifically validate that the goals of the project are being met in the short-term.

## **Government Officials**

Those interviewed included:

- Zakaria Sarong, Head of the Educational and Cultural Office of the City of Banda Aceh (Kepala Dinas Pendidikan dan Kebudayaan Kota Banda Aceh),
- M. Yusuf, Head of the Curriculum Division Dinas Pendidikan Kota Banda Aceh,
- A. Rahman TB, Officer-in-Charge of the Provincial Office of Religious Affairs of Aceh and Head of the Educational Division at the Provincial Office of Religious Affairs,
- Syamsuddin Umar, principal of SMU 4 Banda Aceh and a member of the 2001 Curriculum team, and
- the Chief of the Education District in Meulaboh, West Aceh.

There were to have been interviews with two other district representatives, but they were unavailable on the days the evaluation team was in their area.

The officials in Banda Aceh were highly supportive of the program. They believed that it would help Acehnese students to live more easily with the trauma of being in a conflict area, and they believed that it would strengthen the students' behaviors in a positive way. They were mainly concerned with how to keep the project growing and how to fund it as it grows. They pointed out that the Ministry of Education does not have money to support this project at this time. They were willing to remain in a dialogue with other partners with an end result of Aceh taking over the implementation and support of the curriculum in a few years. The Head of Curriculum and the official from Meulaboh had not been involved in discussions regarding the Peace Education Program prior to the meeting with the evaluator. They both expressed an interest in learning more. This would suggest a need to identify more education officials and decision makers to become involved in spreading this program.

## **The Principals**

The principals were all behind this curriculum 100%. There were no doubts expressed about the value to their students and to their teachers. They believed from what they were told by the students and teachers, that the teachers were well trained, and implementation was going well. They had concerns about scheduling and urged the PPD team to work with the government to make the curriculum an official part of the Acehnese education system's curricula. They were all willing to do their part to make this happen.

Almost all principals, with a few exceptions, where the curriculum had only just begun or not yet begun, reported that they were seeing distinct changes in student behavior in the Peace Education students. These changes were directly related to the goals of promoting non-violence and conflict resolution and promoting children's understanding of and participation in achieving their rights. This is an indicator that the program is manifesting short-term results.

Most believe that the curriculum should be longer than one semester and that it could also easily be integrated into other courses. They believe the curriculum is compatible with other curricula, especially Islamic studies, and are especially pleased with the blend of Islam and Acehese culture. Most of their non-Peace Education teachers and students expressed an interest in learning the methods and/or taking the curriculum.

### **The Teachers:**

There were very few teachers who expressed any problems with implementation of the curriculum. A few mentioned materials, such as cassettes or cassette recorders, which they did not have, and all mentioned the difficulty with the lack of textbooks.

They all felt that the training was more than adequate to get them started, but they wanted to continue to build their skills in facilitation methods. They liked the blend of Islam and Acehese culture in the curriculum and many said they wanted more Acehese proverbs and stories added to the curriculum. Several said they were already collecting these and using them in the classroom. There is currently no quality control process factored into the implementation. Some consideration should be given as to how the PPD might go about providing this in order to troubleshoot with teachers who may be having difficulty implementing the curriculum.

No teacher reported any significant problems with any student or group of students. On the contrary, they were very pleased to report that negative behaviors that were manifesting prior to the introduction of Peace Education, e.g, fighting, lack of interest in studies, etc. were disappearing. Only one teacher reported that she had a male student, who had a very difficult time with the gender lesson, "We Are Different, But The Same." However, as can be seen in the student comments there was more than one male student who had some difficulty with this lesson. This might indicate the need for a review of the presentation of this lesson to be sure that it is compatible with Islamic teachings and that the teachers are clear on how to convey that. Ultimately, with a lesson like this it may not be possible for every student to accept it depending upon his or her own personal or familial interpretation of gender roles in Islam.

All teachers reported knowledge, skill, attitude, and behavioral changes in their students. They reported these same changes in themselves, also. The changes were directly related to the goals of promoting non-violence and conflict resolution and promoting children's understanding of and participation in achieving their rights. This is, again, an indicator that the program is manifesting the short-term results expected.

Teachers believed the class should be taught to all students, kindergarten through 12<sup>th</sup> grade (K-12), and that one semester is too short for high school. They also believed that the curriculum should become an official part of the Acehese education system's curricula and were ready to

support efforts to make that come about. They believed that Peace Education can be integrated into other curricula and many are doing that already. They reported that other teachers and students were very anxious to learn the methods and the content of the Peace Education curriculum.

### **The Students:**

In measuring the success of the curriculum with students it was important to see if they could show knowledge gain by citing examples of what they learned from the textbook, but more importantly, for this type of curriculum, it was essential to hear if the students could describe actual changes in their skills, attitudes, and behavior as a result of this curriculum. Those changes should be directly related to the goals of promoting non-violence and conflict resolution and promoting children's understanding of and participation in achieving their rights. The responses of the students showed repeatedly that they were developing skills, changing attitudes, and developing new behaviors as a result of this curriculum, and that those changes were directly related to the goals of the project. They were able to give example after example of how they are now practicing Peace Education principles in their lives with friends, teachers, and family and in their community.

The students have clearly grasped the concept of "positive peace" and that peace is a holistic concept. That is, peace is not simply the absence of war or violence, but must manifest justice under law, economic justice and prosperity for all people, and harmony in society. The students reported that they knew that peace must begin in their hearts and with their practice at the local level, before it could be expected to spread to the rest of the world.

For the most part, they believe that the Peace Education curriculum will help them face the trauma and violence resulting from the Conflict in their province. They also believe that they have more understanding of the complexity of the Conflict. There were a few doubters, and it is important to pay attention to their concerns. The PPD staff and teachers need to work to ensure that students understand the limits of this curriculum in its direct application to the Conflict. By virtue of their age and status, the students have only limited options at this stage for having any direct impact on the Conflict, e.g., letter writing campaigns to government officials, discussing their feelings in the privacy of their home with their parents, demonstrations against violence, perhaps, if this could be done with some safety. The students need to understand more clearly the link between how to practice these skills now at their present age, and how they might build on these skills to participate in more intense interventions as adults. If this link is not made there will either be a false sense of hope or a sense of despair and powerlessness among the students.

Students were able to give a multitude of examples that related specifically to the lessons they had completed in the curriculum, and, more importantly, they gave ample examples of how they are applying these lessons in their lives at this time. It seemed a little more difficult for the students who had the curriculum in the first semester to reflect back on specific lessons, but the examples they gave of how they were practicing the principles of Peace Education clearly showed that they have integrated these lessons into their daily lives.

The lesson on gender, We are Different, But the Same, drew interesting responses, and, as noted above in the section on teachers, the curriculum development team and the teachers might want to revisit this lesson to ensure that all the connections between Islamic tenets and gender equality make sense to most of the students. The male students seemed to have the most difficulty with this lesson.

The students are excited and energized by the methods of teaching this curriculum, and according to their testimony and that of the teachers and principals, they are overcoming shyness and learning to speak their mind comfortably in public. They reported a significant decrease in violent and/or hostile behavior. They are developing better study habits and increasing their appreciation for the value of education. The students are challenged and motivated by the opportunity to be part of a learning community where they also facilitate and teach.

## **Sustainability:**

Government and organizational sustainability: Implementation of the program has been remarkably smooth considering that it is not yet a part of the official Acehese curricula. Interviews with some government officials showed that the concept is strongly supported, but there is concern about how to finance it. To institutionalize the curriculum would mean the training of many more teachers, the need for more textbooks and support resources, and payment for teachers. At this time, these officials were not clear on how this could be done. Though they agreed with the other respondents interviewed that this curriculum could probably easily be integrated into existing curricula, they pointed out that that too would take extra resources to revise existing curricula and textbooks.

On the part of the teachers and principals who are actually using the Peace Education curriculum, there is no going back. They are convinced of its value to themselves and their students, and will probably find creative ways of continuing the program, if it does not become a part of the official curricula.

Financial sustainability: The Peace Education program is very cost effective compared to costs of similar programs in western countries. In the U.S., curricula such as this run between \$10 and \$1600 per student. The cost of the Peace Education program in Aceh is approximately \$8.50 per student. In the near term, the continuation of this program will require support from organizations such as UNICEF, and perhaps others that are interested in conflict resolution and democratization.

Technological sustainability: At present, this is a very low-tech curriculum to implement. However, there were requests for more and better materials and equipment such as tape recorders and overheads. Each teacher should have access to at least one computer with a database such as Excel or Access in order to more effectively record and tally the results of the pre/post instruments.

The more students who can have access to the Internet, the more they will be able to truly study issues of global peace and globalization.

Socio-cultural sustainability: This is one of the strongest aspects of this curriculum. It is very culturally appropriate for Muslims and Acehese. One student did point out that there are other cultures represented in Aceh and they should also be included in the examples in the text. This is an important piece of feedback for any future revisions to the curriculum. Continued effort should be made to recruit more female teachers, and, where possible, a balance in the number of male and female students taking the course in any given semester.

External factors affecting sustainability: While the curriculum is currently quite successful and enjoys the acceptance of many parties, this is still a region victimized by violent conflict between two strong parties. It is certainly conceivable that, if these parties are not kept involved in the continuation of the project, they could sabotage it quite easily.

Skills for sustainability: The skills necessary to sustain implementation of the curriculum are clearly present at this time. The PPD staff is very supportive of the schools and teachers, and the teachers have been well trained. The issue is going to be skill development in others if the curriculum is expanded.

The findings in this report indicate that the Peace Education program has been highly successful in meeting its goals at this point in time. With consideration for sustainability issues raised above, there is no reason to believe that this program will not continue successfully. Administration of a pre/post instrument will allow the stakeholders to track the actual changes in students in a quantitative as well as qualitative pattern. This program should be looked at closely for replication in other parts of Indonesia and other possible conflict countries.

#### **IV. RECOMMENDATIONS**

The recommendations contained herein are those of the evaluator after review of all of the data available for this report. They are recommendations to be considered and discussed by the stakeholders and policymakers to shape the future of this program. It is recommended that a dialogue begin to lay out time frames for these recommendations should any of them be acted upon.

##### Government and Financial Support:

- The stakeholders need to begin to meet with a variety of government officials who can support the process of institutionalizing the Peace Education curriculum. These should include not only national and local members of the Department of Education, but also the Department of Finance and House of Representatives.
- The PPD should plan and implement workshops for government officials and the Conflict parties that will introduce them to the experience and practical application of the Peace Education curriculum.
- It would also be useful to have testimony made to government officials from principals, teachers and students as to the effectiveness of the curriculum.
- In the near term, organizations such as UNICEF, the U. S. Institute for Peace (which is already funding NVI's Ulama Peace Education program), and other similar organizations should be approached for the financial resources to continue this curriculum.
- The aim should be to institutionalize the curriculum and provide full support from the Acehese government and/or the Indonesian government within two to four years.

##### Organizational Support and Curriculum Monitoring:

- The PPD should begin immediately to design a quality control process that will allow for identifying teachers who may be having difficulty with teaching the curriculum and providing remedial support to those teachers through onsite visits or further training.
- As a component of quality control, an evaluation instrument should be developed for the teacher training and this instrument should be administered as a follow-up after each teacher's first semester of teaching to ensure that teachers are improving their implementation and to check for barriers or obstacles to implementation.
- Check for areas in the curriculum which may need to be reinforced, e.g., the gender lesson, and review the message being given about the connection of this curriculum to the students' relationships to the greater Aceh Conflict.
- The current curriculum is in excellent shape and needs no further revision at this time. It will be useful to the teachers to get the teacher training manual and supplemental

materials out to them as soon as possible. Any revisions that do come up should include a look at ways to balance the Islamic/Acehnese focus of the curriculum, one of its major strengths, with the inclusion of other cultures present in the Aceh schools.

- In looking to the future, there is clearly a strong desire to have a peace education curriculum from K through 12 in the school system, and in locations that serve youth. While the PPD should focus on stabilizing the current curriculum for 10<sup>th</sup> graders and expanding it to all schools, an eye should be kept to the future and how this curriculum might be revised for other ages and/or integrated into other curricula.
- PPD should continue to work with youth leaders in Aceh such as the Forum Damai dan Keadilan Untuk Aceh (FODAKA). These young adults may provide an important link to the community and might be of assistance in setting up a community service program.
- Plans should begin for some type of provincial forum that would bring together a large number of Peace Education teachers and students to share experiences from the curriculum and support continuing quality improvement.
- Several teachers and principals mentioned the desire for an awards program that would recognize outstanding Peace Education students. Something of this sort might be combined with a meeting of Peace Education students and teachers from around Aceh.
- Check with schools to ensure that they have received all of their materials and that they have the proper supplies and equipment for implementing the curriculum. If the money to support items such as tape recorders is not in the budget, perhaps corporate partners and donors could be approached for this type of support.
- The stakeholders should begin to research ways to ensure that teachers and students have access to the Internet. This will be important as web sites come online such as the one UNICEF is developing to provide peace education resource information from a variety of organizations.
- Develop a community service component to the curriculum. This will provide a channel for strengthening the results of the curriculum through practice and application over the long-term.
- A parent component should also be developed. Parents were reported as being very supportive of this program, and several examples were given of parents changing their personal behavior as a result of students bringing home the books or discussing the lessons. This strength should be capitalized on in the near future.

#### Evaluation:

- Begin implementation of the pre/post instruments with students in the July 2003 after piloting during the current semester.

- Ensure that all teachers understand how to administer the instrument and how to tally the scoring. Where possible have them use a computer database for tracking the data.
- If the curriculum becomes a two- semester course, the likelihood of longer lasting results with the students will be strengthened. The current pre/post will only indicate short-term gains. The addition of a community service component as suggested above, would be one way to strengthen the longer-term gain for the students.
- The post-test can be revised to become a three-month follow-up should the program decide that it wants to test for longer-term gains. However, this will place an added burden on teachers and staff for managing and analyzing data, and may be more than program resources can bear.
- Analysis of the evaluation data should track differences between male and female students, schools and individual teachers. This data should be used for quality improvement and/or curriculum revision and reported annually to all stakeholders.

#### Other Recommendations:

- Funders should look at the possibility of replicating this curriculum in other arenas, e.g., other Indonesian provinces, and possibly in other countries. The quality is excellent and the implementation of a curriculum that is so culture-specific, has clearly been a success here in Aceh.
- The teaching methods used in this curriculum are already being used successfully school-wide in one school in Aceh, SMKN 2 in Meulaboh. As part of the discussion about the future of the Peace Education curriculum and the general quality of the Acehnese school system, the parties may want to look at ways of expanding these methods across other curricula through well-trained teachers. The “learning community” model used in the Peace Education curriculum is showing evidence of significant change in student behavior and performance after only two semesters, which strongly suggests it could be useful in a broader setting. Expanding the Peace Education Program would be an excellent way to introduce Acehnese schools to this method of teaching.

## APPENDIX A

### CURRICULUM DEVELOPMENT TEAMS

#### **Curriculum Development Team for First Text:**

- Dr. Asna Husin – Direktur Program
- Dr. Darni M. Daud – Ketua/Anggota
- Drs. H. Fuad Mardhatillah UY Tiba, MA – Sekretaris/Anggota
- Drs. A. Rahman Hanafiah – Anggota
- Drs. Syamsuddin Umar – Anggota
- Drs. Usman Husein, MA – Anggota

#### **Curriculum Development Team for Revision of Text:**

- Dr. Asna Husin – Direktur Program
- Dr. Darni M. Daud – Ketua/Anggota
- Drs. Anwar Muhammad, MA – Anggota
- Drs. H. Idris Ibrahim, MA – Anggota
- Dra. Hj. Nurrahmah – Anggota
- Drs. Usman Husein, MA – Anggota

## APPENDIX B

### PEACE EDUCATION PROGRAM MODULES

“(rev. edition)” refers to those modules that were either revised from or added to the first version of the curriculum.

#### Introspeksi dan Keikhlasan – Introspection and Sincerity

1. Aku Mengaca Diri – Looking Within
2. Aku Mengelola Amarah – Managing Anger (revised edition)
3. Aku: Maaf dan Ketulusan – Forgiveness and Honesty
4. Aku dan Sikapku – Me and My Attitudes (rev. edition)
5. Mulutmu Harimaumu – My Mouth Is My Tiger

#### Hak dan Kewajiban – Rights and Responsibilities

6. Kami: Hak dan Kewajiban – Rights and Responsibilities of the Child
7. Aku dan Pendidikan – Right to Education
8. Kami dan Penderitaan – Rights and Exploitation
9. Negara: Tanggungjawab Kita – Our Responsibility to Our Country (rev. edition)

#### Pluralitas Ciptaan – Pluralism of Creation

10. Aku dan Alam – Nature and Me
11. Kami Hidup dalam Keberagaman – We Live In Diversity
12. Kita: Beda Tapi Sama – We Are Different But The Same

#### Konflik dan Kekerasan – Conflict and Violence

13. Aku dan Konflik – Conflict and Me
14. Kami: Kesenjangan Sosial – Our Social Divides
15. Narkoba Musuhku – Drugs Are My Enemy (rev. edition)
16. Mestikah Kita Tawuran – Should We Fight Between Students and Schools? (rev. edition)
17. Kekerasan Bukan Jalan Kami – Violence Is Not Our Way

#### Demokrasi dan Keadilan – Democracy and Justice

18. Kita Bernegosiasi – Negotiation
19. Kami: Kedamaian Sosial – Social Peace and Us
20. Kita Berdemokrasi – Democratization
21. Kami Menghormati Hukum – Respect for Just Law
22. Keadilan Ekonomi Dambaan Kami – Economic Justice

Jalan Menuju Damai - The Road Towards Peace

23. Keluarga Kami Keluarga Sakinah – Our Family is Harmonious (rev. edition)
24. Kami Mendambakan Solusi – Longing for Solutions (rev. edition)
25. Solusi Masalah Kami – The Solution to Our Problems (rev. edition)
26. Kami Berempati – We Empathize (rev. edition)
27. Kami Cinta Damai – We Love Peace

**APPENDIX C**

**SCHOOLS CURRENTLY IMPLEMENTING PEACE EDUCATION**  
**(Schools in bold face are the one visited by the evaluator)**

<b>NO.</b>	<b>SCHOOL</b>	<b>NO.</b>	<b>SCHOOL</b>	<b>NO.</b>	<b>SCHOOL</b>
	<b>BANDA ACEH</b>	34	SMUN 2 SIGLI	68	MAS MISBAHUL ULUM
1	SMUN 4 BANDA ACEH	35	SMUN KEMBANG TANJONG		<b>ACEH TIMUR</b>
2	<b>SMUN 7 BANDA ACEH</b>	36	SMUN 1 DELIMA	69	MAN 1 LANGSA
3	<b>MAN 1 BANDA ACEH</b>	37	SMUN PADANG TIJI	70	SMUN 2 LANGSA
4	MAN 2 BANDA ACEH	38	SMKN 1 SIGLI	71	SMKN 2 LANGSA
5	<b>SMUN 3 BANDA ACEH</b>	39	MAN 2 SIGLI	72	SMKN 3 LANGSA
6	SMUN 1 BANDA ACEH		<b>BIREUEN</b>		<b>M.A. ULUMUL QURAN</b>
7	SMUS ISKANDAR MUDA	40	MAN ULIM	73	SMUN 2 KEJURUAN MUDA
8	<b>SMUS ADIDARMA</b>	41	MAN TRIENGGADENG	74	SMUN 1 RANTAU SELAMAT
9	SMKK 2 BANDA ACEH	42	MAN BANDAR DUA	75	SMUN 1 PEUREULAK
10	SMKK 3 BANDA ACEH	43	MAN KOTA BAKTI	76	SMUN 1 KEJURUAN MUDA
11	MAN RUKOH	44	MAS JEUMALA AMAL	77	MAN KUALA SIMPANG
12	MAS DARUSSYARIAH	45	MAS AL-FURQAN BAMBI		<b>LANGSA</b>
13	<b>MAS DARUL ULUM</b>	46	<b>SMUN 1 JEUMPA BIREUEN</b>	78	MAN KAMPUNG TENGOH
	<b>ACEH BESAR</b>	47	<b>SMUN 1 PEUSANGAN</b>	79	<b>SMUN 1 LANGSA</b>
14	SMUN 1 LHOKNGA	48	<b>MAN BIREUEN</b>	80	<b>SMUN 3 LANGSA</b>
15	SMUN SUKA MAKMUR SIBREH	49	SMUN 2 BIREUEN		<b>MEULABOH</b>
16	<b>MAN DARUSSALAM</b>	50	MAN PEUSANGAN	81	<b>SMUN 1 MEULABOH</b>
17	SMUN INDRAPURI	51	MAN JEUNIB	82	<b>SMUN 2 MEULABOH</b>
18	<b>SMUN 2 INGIN JAYA</b>	52	MAS PEUDADA	83	SMUN 3 MEULABOH
19	<b>SMUN 1 INGIN JAYA</b>		<b>LHOKSEUMAWA</b>	84	SMKN 1 MEULABOH
20	SMUN I DARUL IMARAH	53	<b>SMUN 1 LHOKSEUMAWA</b>	85	<b>SMKN 2 MEULABOH</b>
21	SMUN PEUKANBADA	54	SMUN 2 LHOKSEUMAWA	86	<b>MAN MEULABOH - 1</b>
22	MAN SIBREH	55	<b>MAN LHOKSEUMAWA</b>		<b>SABANG</b>
23	MAN MONTASIK	56	SMKN 1 LHOKSEUMAWA	87	<b>SMUN 1 SABANG</b>
24	MAN COT GUE	57	<b>SMKN 2 LHOKSEUMAWA</b>	88	<b>SMKN 1 SABANG</b>
25	MAN INDRAPURI	58	SMUN 4 LHOKSEUMAWA	89	<b>MAN SABANG</b>
26	MAS RUHUL ISLAM	59	SMU Yapena		<b>TAKENGON</b>
27	MAN KUTA BARO	60	<b>ACEH UTARA</b>	90	SMUN 1 TAKENGON
28	MAS TGK. CHIK OEMAR DIYAN	61	<b>SMUN LHOKSUKON</b>	91	SMUN 2 TAKENGON
	<b>PIDIE</b>	62	MAS SYAMSUDDHUHA	92	SMUN 1 PEGASING
29	<b>SMUN 1 SIGLI</b>	63	<b>SMUN JAMBO AYE</b>	93	SMKN 1 TAKENGON
30	SMUN PEUKANBARO	64	SMUN 1 SYAMTALIRA BAYU	94	MAN 1 TAKENGON
31	<b>SMUN BEUREUNUN</b>	65	<b>SMUN 1 SAMUDERA</b>	95	MAN 2 TAKENGON
32	<b>MAN SIGLI</b>	66	MAN LHOKSUKON	96	MAS DARUL MUKHLISIN
33	MAN BEUREUNUN	67	MAN JAMBO AYE		

## APPENDIX D

### Questions Asked of Principals, Teachers and Students

#### Principals:

- ❖ Please tell me your thoughts and observations on how the Peace Education Program is being implemented at your school.
- ❖ Have there been any challenges or barriers to implementation?
- ❖ Have you seen any changes in your teachers' skills or teaching styles as a result of implementing the Peace Education curriculum?
- ❖ Have you seen any changes in your students as a result of their participation in the Peace Education curriculum?

#### Teachers:

- ❖ After you completed the seven-day training in Banda Aceh, did you feel comfortable with and/or ready to teach the class?
- ❖ Did you feel, or have you felt, at any personal risk teaching this curriculum in a conflict area?
- ❖ Has anything changed for you in your teaching? If so, have any of these changes been implemented in classes other than Peace Education? Please give examples.
- ❖ Have you seen any changes in your students that you would attribute to their participation in the Peace Education curriculum? If so, please describe or give examples.
- ❖ Have there been any obstacles or barriers to teaching the curriculum?
- ❖ Have there been any materials or resources you needed to facilitate the implementation of this curriculum?
- ❖ Have you experienced any personal changes as a result of teaching this curriculum? If so, please describe.
- ❖ Is the one-semester curriculum adequate for teaching all of the materials?
- ❖ Are second-year, sophomore students the appropriate target for this curriculum?
- ❖ Do you believe this curriculum will help your students with their present or future lives in some way?

#### Students:

- ❖ What do you think about the methods used to teach the curriculum?
- ❖ Do you believe this curriculum will be of use to you in your present or future life? How?
- ❖ What did you learn from the lesson, Looking Within? Are you doing anything different in your life as a result of that lesson? Why is introspection important?
- ❖ What did you learn from the lesson, Controlling Emotions? Are you doing anything different in your life as a result of that lesson?
- ❖ What did you learn from the lesson, My Mouth Is My Tiger? Are you doing anything different in your life as a result of that lesson?
- ❖ What about the lessons, Rights and Responsibilities of the Child and Duty to Learn? What does it mean to have rights and responsibilities?

- ❖ What did you learn from the lesson, Living in Diversity? Give an example. (For those who had completed the curriculum)
- ❖ What did you learn from the lesson, We Are Different But the Same? Give an example. (For those who had completed the curriculum)
- ❖ What did you learn from the lesson, Nature and Me? Give an example. (For those who had completed the curriculum)
- ❖ What else did you learn, in general?
- ❖ Please give me your own definition of “peace.”
- ❖ What does it mean to have a peaceful society?
- ❖ For the young men, you might someday have to face the decision to be a soldier, have you learned anything in this class about alternatives to war or that might help you in that position?
- ❖ How did your parents react to this curriculum when you told them about it?
- ❖ Is one semester adequate for covering all the material in the curriculum?
- ❖ Are second-year, sophomore students the appropriate audience for the curriculum?
- ❖ Is there anything else you would like to share about this curriculum?

## APPENDIX E

### PRE/POST QUESTIONNAIRE

This test will be measured on a Likert scale of 1 to 5 where 1 = always disagree, 2 = often disagree, 3 = Sometimes agree, 4 = often agree, and 5 = always agree. The designations in ( ) will not be on the student copy of the test, but are included in this report to indicate what factor is being measured: attitude/belief (A/Bl), knowledge (K), skill (S), or behavior change (Bh).

#### Looking Within

- ❖ (S) I am able to analyze and criticize my own behavior and attitudes towards others.
- ❖ (S) I am able to receive constructive criticism about my attitudes and beliefs.
- ❖ (Bl) I am a worthy person.
- ❖ (S) I can admit when I am wrong.
- ❖ (Bl) I believe that to mock or insult another is to mock or insult myself.

#### Managing Anger

- ❖ (Bl) I believe anger is a normal human emotion. All of us feel it sometime.
- ❖ (A/Bl) I think anger always leads to a fight.
- ❖ (B) If I express my anger, bad things will happen.
- ❖ (S) I can express my anger constructively.
- ❖ (S) I feel comfortable mediating between two angry people.

#### Forgiveness and Honesty

- ❖ (S) When someone hurts my feelings or insults me I am able to forgive them.
- ❖ (S) When I have hurt someone I am able to go to them and work things out.
- ❖ (A/Bl) To be honest is reward enough.
- ❖ (A/Bl) To forgive is even better for me than it is for the one I forgive.
- ❖ (A/B) I believe that forgiveness is a necessary part of justice.

#### Me and My Attitude

- ❖ (Bh) When I am involved in a conflict I run away from it.
- ❖ (Bh) When I am involved in a conflict I want to argue or fight it out.
- ❖ (Bh) When I am involved in a conflict I can stand up for my side, but listen to the other person also.
- ❖ (Bh) When I am in a group I like to take the lead on solving a problem.
- ❖ (Bh) When I am in a group I sit quietly while everyone else settles the problem.

### My Mouth Is My Tiger

- ❖ (S) I am able to give information accurately.
- ❖ (K) I know the power of my own words to hurt or to nurture.
- ❖ (A/BI) I believe that gossip is usually harmless.
- ❖ (Bh) When I hear information about another person, I ask where the information came from.
- ❖ (A/BI) I believe it is important to know when to speak up and when to remain silent.

### Rights and Responsibilities

- ❖ (K) I understand that I have rights and I know what they are.
- ❖ (A/BI) I must contribute to making a more peaceful world.
- ❖ (K) I know my responsibilities to my parents.
- ❖ (Bh) I am polite and respectful toward my parents.
- ❖ (Bh) I take responsibility for helping at home.

### Right and Duty to Learn

- ❖ (BI) I believe I have a right to an education.
- ❖ (BI) Education is the best way to maintain a civil and religious society.
- ❖ (A) I am committed to supporting education for all.
- ❖ (S) I have good study habits that contribute to my academic growth.
- ❖ (S) I actively practice what I learn from my faith.

### Our Exploitation

- ❖ (BI) I believe all children have the same rights that I have to grow and flourish.
- ❖ (A/BI) It is ok for children to have a job instead of going to school.
- ❖ (A/BI) It is ok to use children in the workplace so that the owner can pay a lower wage.
- ❖ (Bh) I will speak out when I see a child being exploited by others.

### Our Country Is Our Responsibility

- ❖ (A/BI) I believe that it is my responsibility to contribute to the resolution of problems facing my community or my country.
- ❖ (S) I am able to identify resources, my own and others', that can contribute to the resolution of some conflicts in my community.
- ❖ (A/BI) Participating in a dialogue or a decision making process about community problems is usually not worth the time.

### Nature and Me

- ❖ (A/BI) Humankind and the natural world need to be in balance.
- ❖ (S/Bh) I am active in keeping my school grounds and neighborhood clean.
- ❖ (A/BI) I believe living a healthy life depends on living in a healthy, clean environment.
- ❖ (S/Bh) I work at home to keep the house orderly and clean.

### We Live in Diversity

- ❖ (S) I am able to recognize the stereotypes I hold of others.
- ❖ (A/Bl) Everything on earth is to be valued as Allah's creation.
- ❖ (K) Prejudice contributes to conflict.
- ❖ (S) I actively seek out people who are different from me.

### We are Different but the Same

- ❖ (A/Bl) The Qur'an says men and women are equal in the eyes of Allah. I believe this to be true.
- ❖ (Bh) I put down the opposite sex when they are not around to hear me.
- ❖ (A/Bl) Women can be leaders as well as men.
- ❖ (A/Bl) It is better to have a male baby first than to have a female baby.
- ❖ (S/Bh) I treat members of the opposite sex the same as I treat people of my own sex.

### Conflict and Me

- ❖ (A/Bl) I believe that conflict is a natural phenomenon in our lives.
- ❖ (S) I am able to use the practice of dialogue to solve problems.
- ❖ (S) I am able to resolve conflicts between others and myself peacefully.
- ❖ (S) I am comfortable mediating conflicts between others.

### Our Social Divides

- ❖ (A/Bl) It is important to have balance between my individual needs and those of society.
- ❖ (A/Bl) We can find better solutions to our problems when we work together.
- ❖ (S) I am able to analyze and resolve a problem when working in a group.

### Drugs Are Our Enemy

- ❖ (A/Bl) I believe, it is ok for people to use illegal drugs once in awhile.
- ❖ (A/Bl/Bh) I might misuse drugs if I knew no one would find out.
- ❖ (S) I know how to talk to my friends about the dangers of misusing drugs.
- ❖ (K) Misusing drugs only hurts the person who is using the drugs.
- ❖ (A/S) I could help organize an anti-drug campaign in my school.

### Must We Fight?

- ❖ (S) I am able to put myself in the place of others and understand their concerns.
- ❖ (A/Bh) I would rather fight and settle a conflict quickly than spend time talking about it.
- ❖ (A/Bl) I respect all people as my brothers and sisters.
- ❖ (A/K) When working through a conflict with another person it does not matter what kind of strategies we use to get to resolution.

### Violence Is Not Our Way

- ❖ (A/BI) I believe that violence is never a good way to solve a problem.
- ❖ (S) I know non-violent ways to address conflict.
- ❖ (A/BI) Violence between two or three people does not affect anyone else.
- ❖ (A/BI) I believe that non-violence is too passive a way to approach a serious conflict.

### Negotiation

- ❖ (S) I know how to help a group arrive at a solution after a group dialogue.
- ❖ (S) I am able to include everyone's interests in reaching a fair conclusion to a disagreement.
- ❖ (A/BI) I should not have to give up something important in order to solve a conflict.
- ❖ (A/BI) Problems in society are too big to resolve through negotiation.

### Social Peace

- ❖ (A/S) People in my neighborhood would say that I am a peacemaker.
- ❖ (A/BI) it is important to promote peace and good problem solving in my school, family, and neighborhood.
- ❖ (A/BI) If I contribute to peace in my neighborhood, I am contributing to a more peaceful world.
- ❖ (A/BI) It is important that I bring honor to my family and neighborhood.

### Democracy and Us

- ❖ (A/BI) A democratic government is necessary for ensuring human rights.
- ❖ (A/BI) All citizens should have the right to participate in their own governance.
- ❖ (A/BI) Central, regional, and local authorities should share government power.
- ❖ (S) I know how to exercise my rights as a citizen.

### Respect Just Law

- ❖ (S) I know what to do if I see someone break the law.
- ❖ (S) If I see someone abusing their legal authority, I will tell someone.
- ❖ (S) If I believe a law is wrong, I know steps to take to help to change it.
- ❖ (A/BI) I believe that it is ok to question the law if it appears unjust.

### Economic Justice, Our Desire

- ❖ (A/BI) Everyone has a right to earn a livable wage (or a "living wage").
- ❖ (A/BI) It is important stand up to economic injustice when I can.
- ❖ (A/B) It is not possible to eradicate poverty.
- ❖ (A/B) If others are poor, I am also poor even though I may have many material things.

### Our Family Is a Peaceful Family

- ❖ (A/BI) A family without harmony can still be a peaceful family.
- ❖ (S) I act as a peacemaker in my family.
- ❖ (A/BI) Ignoring Muslim values and norms can decrease the harmony in a family.
- ❖ (S) When there is a conflict in my family, I know how to help everyone express their concerns/interests in a constructive way.

### We Long for Solutions

- ❖ (S) I am able to analyze the cause of a problem or a conflict.
- ❖ (S) I am able to use more than one way to solve a conflict.
- ❖ (A/BI) Most conflicts can have a solution where everyone wins.
- ❖ (S) I know how to use similarities and differences among parties to a conflict to bring the parties closer to agreement.

### The Solution to Our Problems

- ❖ (K/S) I understand and can practice techniques for solving a conflict.
- ❖ (A/BI) In order to have a good solution to a conflict, all parties must agree to act on the chosen solution.
- ❖ (A/BI) If a few people are not in agreement with the solution it is ok for the majority to win.
- ❖ (A/BI) There is usually only one solution to a conflict.

### We Empathize

- ❖ (K) I have a good understanding of what it is like to live with or near violence.
- ❖ (A/BI) In order to resolve violent conflict, it is important to understand everyone's perspective.
- ❖ (S) Even if I cannot solve a big conflict like the one in Aceh, I can work to understand and empathize with the all of the parties.
- ❖ (S) I know how to work for peaceful solutions to violence in my own school or neighborhood.

### We Love Peace

- ❖ (A/BI) I believe that peace is possible.
- ❖ (S) I know steps to take to contribute to peace in my family, neighborhood, and the world.
- ❖ (S/K) I am comfortable talking about the need for good conflict resolution processes and my values of peace.
- ❖ (A/BI/K) Peace is just the absence of war and violence.

## APPENDIX F

### SUMMARY OF NARRATIVE RESPONSES

The findings were consistent across all three types of participants interviewed: principals, teachers and students. There was little variance in the responses of the three groups. The responses were extremely positive and showed a significant change in knowledge, attitude, behavior, and skills among the teachers and the students as a result of participation in this curriculum. Very few problems with implementation were mentioned.

When conducting a qualitative study in which the data is in narrative form, it is difficult to attribute numbers to the comments made by the respondents. That is, how many people said this and how many said that. By the very nature of an open-ended question and answer process, people will rarely give the exact same words. Thus, it is important to say a word here about the modifiers used in this section.

- “All” equals 100% of respondents,
- “Most” is approximately equivalent to 85% to 90% of respondents,
- “Many” is approximately equivalent to 50% to 85% of respondents,
- “A few” or “some” is approximately equivalent to 5% to 15%, and
- In cases where numbers could be accurately used, “one,” or “two,” or “three” are noted.

Because so many answers were similar, there was a range between approximately 15% and 50% where few responses would fall, thus no modifier was used for that range. The following is a synopsis of the responses and stories that were told by each set of participants.

#### **Principals – 21 respondents**

- ❖ *Please tell me your thoughts and observations on how the Peace Education Program is being implemented at your school.*

All principals were supportive of the program and glad to have it in their schools. They believed that the curriculum would help children deal more adequately with the effects of the Aceh Conflict and the attending trauma. It would provide them the tools for non-violence, and give them more of a sense of comfort (safety) and control. One principal stated, “We can use Peace Education to change the attitudes of the students toward the Conflict. They will learn how to solve problems now and well into the future.” All believed the curriculum to be compatible with Islamic Studies and civic education, as well as sociology.

The principals all stated that the curriculum should be two semesters or class sessions should be of longer duration than 90 minutes. If this were to happen, they would need more teachers trained.

- ❖ *Have there been any challenges or barriers to implementation?*

Without exception, the one challenge mentioned was the lack of a full text book for all students. Because the curriculum is not an official part of the Acehnese education system's curricula, scheduling was a problem in several schools. Students either had to give up another course to take Peace Education or teachers have to teach an extra class without pay for their time. There were two schools implementing the curriculum for the first time in the 2002 semester of the curriculum which had not yet started because of scheduling and a third school that had not started because their library and language lab were burned by one of the parties to the Conflict and this disrupted every aspect of their school schedule. Principals and teachers were interviewed at these schools.

❖ *Have you seen any changes in your teachers' skills or teaching style as a result of implementing the Peace Education curriculum?*

In the Indonesian education system, teachers have a great deal of autonomy and are not routinely observed by their principals. However, they and the students talk to the principals about courses and methods. Therefore most principals were able to report that their teachers had improved their teaching skills, classroom methods, and were transferring the methods and the knowledge to other classes such as the social and hard sciences. They all reported that other teachers were interested in learning the curriculum and the method. Two or three non-Peace Education teachers had taken the initiative to learn a little bit and were applying it in their non-Peace Education classes. A few had taken the book and read it completely.

❖ *Have you seen any changes in your students as a result of their participation in the Peace Education curriculum?*

All reported seeing changes in the students such as:

- Increased moral development,
- In general, better disciplined,
- Increased analytical and problem solving skills,
- Increased knowledge about peace and non-violence,
- Increased knowledge and understanding of the Aceh Conflict,
- Respect for teachers, friends and family is increased,
- Students have a more positive attitude,
- Less fighting among students,
- Students are more discerning about radio and TV,
- More motivated to study, and
- Increased self-confidence and ability to speak up in public.

The principals reported that the children were happy in class and engaged or motivated because of the new methods being used. Many students had asked for these methods to be used in other classes. Increased respect, discipline, positive attitude, and self-confidence or ability to speak up in public were the most frequently mentioned outcomes. They reported being able to see the students practicing what they are learning in Peace Education. The principals all believed that all students, K-12, should have such a curriculum.

## **Teachers – Approximately 55 respondents**

- ❖ *After you completed the seven-day training in Banda Aceh, did you feel comfortable with and/or ready to teach the class?*

All teachers reported that the training was more than adequate to begin teaching the class. However, with only one or two exceptions, they also said that they would like more training in peace education knowledge and especially in the methods and practice of facilitation. Many requested a bibliography of books on peace education and peace issues. Three or four teachers suggested a forum that would bring all Peace Education teachers together to share lessons learned and practices that are working.

There were at least two teachers who appeared to be struggling with implementing the curriculum. One said that he felt the materials were better for the teacher than for the students, and implied that it was difficult to be creative when the students in the classroom raised an issue that wasn't addressed in the book. One teacher reported that some teachers had difficulty at the training because the activities were for children and, as adults, they did not want to practice them. However, he noted that when he returned and implemented the activities, he had no problem. Another teacher, who was not present for the interview, was reported by students as not being able to address the conflicts that arose naturally in the course of discussion of Peace Education in the classroom. Thus, this group of students felt they were in more conflict at the end of each class session than they were when they entered the class.

- ❖ *Did you feel, or have you felt at any personal risk teaching this curriculum in a conflict area?*

All teachers said that they currently felt no risk in teaching this curriculum in the Conflict area. They believed that it was their job to educate and they believed that what they were doing was passing on “life skills” and not political dogma. A few reported that in the beginning they had been nervous about teaching the curriculum given the Conflict circumstances, but that Dr. Asna Husin, the PPD director, had assured them that both sides of the Conflict had been informed that this program was a life skills program and not about politics.

Some teachers were more concerned about the risk to their students. In one case, where there had been student fighting on the school grounds that mimicked the parties to the Acehese Conflict, the teacher was concerned that, if Peace Education students stepped in to mediate, their motives might be misunderstood and they could be at risk. This was not an unlikely scenario, as several teachers and students reported that students were practicing their mediation skills in the school environment. Another teacher used the example of student demonstrations and shared the same concern, that if Peace Education students step in to mediate, they might be misunderstood. A third teacher was concerned that if the children were talking about this curriculum out in the community, they might be misunderstood and therefore be at risk.

❖ *Has anything changed for you in your teaching? If so, have any of these changes been implemented in classes other than Peace Education? Please give examples.*

The curriculum adds teaching tools and training for the teachers. Most teachers reported that their problem solving and critical thinking skills had improved, and they had gained new knowledge. The teachers invariably said that one of the biggest changes was moving away from a lecture model to the more interactive methods where teachers were also learners and students were also teachers. One teacher said she was now using practice and practical application as a teaching tool to further reinforce learning. All felt the methods used in teaching the curriculum serve to reinforce learning in a deeper way. The evaluator introduced the teachers to a new term for this model: the “learning community,” and teachers began to talk about the new practices in this language. They described the students as more motivated, creative, enthusiastic about learning and dedicated to study. They often described themselves as more self-confident with their teaching skills and styles.

Most teachers were applying the methods such as drama, dialogue, and group process where appropriate in other courses and some were combining Peace Education lessons with lessons in other courses. One example given was when it came time to teach the civic education lesson on human rights, the teacher combined it with the “Nature and Me” lesson from the Peace Education materials. Another teacher said he was now encouraging students to use their newly acquired problem solving and critical thinking skills in his math class. As he put it, “We all know how they hate math, but now when they get frustrated I tell them to think of what they learned in Peace Education.” One is using the methods in language class.

As a result of bringing these methods to their schools, all teachers reported that other teachers in the schools were interested in learning both the materials and the methods, and some non-Peace Education teachers were even trying to practice the methods in their own classes.

❖ *Have you experienced any personal changes as a result of teaching this curriculum? If so, please describe.*

Many reported that they had changed the way they behaved within their own families, especially in regards to disciplining their children. These teachers said that after the early Peace Education lessons, they became more introspective and were more apt to ask themselves, “Is this my child’s problem or behavior that is bothering me, or is it mine?” Approximately two thirds reported that they were now better able to manage their anger, especially at their students, and one teacher’s colleague who was in the interview testified to this change in his fellow teacher. They were more apt to practice problem-solving strategies with the students when trouble arose. Almost all of them stated that they believe the change must start with them before it can occur in their students. Teachers reported having become more diligent about being on time for class. One teacher reported that he had developed “more of a relationship to nature.” A male teacher reported that he changed his attitudes about gender differences and the rights of women as a result of teaching the curriculum. He now understands the balance between men and women’s rights. Another said that she used to feel “lazy” about coming to class especially if the lesson for the day did not motivate her or she had “problems” with students in the class. Now she is excited about teaching and feels motivated “for” the students.

❖ *Have you seen any changes in your students that you would attribute to their participation in the Peace Education curriculum? If so, please describe or give examples.*

All teachers reported seeing changes in their students' attitudes, knowledge, behavior and problem-solving skills. Their description of these changes included:

- Knowledge gained on peace issues,
- Increased understanding of Islam and Acehese culture and their teachings on peace,
- Increased understanding of the Aceh Conflict,
- Increased respect for teachers, family, and each other,
- Increased self-confidence and ability to speak up in public,
- More able to work in collaborative groups,
- Increased ability to be introspective and acknowledge personal responsibility,
- Increased moral development,
- Decreased incidents of fighting,
- Increased problem solving skills,
- Improved classroom behavior,
- Improved study skills,
- Increased ability to control anger,
- Students who have had the full curriculum can truly see that war and violence are not the only alternatives to conflict,
- Reduction of prejudice, and
- Increased concern for their environment and community.

The most frequently mentioned were improved self-confidence, a more positive attitude, increased respect and moral development, decreased fighting and negative behavior, stronger study habits, and increased understanding of the Aceh conflict.

Several teachers reported that students used to be delighted when a teacher was late or did not show up for class. Now the Peace Education students will confront a late or absent teacher saying that the teacher is denying them their right to an education. Or, as one teacher reported, students often got up and left the class whenever they wanted to, now they do this less and they ask permission before leaving.

One teacher reported that before Peace Education, the students used to fight over their differences, but now they look for their similarities. Another pair of teachers told about a "gang" fight that took place between the students at their school and another school before Peace Education classes began. Later, after Peace Education was underway, an opportunity for such a fight arose again, and the Peace Education students chose to develop a dialogue with the other school. At the urging of the peace education teachers, the principals of the two schools followed suit with their own dialogue about what was causing the problem, and conflict was averted.

At one school, the army had verbally and physically hassled teachers and students modeling violence as an option. The students at this school had also had a "war" on the school grounds

that mimicked the parties to the Acehese Conflict. After Peace Education, the teachers and principal said the children would no longer participate in such an action.

One teacher noted that one of her male students had a great deal of difficulty with the lesson on gender rights, “We Are Different, But The Same.” She did not say if there was any resolution to this for the student. She also said that it was sometimes difficult to get the “quiet ones” to talk in class.

❖ *Have there been any obstacles or barriers to teaching the curriculum?*

In general, the teachers reported that their principals were very supportive of implementation of the curriculum. They were more concerned with whether the government was going to make the curriculum an official part of the Acehese curricula, as they see this as essential to sustaining the gains from the curriculum, and addressing the scheduling problems. They do not believe the government supports this curriculum at this time. Many suggested that government officials and the military should be receiving the curriculum.

In some schools because of the scheduling problems, they felt that two teachers were not enough. One school had two teachers trained, but, when they return to implement the curriculum, one teacher would not do it and has never told anyone why.

❖ *Have there been any materials or resources you needed to facilitate the implementation of this curriculum?*

All teachers said there was a desperate need for the textbook. Going out in the community and talking about this curriculum without being able to show parents and others the actual text concerned many that students could be at risk in the more serious Conflict areas. A few schools reported that their students were going to the personal expense of copying the textbook so that they could have their own copy.

Many teachers commented that they would like more Acehese proverbs added to the text or to supplemental materials, and several said they were finding their own to add to their teaching tools for the curriculum. They also asked for more pictures, examples, and games to be added. The fact that the curriculum uses Acehese language was very important to most teachers, not only because it created a culturally appropriate curriculum for this population, but also because the Acehese language is being lost, and this text positively reinforces knowledge of that language. All of them believe the Islamic base of the curriculum is a very effective tool.

Other resources that were noted were more copies of the cassette tapes that go with the program. One or two schools said they never received their copies of the tapes. At least two schools reported having no cassette tape recorder to play the tapes, Many teachers said that an overhead projector would make teaching easier and a few suggested a VCR/DVD player. They needed markers, newsprint paper, and tape for hanging pictures and newsprint, and they wanted multiple copies of some of the activities that came on heavy paper for some lessons. They would also like color illustrations in the text.

Approximately a quarter of the teachers commented that their classes are large in size, up to 60 in some, and this made it difficult to manage such an interactive process. However, they all felt they were able to manage it, and the enthusiasm of the teachers and the students made up for this disadvantage in their opinion.

❖ *Are second-year, sophomore students the appropriate target for this curriculum?*

All teachers believe the curriculum should be taught two semester and that some version of it should be offered to all students, K-12. Approximately half said that the present one-semester model left too little time in the classroom as facilitating the activities takes more time than the traditional lecture model of teaching. With few exceptions the teachers believed the curriculum could be integrated into a variety of other curricula, especially Islamic studies and the social sciences.

❖ *Do you believe this curriculum will help your students with their present or future lives in some way?*

Teachers reported liking the curriculum because it is compatible with the students' Islamic studies and other social science curricula. Most reported they liked the universality of the curriculum. As one teacher put it, "This will help the students with all people. We are not just teaching them about peace here, but about people in all the world."

A number of teachers commented that this curriculum was a way to help students think positively about the future and to be forward thinking rather than dwelling in the trauma and crisis of the current political and military situation in their communities. Some said that they believed this curriculum had a positive impact on the level of trauma felt by some students as a result of the Conflict.

At the three schools visited in Sabang, the teachers believed this curriculum was very important because they had observed that students there did not feel a lot of compassion for or have much understanding of the Acehese Conflict. As evidence of this two teachers reported that students had not been very enthusiastic about participating in a clothing drive for the displaced in Aceh. This was a major reason given at all schools in the study for how this curriculum will help the students: they will all develop a better understanding of the Conflict and ways in which they might help.

There was one school that has been using interactive methods of teaching for the past two years. Democratic process is practiced in all school decision-making and includes the students. The teacher at this school stated that he believed the Peace Education curriculum was an ideal way to introduce other schools to the learning community model and help them make the transition towards teaching about and practicing democracy and the civil society. He pointed out that the weakness of the Indonesian education system was that it only focused on transfer of knowledge, but did not work with students on how to apply that knowledge to create a better future for themselves, their nation and the world.

## **Students – 617 present, approximately 150 responded to questions**

The responses from the students were often repetitive in their simple form, for example, many students said they had more respect for others or they were better at controlling their emotions (anger). For less tedious reading, these direct responses are bulleted under the appropriate question. They are often combined into statements written in the first person to make them more readable and meaningful. In cases where the statement is a composite from more than one student, the number of students who said it, or something very similar to it, is in ( ).

It is important to note that all students expressed a desperate need for a copy of the textbook for every student taking the course. The book was not delivered until after the evaluation was completed.

*What do you think about the implementation and the methods used to teach the curriculum?*

- The methods are good, get to go outside occasionally to work in groups. Students like the interactive nature of the curriculum, e.g., pictures, role plays, drama, discussion, games, etc. because it reinforces their learning. Students are excited about the opportunity to be teachers themselves in the Peace Education classes, and appreciate the democratic nature of the course. (22)
- They are more “relaxed” (at ease) in the classroom. We are more able to practice. Teachers do well at transferring the knowledge and practice. Students observe different teaching styles, but say the methods make teaching consistent. They no longer just listen to a lecture and take notes, but get to practically apply their lessons. (14)
- Peace Education method is different from the methods used for Islamic studies or civic education. The Peace Education method makes learning more practical and useful. We learn how to apply peaceful behaviors practically. It triggers a desire to “do it.” We understand more in depth. (7)
- The inclusion of Acehese culture in the text is very important as this culture is being lost, especially among young men. The focus on Islam was mentioned at least as many times as well as the comments from many students that this is compatible with their Islamic Studies curriculum. (4)
- We need more exercise and practice, Qu’ranic verse, Acehese proverbs, and materials on other cultures who live in Aceh. (4)
- They believe the content and method could be integrated into other curricula. (2)
- One class reported that their teacher did not seem to understand the methods well enough to teach them, so they often found themselves in more conflict after a lesson than before.

- Examples are too immature for high school

❖ *Do you believe this curriculum will be of use to you in your present or future life, particularly with the Conflict in Aceh? How?*

- It is especially important to Acehnese because it will help us learn the complexity of the problem and to become part of the solution. We are the future leaders of the world. The solutions must come from us. I understand more about the conflict in Aceh and possible suitable approaches. (21)
- It is teaching us about how to live peacefully in our families and school, and also about gender and race. This is something we can pass on to our children. I can practice this not only in my family, but also in society, and the world. (11)
- It will help us to solve problems better. It will strengthen our souls and provide more internal stability. All people can learn to live in peace. Conflict is natural and Peace Education can help us solve problems, and we can be more moral. Peace Education is important because it helps us to be kinder. (7)
- Yes, someday we will be the generation that has the moral responsibility for what is going on in our society. They can learn to act without violence or bloodshed. We have to explain to society how important peace is to our lives. We need to explain to others how beautiful peace and start a campaign for peace. (6)
- Peace Education is about changing our personal attitudes and our own lives first. We must feel it in our heart, before we can expect others to be peaceful.
- Peace Education has reinforced what we already learned as younger students about conduct in Islamic studies. (4)
- Peace Education has many uses that will apply to difficult problems in the future, and will help with getting degrees and jobs. (4)
- Two Sabang students stated that they did feel the suffering of those in the area of the Aceh Conflict because we are all one and it is important to be aware of the suffering of others. (2)
- This program can help us with our fears, and open our minds. (2)
- To solve the problem isn't just reading the book, but we have to implement this and learn about the cause of conflict.
- We are learning who we are in relationship to the rest of the world.

- The Conflict is dangerous for us to talk about, but if we do not address it and learn more about it, who else will?
  - It will help us learn not to take sides, but to understand the complexity.
  - We need to understand the Conflict because it could be dangerous to us.
  - Peace Education does not have any relevance to the Conflict. The Conflict is political; this curriculum is just for us in our families. It is useful in class, but not in the outside world. (2)
  - Conflict is complicated. Some problems cannot be solved. (2)
  - If I become a leader of human rights, I will work for justice and punish injustice.
  - One student reported that before this class his family never ate a daily meal together. Since his parents read the book, the family sits down together for at least one meal a day.
- ❖ *What did you learn from the lesson, Looking Within? Are you doing anything different in your life as a result of that lesson? Why is introspection important?*
- I learned who I am. I can see my pluses and minuses, and to acknowledge my inner beauty. Our words show our inner beauty. It has helped me see my own mistakes better and admit them. If we know ourselves, we can control ourselves. (18)
  - I learned that it is easy to judge people on outside appearances, but we need to know each other better than that before placing blame. Now when angry I look at myself first. Now, when a conflict arises, I look to myself first, and think before I act. (15)
  - Examples were given of having previously seen themselves as inferior to others who they thought had more than they did, and now they no longer feel that way. Students reported increased self-confidence and self-esteem and decreased shyness. Able to speak their minds and share ideas more easily. (10)
  - I used to be selfish and didn't care about others. This program opened my eyes that there are others beside myself. I have more respect for others (teachers, friends & family). (5)
  - Students share the saying; "We can see the ant across the sea, but not the elephant in front of our own eyes." They also shared the metaphor that when one finger is point at someone else, four are point back at you. (4)
  - Looking within can prevent conflict by assessing the situation before we act. Premature action and harsh words are often a cause of conflict. (3)

- Conflict comes from too many people not being introspective and thinking only they are right.

❖ *What did you learn from the lessons, Managing Anger and Me and My Attitudes? Are you doing anything different in your life as a result of that lesson?*

- I used to get angry more often, but now I have more control over my anger, an emotion when I think someone else has slighted me. I can control my “bad desires.” I model better behavior. I used to be “naughty” or “prideful” before, now I have a more positive attitude. (30)
- Now, when angry, I perform ablution, count to 10, think positive things about others, or pray. I learned to practice dialogue as a way to solve problems. We need to use dialogue to bring about peace. I can think it through to solutions now instead of getting angry. I have better problem solving skills. We have a step-by-step process to follow. (12)
- Fighting among students, gangs and schools has decreased. Students reported more respect for parents, teachers, siblings and friends. I apologize and say “thank you” more often now. I rarely did before. I’m more polite. (9)
- I have better problem solving skills, and can contribute to solving my own problems and those between others. Learned new ways to approach violence. (5)
- Islam orders us to be patient (long-suffering), but not only that. It also tells us to do good things and bring truth to light. One student reported that he now steps between his parents when they start to argue to ask them to think about the effect of their words on the children. (4)
- The parties to the Conflict cannot control their emotions, but we don’t have to act like that. Controlling emotions can bring peace. (4)
- The presence of the Indonesian army makes me angry. They killed my father, but now I am less angry and willing to be more patient for peace.
- In the case of the schools that fought with each other, students said Peace Education helped them learn a new way and the next time there were differences, they had a dialogue with the other students.
- Sometimes we still let our anger get away from us, but then we remember Peace Education lessons, and go back to apologize.

❖ *What did you learn from the lesson, My Mouth Is My Tiger? Are you doing anything different in your life as a result of that lesson?*

- I learned to speak more carefully and thoughtfully, think before we speak. Words are like a boomerang. Our words can hurt us too. Peace is not easy to learned. (12)
- I learned to check on the source and accuracy before passing on rumors, and to ask myself if this “news” will hurt anyone? (9)
- I learned that I have control over what I say and do not have to insult others. I learned how dangerous, like a knife, my tongue can be. I realize how easy it is to hurt others. (6)
- Silence can be better than speaking. If we think first, it could lead us right. If we speak first, it could lead us wrong. (5)
- I learned the importance of saying good things about people and practice doing so.

❖ *What about the lessons, Rights and Responsibilities of the Child and Duty to Learn? What does it mean to have rights and responsibilities?*

- Children must obey, be polite, and show responsibility in the home, at school, in society, and when their parents need help when older. They must honor their family name. I know my obligations and how I’m supposed behave. (10)
- All children deserve love, nurturing, education (religious and academic), a foothold in life, respect for individuality, to be taught to be a good citizen, and the right to choose one’s own path in life. (10)
- Increased knowledge. Education is important because it helps us become more discerning. We have better study habits. (5)
- In society we interact with others, and we are learning to take responsibility. (2)
- There must be a balance between rights and responsibilities. (2)
- Before when teachers missed classes, they were happy, but now they confront the teacher to say, “You are denying us our right to education!”
- Before Peace Education, I had trouble with math and with the math teacher’s attitude. Now, I understand the importance of studying and I am more able to control my dislike for the teacher.

For those who had completed the curriculum in the 2001 semester, three questions were asked about specific lessons.

❖ *What did you learn from the lesson, Living in Diversity? Give an example*

- We know that we live in diversity and we don't draw differences between Acehnese and other Indonesians, or other cultures – “no primordialism here.” (5)
- We looked at a conflict elsewhere in Indonesia. In analyzing it we cannot say that there is only one right way. No one culture is superior. There are other cultures living in Aceh and they should be included in the textbook also. (3)
- We stereotype others less, and we are more tolerant. We start with friendly assumptions. (3)
- We have become closer to our friends. We are developing a sense of sister and brotherhood for our Islamic community and a sense of oneness with others in the world (non-Muslims). (2)

❖ *What did you learn from the lesson, We Are Different But the Same? Give an example.*

- In our culture we have learned that women are lower than men. In Peace Education we learn that there is no difference. Being a man, I have respect for the rights of women. (2 males) Under the law, women have the same rights to education, a job, etc. as men. Male and female rights must be balanced and women can lead the country as well. (3 males, 4 female) If women can balance work and home, it is ok for them to work outside the home. They have the same rights, but different responsibilities. Rights are limited for females, for example, a man can have four wives, but a woman can only have one husband. (4 females, 1 male) (14)
- Women should stay home and men should go out to work. If women work outside of the home, they forget their home and their children. (males) In Islam women are forbidden to be leaders, so the Peace Education lesson does not fit Islamic principles. (male) (3)
- Peace Education is very good for them and does fit with Islam but with some discrepancies. Women can lead, but must be led by men, and cannot lead a country or the country will be worse off. (male) Women can lead in some things, but not prayer. (female) Women could lead the country, but women are weak. (male) (3)
- One class reported that there was more conflict between the sexes after this lesson, but the girls said they gained a lot in self-confidence and ability to speak in front of a mixed-gender group (This is related to earlier comments of students regarding one teacher's inability to “peacefully” teach this course. See comments on teacher quality control).
- Communication between the sexes is better after Peace Education.

❖ *What did you learn from the lesson, Nature and Me? Give an example*

- We are closer to nature now, and more protective of the environment.
  - We cleaned up the school grounds after having this lesson.
  - We have to take care of our environment and make good use of our resources.
- ❖ *What did you learn from the lesson on Negotiation? Give an example.*
- From the lesson on negotiation we learned steps to get to a compromise; collect data, build a relationship, etc. The students understand that compromise means giving up something that may be important to them. (3)
  - Win-win solutions leave everyone a winner. Losers will come back to fight again. (2)
- ❖ *What else did you learn, in general?*
- Critical thinking is essential to problem solving. We must be able to weigh the cost of different solutions.
  - Conflict is natural and we should look for positive ways of resolving it.
  - A source of conflict can be poverty. Poverty can lead to stealing.
- ❖ *Please give me your own definition of “peace.” What does it mean to have a peaceful society?*
- Peace is more than the absence of war. No violence, burning of schools, etc.. Peace is freedom, responsibility, and economic justice. Peace brings good, prosperity and welfare for all. Peace is respect for all. Peace is “right rule.” Rule by the people is most important. Peace is safety/a comfortable way to live. It is a way of life, of interaction with others. Justice creates peace. It is a basic human need. (30)
  - No fighting, war or violence; the end of all conflict. (6)
  - Peace must start with us, in our hearts. Until we have peace individually, we cannot expect others to be peaceful. If we want to reach peace, we must teach peace. (5)
  - Someone has to choose to stop the fighting first. The parties to the Conflict have to develop peace within. The Conflict will never end as long as the parties want revenge, because fighting only keeps up the need for revenge on both sides. There will never be peace if we keep blaming each other. People get used to violence and start to act that way. (5)
  - I understand “peace” as a “big” or “holistic” concept. I have a more holistic view of the interconnectedness of all humans. (3)

- Peace is better communication among people, family and friends, and between themselves and their God. (2)
- ❖ *For the young men, you might someday have to face the decision to be a soldier, have you learned anything in this class about alternatives to war or that might help you in that position?*
- I might become a soldier one day and I'd like to be in the middle and be a peacemaker. I would look for the cause of the conflict. (2)
  - Some boys say they do not want to be soldiers, but they are unable to identify alternatives.
  - Student says he does not want to be a soldier because that is not the way to solve problems. Soldiers become hardened. We should be like scientists studying peace and learning how to solve problems with reason.
- ❖ *Is one semester adequate for covering all the material in the curriculum?*
- Sharing books is a problem. (3)
  - Scheduling is a problem. (3)
  - One semester is too short. Should be two semesters. (3)
  - Classes are too short and too few.
- ❖ *Are second-year, sophomore students the appropriate audience for the curriculum?*
- This curriculum should be adopted as an official curriculum for all students in Aceh and Indonesia from K-12. (12)
  - Can Peace Education be given to the Governor, government officials and the military? When leaders have peace, we will have peace. (4)
  - I would like to see every Indonesian receive this curriculum.
- ❖ *Is there anything else you would like to share about this curriculum?*
- Students want other teachers to learn and practice the methods also, and would like to have outside/guest facilitators. (6)
  - This curriculum is very compatible with Islamic studies, civic education, sociology and perhaps other curricula. (3)

- Poverty in Aceh is so terrible. It is hard to practice these lessons when we are hungry. The government must help.
- The book is only an expression of what is going on outside, not in Aceh. People outside have more higher education. The lack of education here makes it hard for Acehnese to think logically like the book requires.
- One Sabang student does worry about the war coming to Sabang because the island is so close to the rest of Aceh. The students worry about disrupting their education by schools being burned like those in Aceh.
- This program must be continued.

Suggestions from principals, teachers, and students:

- A community service component
- Increase parental involvement
- Field trips
- Need instruments for measuring change resulting from the curriculum
- Need a way to grade the curriculum, especially since they can't give "official" grades
- Want to set up an awards system to recognize outstanding Peace Education students
- Student forum for Peace Education students
- Teacher forum for Peace Education teachers
- Develop promotional materials, e.g., carrying bags and t-shirts, to get the word out about Peace Education
- Teacher exchange with countries where there are similar conflicts or countries that are using other models of peace education and conflict resolution curricula.
- Implement Peace Education in other sites besides schools, e.g., libraries, places where youth congregate, etc.