

# **Hardwired March, 2017**

## **Teacher Training on**

### **Freedom of Religion or Belief**

#### **Evaluation**

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# Hardwired March-May 2017 Teacher Training Evaluation

## Introduction

Religious conflict is prevalent throughout the Middle East and North Africa (MENA) region and disproportionately affects minority faith communities, threatening religious pluralism. When left unchecked, the religious dimension of conflict incites social hostility and can lead to further government restrictions on the freedom of expression, conscience and religion or belief. Hardwired's work has provided substantial evidence of the impact that education and training programs on this area of human rights can have in combatting religious intolerance and violence in the world.

Freedom of religion or belief (FORB) creates its own positive changes in a society. Societies in which there are restrictions on freedom of religion or belief often experience a lack of pluralism, intolerance for minority religions, and acceptance or encouragement of violence toward the religious "other." These elements create an environment ripe for widespread violent extremism. On the other hand, in societies with greater freedom of religion or belief, vibrant pluralism creates an open religious "marketplace" where religious ideas can be discussed and debated freely. This open discussion and exchange of ideas facilitates mutual understanding and religious literacy, and establishes an atmosphere in which different faith groups can work together to combat extremist ideologies. Resiliency is enhanced by tolerance and pluralism.

The rise of violent extremism in religious conflict behooves us to utilize FORB as a powerful antidote to extremist rhetoric and the oppression it sows. To produce the kind of transformative narrative that will create resilient, tolerant, pluralistic societies – the sort of societies that are resistant to violent extremism – FORB education must be presented in such a way that the concept is embraced and put into practice on a local level. Organizations and agencies cannot introduce the concept of FORB to a society, then depart and expect it to take root or effect any meaningful change in religious conflict; similarly, we cannot use diplomacy and policy to encourage nations to embrace FORB and anticipate that the concept will trickle down to the general population. The methods by which FORB education is introduced to societies experiencing religious conflict is of equal importance as the information conveyed in the education.

Hardwired's unique training program develops indigenous leadership in key sectors of society and has been able to influence real changes in law, policies, and social attitudes that affect the human right to FORB. Our programs have been shown to instigate a paradigm shift in the way individuals see one another, leading those we train to a deeper respect for the rights and freedoms of others and willingness to defend others, even those with whom they may disagree. When trainees experience a change in their perception of others, they are intrinsically motivated to treat others with greater dignity and respect that goes beyond general tolerance. As such, our rights-based training programs have also been successful in mitigating many of the push and pull factors that lead individuals into violent extremism.

Hardwired trained 14 teachers from Lebanon and Iraq in Freedom of Religion or Belief) in order that they could then teach their students. A total of 335 students were subsequently taught using lessons prepared during the training. The training of teachers consisted of

two major parts, conceptual learning on freedom of religion including Article 18, and learning about effective pedagogy that leads to conceptual change. The following major concepts were included in the training that was conducted at a five-day workshop in Turkey. These concepts are considered to be central to understanding and fostering conceptual change about freedom of religion or belief that can lead to prevention of intolerance and social hostility toward religious communities and those who have differing views.

- **NON-DISCRIMINATION:** Every person has the same right to believe and practice their beliefs by nature of their humanity and require equal protection under the law, especially women, children, minorities, atheists, dissenters, and adherents of non-traditional or new religions.
- **CONSCIENCE:** The spiritual dimension of human life is provided special protection because it is where ideas, beliefs, and convictions about religious truth, morality, and life after death are explored and shape how we live; individuals within a religious community define the scope of their beliefs.
- **CHANGEABLE:** Every person is born with a conscience free to explore eternal truths and change their beliefs as they grow; religion or belief is changeable and no one can be forced to adopt a religion or belief; it is not an immutable characteristic like race or gender and individuals can choose not to have one.
- **INDIVIDUAL RIGHT:** Individuals hold the right to freedom of religion or belief, but this right also protects the individual's right to practice their beliefs within a religious community and to dissent from the community; it also protects the right of parents to teach their children their religion.
- **PUBLIC and PRIVATE:** Religious beliefs are formed within the human conscience and influence how individuals act or express themselves publicly in accordance with their conscience and sense of religious obligation.
- **EXPRESSION:** Individuals have a right to practice their religion in various ways, including those most common among all religions, in order to fulfill their personal obligations of worship by acting in accordance with their conscience and beliefs; this includes right to share their beliefs with others.
- **LIMITATIONS:** There are no limits on what people may believe but there are limits on how they express their beliefs; religious expressions that violate the rights of others are not protected and there are times the government may need to limit expression to protect public safety, order, health or morals.

Following the initial workshop, Hardwired staff continued to work with teachers from Iraq and Lebanon to finalize their lesson plans and prepare to implement them in their classrooms. Staff facilitated a number of conference calls with participants to review concepts, revise activities and discuss data collection and reporting processes with participants. By April, 2017 staff had finalized lesson plans with all groups, and the majority of teachers implemented their lesson plans in their classrooms during the month of April. All teachers were expected to implement their lesson plans and provide data and feedback during the month of May. Recognizing the need for FORB education among their students, some teachers elected to implement their lessons in more than one class session. In addition to working with staff on individual plans for implementation, a monthly web conference call was held with each group. During the calls, teachers who implemented their lessons shared about their experiences. Teachers also shared several ideas to reach more students in their schools and communities. Staff recognize that group calls in which participants share their feedback encourages continued collaboration and

provides additional motivation for their peers to further engage students through the program.

Teachers continued to collaborate with one another across country lines on lesson revisions and development. During the training, participants from Iraq and Lebanon mixed to form their lesson-planning cohorts, which encouraged further collaboration as they continued to develop their lesson plans after the training program. Following the completion of their lessons, participants continue to engage with one another and share their experiences and ideas.

Teachers maintain consistent communication with our local partner, who helps facilitate continued dialogue and communication with staff in light of language barriers. As a result, teachers report they feel well connected to one another and staff as they participate in the program.

Hardwired will conduct the second phase of trainings in Iraq and Lebanon, scheduled to take place during the first week of July. It is expected that the results of this first phase will provide insights into the needs of teachers for more training and support, as well as the expansion of the program to include more teachers and students.

### Methodology

The evaluation of the March 2017 Hardwired training of teachers and subsequent student learning was carried out using a mixed method approach drawing on both qualitative and quantitative data. The qualitative data consisted of observations, instructor comments, and web conference discussions. Quantitative data consisted of a 9 question pre-post quiz that was scenario based and addressed the nine major concepts of Freedom of Religion or Belief (See Appendix A for quiz questions). Scenarios addressed one or more of the concepts to be assessed.

- NON-DISCRIMINATION – Questions 2, 3, 5, 6, 7, 9 (included rights of women, minority faiths)
- CONSCIENCE – Question 1
- CHANGEABLE – Question 4
- INDIVIDUAL RIGHT – Question 8
- PUBLIC and PRIVATE – Questions 1, 3
- EXPRESSION – Questions 1, 2, 3
- LIMITATIONS – Questions 1, 2

The possible answers for the scenarios were based on a scale of naïve to sophisticated, measuring the participants' knowledge and attitudes of the major concepts. Figure 1 shows the conceptual understanding and beliefs at each level. It describes what one would expect a student with naïve, intuitive, developed, or sophisticated knowledge, attitudes, and beliefs to use in a given situation. Since this model is based on conceptual change, it is not expected that every element at one level is either expressed or expressed at a single time. Some students may hold beliefs that cross two levels as they are struggling with new understanding.



**Figure 1. Levels of Understand of Freedom of Religion or Belief**

Hardwired's model of FORB education is based on conceptual change theory. This makes it unique in the field of training, particularly in the social sciences. Each move from Naïve (level 1) to Intuitive/Developing (level 2) to Developed/Thoughtful (level 3) to Sophisticated/Insightful (level 4) indicates a conceptual change. Since conceptual change occurs in small steps, rather than large leaps, it was not expected that teachers or students would make major conceptual changes after just one lesson. Conceptual change requires that students recognize prior conceptions, are confronted with challenging activities that cause dissonance with their prior models, make adaptations to those models based on new ideas, and test those new models in authentic situations. This is accomplished in very small cycles of criticism and revision, and occurs best in situations where the participants co-construct understanding through sharing differing knowledge, experiences and beliefs. The nature of Hardwired's FORB model is one that revisits the major concepts over time. This allows students to struggle with the concept, adapt their model and then test that model in new circumstances before going on to another criticism revision cycle. This takes



time and sometimes even maturity. Therefore, revisiting the concepts over time in different courses and grade levels may show more lasting conceptual change than would ever be seen with one training or one lesson. Movement just one level, however, is considered a significant conceptual change and a positive result. Data was collected at the beginning of the teacher training and on the final day using the pre-post quiz. Qualitative data was collected throughout the training in the form of teacher comments, observations by staff, and discussions. All training lessons were video taped for development of a training series, not for analysis as they primarily captured the trainers actions. In the two months following the training, data was collected on teacher comments and observations from their own classrooms as they implemented the FORB lessons. This data was collected by staff through written communication and web conferences. Student data was primarily quantitative in nature and collected using the pre-post quiz. Teachers provided insights into their teaching and reactions of students in the web conferences.

Qualitative data was analyzed to look for patterns and themes and to support other findings. Specifically, 1) what patterns and themes emerged from the data and how do these themes more fully help to understand the broader question of conceptual change; 2) what deviations, if any, occur in the patterns; 3) what stories emerge from the data that will later inform subsequent teaching and knowledge in the field; 4) what additional data may be needed in the future or what data collection needs to be revised; and 5) did the patterns support the findings of the other data.

Quantitative data from the pre-post quiz was analyzed by the use of a t Test on aggregated data from all participants in the student groups and separately for the teachers. It was then analyzed by individual teacher class, by gender, and by religion. Comparative analysis was conducted to determine whether there was a difference in results by gender, religion, or homogenous classroom makeup.

## Analysis and Discussion

### Demographics

Of the 14 teachers who had completed the March, 2017 Hardwired training on FORB, 13 returned data on classroom pre-post quizzes on the lessons they taught on freedom of religion or belief to their class shortly after the training (2 teachers team taught one lesson). One teacher was there from Morocco to observe in preparation for the training there. One teacher taught the lesson but did not collect data. The different classes had a variety of makeups such as all one gender or all one religion as indicated in Table 1. There were more girls than boys (210:125) and slightly more students from Lebanon than Iraq (173:162). All students were between the ages of 11 and 16, except for one student who was 9. The largest majority of students (239) were Muslim, with the next largest number being Christian. The remainder were Yazidi, Druze, and one atheist.

**Table 1. DESCRIPTIVE DEMOGRAPHIC DATA TEACHERS**

GENDER	MALE	FEMALE
	5	9
COUNTRY	IRAQ	LEBANON
	7	7

RELIGION	MUSLIM	CHRISTIAN	YAZIDI	DRUZE
	9	3	1	1

**Table 2. DESCRIPTIVE DEMOGRAPHIC DATA STUDENTS**

GENDER	MALE			FEMALE		
	125			210		
COUNTRY	IRAQ			LEBANON		
	162			173		
RELIGION	MUSLIM	CHRISTIAN	ATHEIST	DRUZE	YAZIDI	
	239	92	1	23	34	
CLASS MAKEUP	ALL MUSLIM	ALL CHRISTIAN	ALL DRUZE	MIXED RELIGIONS	ALL MALE	ALL FEMALE
	5	1	1	4	1	3

### **Pre-Post Change in Knowledge, Attitudes, Beliefs**

Tables 2 through 5 provide an overview of the quantitative data, pre-post quiz results, and individual question analysis. While the pre-post difference was statistically significant ( $p=.0012$ ) for the students, it was not statistically significant for teachers ( $p = 0.1478$ ). The teachers who were chosen and invited to participate in the training were known by local partners to be highly interested in freedom of religion or belief and dedicated to learning and teaching the concept. Some were already working in the field outside of school and were advocates for religious freedom. This may have accounted for the higher scores on the pre test, showing a higher level of understanding on the Naïve to Sophisticated scale.

In both instances, however, the pre quiz score averages were higher than expected with a mean of 2.931 for students and 3.384 for teachers. On the post quiz participants in both groups often rated their knowledge and attitudes lower on the naïve to sophisticated scale. As seen in other fields of conceptual change, it is often the case that students over-rate their initial beliefs, attitudes, and knowledge, or they choose answers initially that they believe the instructor is looking for, the “right answer”, even though they may not hold this attitude at the time. The data indicated that this was particularly the case on questions 5, 7, and 8 (see Table 5) for students and on questions 4, 6, 7, 8, and 9 for teachers. Then, as they engaged in the conceptual change lessons, participants may have begun to challenge their ideas, became more introspective, and question beliefs they had. When they take to post test it is often a more accurate picture of where they are on the naïve to sophisticated scale.

### **Teacher Conceptual Change Ontological Analysis**

Initially many of the teacher participants expressed that they did not have any problem with intolerance for others. However, on deeper discussion it was noted that these teachers had classes that were all one religion and often one gender. In order to dig deeper and to get participants to recognize what they believed about freedom of religion or belief, an activity called Tree of Intolerance was conducted. This allowed teachers to think and discuss instance where they had seen intolerance and where it might occur either in their school or if their students were integrated into classes with other religions and/or genders. The results showed that first, that teachers had actually seen many instances of intolerance

in their own country even though they had not thought of these as intolerance before, such as:

“Students who come from neighboring villages to a school located in a certain village or neighborhood are suffering from harassment at the hands of the locals, that’s due to previous conflicts between the people of the two villages or neighborhoods.”

“A young girl, ambitious, intelligent, full of life, left her country to study in a foreign country, while being there she stole the attention of her teachers but her ambition was confronted with a condition that she’ll have to remove her head scarf [Hijab] or she cannot continue studying.”

“Forced displacement”

“A girl was subject to harassment and insults because she belongs to a different religion.”

“Racial discrimination against certain groups, government indifference towards IDPs from certain groups while welcoming the church and international organizations considered as important.”

“Teachers that don’t recognize certain religious holidays or events, certain discussion that lead to arguments, transferring few teachers to other schools.”

“Having no will to live in a place outside this region because people look at me with disgust because I’m wearing a Hijab.”

“A group of Iraqi Christians have been marginalized in Lebanon and not given any aid which is offered to other refugees in the same area only because they belong to a certain religion.”

“A young man called Omar suffered 700 lashes because he didn’t go to the mosque on Friday... He developed a condition of fear from religion and people who wear the Islamic turban.”

“Placing girls in the back side of the bus, girls go out during schools break before boys which annoys me.”

Most teachers held the belief that freedom of religion or belief could be summed up with one word – tolerance. This tolerance often came with separateness. Therefore, if students are of the same religion and/or gender they would be more tolerant of others. As the teachers worked through more activities, however, they began to see that tolerance is a very naïve concept on the scale of freedom of religion or belief, especially where one is also separated from other groups. In this instance little interaction occurs, there is no need or emphasis to consider situations from another’s perspective, and little dissonance happens to cause conceptual change. The teachers found that when there were challenged by the activities and others from different faiths and genders they began to move from tolerance to the concept of pluralism. Initially this idea of pluralism had moved from tolerance to co-existence. Later their concept of pluralism was described as:

- Respecting rituals and beliefs
- Forgiveness between individuals
- Having a behavior of kindness and love
- Having a discussion and an open mind towards other religions
- Respecting other opinions
- The right to hold religious rituals, religious clothing and religious slogans is respected for everyone
- No coercion in religious education
- Having a fair law for all sects and religions
- Activating religions' international rights in our communities
- Openness to other with no intolerance

There were some who had more radical concepts of pluralism that suggested individuals did not have a sophisticated understanding of the topic but still saw some restrictions as alright such as:

- Removing religious education from schools and instead, having educational, moral subjects.
- Shutting down all mosques, churches, temples in the country and restricting religions' ritual practices to the official holidays only.
- Shutting down all religious political parties
- Civil marriage is compulsory but religious marriage is not
- Sending children to camps that aim to raise their religious awareness
- Stopping the interference of religious cleric in civil issues

Others suggested ways to increase pluralism through legal means in their communities that included:

- Removing religious affiliation from the identity cards
- Legislating a law that limits religious extremism
- Banning extremist slogans
- Having a fair law for all sects and religions
- Freedom of belief guaranteed by law
- Every person has the right to change his belief however he see fit

Evidence from this anecdotal qualitative data supported that conceptual change was occurring during the workshop. These concepts included changeability, non-discrimination, individual right, expression and public-private. For example, the concept of believing that everyone has the right under international law to change their religion was noted in one teacher who also voiced several major concepts of religious freedom in this statement:

"There has to be a clear line between freedom of religion and extremism," and, "When someone changes, we need to respect them. They do not present any danger to us when they change .... When you treat people with a bad attitude, you're not doing what your religion is telling you. We have to think all religions are equal and treat people in a good manner." In response to the Galileo activity he stated, "Even if his opinion contains some wrong ideas or wrong thinking, he can still be dialoguing to prove whether he is wrong or right ... He has the right to raise his voice to speak up for his ideas; the authorities have to provide him the tools and

protection to express these ideas or else he might be harassed by the community. Not only does he need freedom of expression, he needs protection.” A, Iraq

Overall, comments particularly by the third day indicated that the teachers highly valued inclusiveness and pluralism, identifying empathy, humanity, respect for human dignity, equality, help, love and acceptance as needful to lead their communities to a respect for freedom of religion or belief.

From an initial ontological analysis a continuum has begun to emerge that indicates individuals pass through stages of conceptual beliefs from tolerance with separation to tolerance to coexistence, along an eventual path that we hope will eventually be a sophisticated understanding and belief where individuals are willing to defend others who hold different beliefs. However, we expect that while these are the first elements of language that individuals use to explain their knowledge, beliefs, and attitudes about FORB, as participants engage more in the process, many other ontological levels will emerge that characterize deeper conceptual change and allow us to build dynamic models. This is an important point of research as beliefs that continue at the tolerance and co-existence level do not lead to the level of FORB understanding that translates into behaviors such as CVE. It is expected that as more data is obtained, especially with repeated workshops with the same teachers, we will be able use these dynamic models to design activities that may result in effective long-term conceptual change and resultant actions. Figure 2 shows the beginnings of the elements of this continuum. It is expected that as more data is obtained, especially with repeated workshops with the same teachers, more specific elements will emerge, leading to the most sophisticated level where individuals are willing to defend others even when they hold different beliefs.

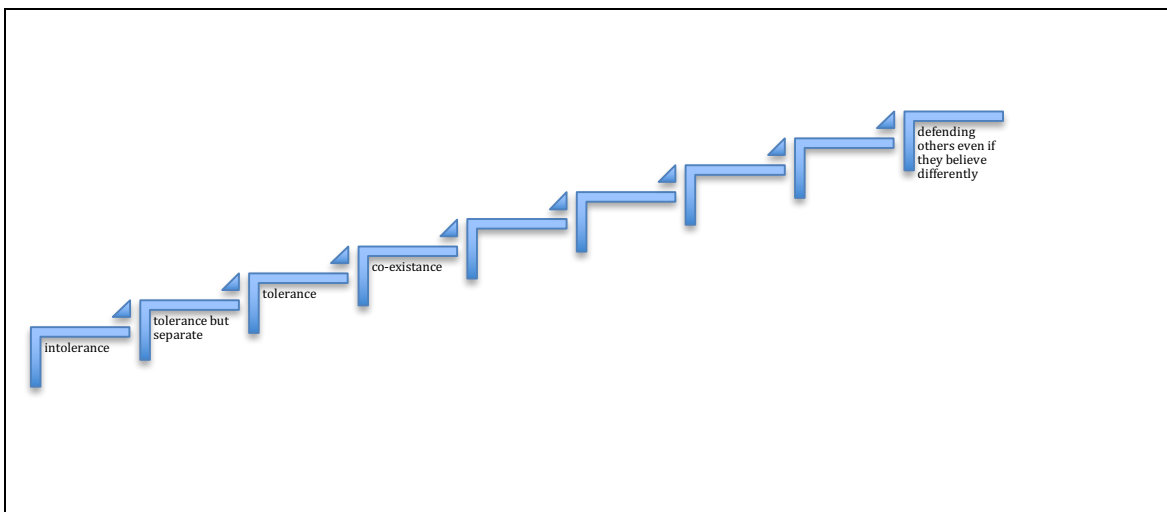


Figure 2. Continuum of conceptual change.

### Acting on the Conceptual Change

Teachers were tasked with translating their own conceptual change in knowledge, beliefs, and attitudes about freedom of religion or belief into practices to help their students have conceptual change. During this time, trainers found it important to keep reiterating the need for assessing their students' preconceptions, tailoring their lessons to address measurable outcomes in regard to these misconceptions, presenting a specific problem to the students in order to confront them with their own misconceptions (cognitive

dissonance), revising their lessons in order to achieve the goal of conceptual change, and evaluating their students' understanding along the way. Teachers found it challenging to know how to help students apply their new understanding to different situations in order to make sure they change their perspectives. One teacher noted,

"If I were to teach about freedom of religion or belief I would make it like a workshop. At the end of the day I would assess what the day taught so far, asking them to go to places and get in touch with people or make a painting or something."

An "aha moment" occurred when the personal experience of a trainee, M., was connected to assessing understanding of FORB. At her school, she had seen students playing "ISIS" on the playground. As the trainer shared the different responses, M and others were able to make an important distinction between the different levels of understanding about this human right. The trainer shared:

"We could have asked, you see this, how do you respond as a student? Their response will tell us how much they understand about this FORB that others have. A naïve response would be, that looks fun; I want to play with them. An intuitive or developing response might be, I don't know why they're doing it; I'll sit and watch. A developed or thoughtful response might be, that doesn't look right; I'm not going to play. A sophisticated response might be to tell the students, when you're doing this, it makes me feel like you don't understand what those people are suffering under ISIS. They deserve the same freedom to play that we do. What you're playing is not funny. We should be defending these people, not playing games about it."

This solidified in the minds of the trainees that freedom of religion or belief goes deeper than mere coexistence: it rushes to defend the oppressed. It prevents radicalization. It must be sought after, measured and defended BY these teachers, IN their students who are the next generation of teachers. These are higher level (sophisticated/insightful) conception of FORB.

Every trainee responded that their understanding of the concept of freedom of religion or belief had increased during the training. They made it clear that they enjoyed and appreciated the seminar, and also that they felt they'd gained "more family" to support them in their journeys toward a better future. Possibly one of the major changes noted was in the concept of empathy.

**Table 3. Paired t Teacher Pre-Post Quiz**

**P value and statistical significance:**

The two-tailed P value equals 0.1478

By conventional criteria, this difference is considered to be not statistically significant.

**Intermediate values used in calculations:**

$t = 1.5321$

$df = 14$

standard error of difference = 0.03

Building on their own conceptual change during the workshop, teachers worked together to develop lessons to implement with their students. This required further conceptual change on how to teach about religious freedom and specific pedagogical strategies.

### Student Conceptual Change

Paired t-test on aggregated student data indicated that the pre-post change was very statistically significant, with a P value of 0.0012. This suggests that conceptual change in knowledge, attitudes, and beliefs occurred. Two questions showed the greatest conceptual change for students, questions 2 and 3. Question 2 was a measure of the concepts of non-discrimination, expression, and limitations, while question three dealt with the concepts of non-discrimination, public and private, and expression.

**Table 4. Paired *t* test results PRE-POST Quiz Aggregated Student Data**

The two-tailed P value equals 0.0012 By conventional criteria, this difference is considered to be <u>very statistically significant</u> .
<b>Intermediate values used in calculations:</b> t = 3.2699 df = 333 standard error of difference = 0.028

**Table 5. Questions with large pre-post gains**

Questions with especially large pre post change:
<p>Q2 - The two-tailed P value is less than 0.0001 By conventional criteria, this difference is considered to be extremely statistically significant.</p> <p>Q3 - The two-tailed P value equals 0.0026 By conventional criteria, this difference is considered to be very statistically significant.</p>

Three questions on the student results suggested that students may have moved in the opposite direction than expected. Question 5 and 7 were concerned with the concept of non-discrimination, while question 8 was about individual rights. On each of these questions averages of student data showed that on the pre quiz students tended toward most sophisticated level answer. Then on the post quiz many chose answers that were between naïve and developed/thoughtful, with the average falling from a pre of 3.50 to a post of 3.45 on question 5, a 3.25 to a 3.17 on question 7, and a 3.24 to a 3.13 on question 8. Item analysis of each of these questions suggests that the structure of the distractors may have presented students with a hint at what the “best” or highest-level answer may have been. It is possible that students came to the learning situation with the prior knowledge, attitudes, and beliefs that would lead them to select the most sophisticated answer. However, when other questions that measured the same concept of non – discrimination were analyzed, this same pattern did not exist. Question 8 was the only question that dealt with the concept of individual rights.

**Table 6. Questions with negative results.**

Questions with inverse results from pre to post test.	
	Q5 - The two-tailed P value equals 0.5571 that by conventional criteria, this difference is considered to be not statistically significant.
	Q7 - The two-tailed P value equal 0.2902 that by conventional criteria, this difference is considered to be not statistically significant.
	Q8 - The two-tailed P value equal 0.2720 that by conventional criteria, this difference is considered to be not statistically significant.

**Effect of Gender, Classroom Makeup, Religion and Country on Pre-Post Gains**

When data was analyzed by teacher, gender, classroom makeup, religion, and country, patterns began to emerge that suggested at least some of these factors that may have had an impact on the results. Table 6 shows the data by teacher. Table 6 shows the data where teachers are identified by number, and #9 is actually a two-teacher team who taught the lesson together. A  $p < 0.05$  is considered statistically significant.

**Table 7: Results by Teacher**

Teacher	Lesson Taught	Country	Gender Male/female ratio	Religion	Results
#1	Bird Lesson	Lebanon	8:13	Mixed	$p = 0.0013$
#2	Rainbow Lesson	Iraq	36:4	Mixed but primarily Muslim (32:3:5)	$p = 0.2228$
#3	Flower Garden	Lebanon	16:13	All Christian	$p = 0.0019$
#4	Flower Garden	Lebanon	All females (29)	All Muslim	$p = 0.6938$
#5	Flower Garden	Lebanon	13:15	All Muslim	$p = 0.6157$
#6	Rainbow lesson	Iraq	All females (25)	All Muslim	$p = 0.9299$
#7	Bird lesson	Iraq	All males (39)	Mixed but primarily Yazidi	$p = 0.8686$
#8	Rainbow lesson	Iraq	All females (29)	All Druze	$p = 0.2697$
#9	Picnic	Iraq (team taught)	7:10	All Muslim	$p = 0.0001$
#10	Angles	Lebanon	13:19	All Muslim	$p = 0.0001$
#11	Tree	Iraq	11:10	Mixed but	$p = 0.0882$



	Lesson			primarily Christian (5:15:1)	
#12	Bird Lesson	Lebanon	14:20	Mixed but mostly Christian (32:1)	p = 0.5831

### Gender

When data was analyzed against different factors of country, religion and gender it appears that aggregated data by factor shows differing levels of significance. Table 7 shows that there was a statistically significant pre post gain in classes with a mixture of males and females. When a class was all male or all female this statistical change did not occur. This suggests that the challenge that may occur by males and females struggling with the concepts together, allows for greater dissonance leading to greater conceptual change. Since each group brings their own prior experiences and preconceived ideas to the learning situation, this allows for a greater exchange of ideas. Also, since different religions often hold cultural beliefs that are anti women's rights, it would be expected that where free expression between these groups could occur could present a positive challenge.

**Table 8. Data analysis by gender makeup of class**

Gender	Mixed	All female	All male
	p = 0.0009	P = 0.4679	0.8686

### Religion

When the data was analyzed by religion, in classrooms with a mixture of religions, there was no significant change (Table 8). However, in all Muslim or all Christian classes the aggregated data showed significant change. The all Druze classroom did not, nor did the predominantly Yazidi classroom. It should be noted, however, that in all but one of the mixed classrooms there was a predominant religious makeup. For instance, in the teacher classrooms 2, 7, 11, and 12 the classroom makeup was overwhelmingly one religion as indicated in Table 6. The one classroom that was more evenly mixed for religion showed statistically significant change (p = 0.0013). Therefore, it is difficult to say that the religious makeup of a classroom by itself affected the outcome, even though it was expected that having a mixture of religions would allow greater exchange of ideas and challenge prior conceptions about other groups, leading to conceptual change. Since only one class had a true mix of religions it is difficult to say definitively whether this occurred. However, one teacher from Iraq who had a classroom with mixed religions stated,

"I implemented the lesson with a diverse group of students. Before this lesson, I felt minorities wouldn't speak for themselves. This lesson gave them an opportunity to speak about their experiences. When we were speaking about the experience of the birds in the lesson, they asked if they could share their personal experience and talk about reality. My students were active and eager to participate in the entire lesson. I believe it is important we make these lessons accessible to more students, not just as a lesson but as a story that can be shared and experienced by many others. We could create books and even cartoons to deliver to many schools so others can learn about these rights."

—Q., Iraq

**Table 9. Data analysis by religion.**

Religion	Mixed	All Muslim	All Christian	All Druze
	p = 0.8479	p = 0.0001	p = 0.0019	p = 0.2697

Interestingly, when classrooms with both a gender mix and a religious mix were analyzed, this combination seems to have the greatest impact with a p of 0.0086. This supports our belief that the program has the greatest effect where there are a mixture of gender and religions that can challenge each other and learn to listen to one another. Another teacher shared an insight from his experience with his class that supports this idea. This was the one class with a mix of both gender and religion that showed statistically significant change.

“My classroom was very diverse, and I was impressed by the response of my students. I observed there was a small group of students in the class who were not very accepting of others, and they were afraid of others. This lesson helped them become more accepting and understanding of others. Some students in the class felt they couldn’t change anything. But through the lesson, they realized they could change things. Even if the students didn’t fully recognize how their thoughts changed about these concepts, I was able to watch these students learn through this lesson.”

—H., Lebanon

### Country

A comparison of the results from Iraq and Lebanon showed a significant difference between the two countries at a p of 0.0001, supporting what the individual pre – post change for each country shows. The countries outcomes were significantly different. The aggregated students in the Lebanon classes showed a statistically significant change while those in the Iraq classrooms did not. Individual classes in each country did show significant change. It is interesting that while there was this change, the teachers in Iraq overwhelming voiced the belief that the training and teaching on freedom of religion was critical for Iraq. It is not possible to separate out the fact that many of the classes in Iraq were dealing with issues of students who had been radicalized or severely affected by ISIS. If this was the case, it may account for less movement of conceptual change in these students and that multiple lessons and time may be necessary to see measurable change. Several teachers shared their beliefs after the training.

“This kind of training is really new in Iraq, and it is so important for our country. The issues and challenges we discussed in the training are our reality. We experience this [religious intolerance and religion-related conflict] in our society. So I believe this is the best kind of training we have in Iraq.” —I., Iraq

“There is a strong need for this program not only in Kurdistan, but across Iraq. I believe decision-makers in the government understand this, but we need to develop an action plan to implement this program in a bigger way. We must implement this program widely, because it is very much needed in our country. One day, I hope we can get support from the Government in Baghdad.” —F., Iraq

“I didn’t expect that we would one day be able to teach about freedom of religion in a formal way in Iraqi schools. But this will be accepted in our classrooms and our

schools, and we can represent freedom of religion and diversity for our students in a formal way.” —Q., Iraq

An art instructor to eight- and nine-year-olds in Iraq stated that many of her students were kept from their studies and indoctrinated by Daesh. “I really want to attend this program to help the children. Considering the situation that we are living in right now, I hope to be able to achieve this and make their education better ... I am in Kurdistan. The government ignores the region, the children, the problem. I want to get the children away from all this war, the killings, the beheadings. I want to learn the refugee activity [of imaginary fruit-groups as religious minorities] as best I can so that I can teach it to the children. I want to give them every delightful experience I can. I want to learn as much as I can from this seminar, so that even if I cannot teach the lesson I will have the authority to create change.” She left the training determined to enact all that she had learned. – M, Iraq

**Table 10: Data analysis by country.**

Country	Iraq	Lebanon
	0.5304	0.0001

### **Type of Lesson**

There was no correlation between which lesson the teachers taught and pre-post results. Approximately one class from each type of lesson showed significant change while the others who taught the same lesson did not. However, again, when combined with class gender makeup, greater significant change was noted. Differences could be attributed to the newness of the pedagogy for individual teachers, makeup of the class, how confident the teacher was in teaching the new understanding of the concepts, or time constraints. It is not possible in one lesson to determine why some classes teaching the same lesson performed differently. However, while this was the teachers first experience with teaching the new material using a new pedagogy, anecdotal evidence still suggests that students were actively engaged, and stated that their ideas had changed. Overall pre-post results support this change.

### **Barriers to Implementation**

The perceived difficulty in implementing the lesson was suggested by comments by teachers. They saw barriers to implementation that are not uncommon in most situation where new ideas are presented. It is not unlike the comments heard at most workshops around the world where instructors initially see the difficulties rather than embrace the challenge. The most common excuses for not implementing are time, administrative non-support, and number and level of students in the class. One exception with this group of teachers was the concern from Iraq that students who have been radicalized present a much greater problem.

“It will be difficult to help the students understand these concepts, but we learned a lot from the training. We are ready to implement these lessons and teach our students about freedom of religion.” —M., Iraq

“There are many different cultures and environments within Iraq, and one of the biggest challenges we will face is introducing this subject to rural areas. To do this, it will require a lot of support.” —A., Iraq

“Back in our countries doing in *this* one year is a big job because the education system doesn’t give sufficient hours for this.” S, Iraq

“In school we have a curriculum we are intended to finish. According to the plan, the managers clerks are forcing them to finish the curriculum in a tight schedule.” – F, Lebanon

“The difficulty is the presence of Daesh. They have been radicalizing for two and a half years, and the children have been picking up extremist ideals.” – I, Iraq

“There are too many children in the classrooms and not enough hours for planning, plus we have to meet curriculum requirements.” Q, Iraq

“Many children have been denied access to education and are behind their peers. It will be even more difficult to teach these lessons in their classrooms.” I, Iraq

Analysis of the qualitative data supports the quantitative data results. Teachers reported that student response to the concepts of the lessons was positive and that conceptual change was occurring. At the same time, teachers recognized that this is not a one-time lesson but that the teaching of FORB must be integrated into the whole school experience.

### **Teacher Experiences**

Teachers in Iraq and Lebanon were very eager to share their experiences with one another and staff. As they completed their lessons, they shared several photos of their students participating in the activities with one another on their group chat platforms and shared more about their experiences (see Appendix C). Teachers were able to share with staff and one another directly during the monthly conference call, and were able to discuss their experiences as well as other ideas to engage students further. This resulted in more collaboration in order to provide students with greater experiences to foster conceptual change. It also led to further extension of the teaching into the school and community.

- Two teachers from Lebanon — one from a majority-Christian school and another from a majority-Muslim school — plan to bring their students together to discuss their experiences with the lesson and share their thoughts with one another.
- A teacher from Lebanon is eager to recruit more teachers who can share these concepts with their students, and she has received permission from her town’s mayor to conduct a larger training of teachers in her community as the program develops.
- A teacher from Iraq is eager to develop additional resources that can be distributed to students more broadly across Iraq, and proposed initiatives to turn each lesson into a story or cartoon.
- A teacher from Lebanon was so impressed with his students’ response to the lessons, he plans to propose the lesson is integrated into the annual curricula program for his school.

### **Empathy**

While many of the participants came from schools with one gender and/or one religion, they began to form an empathy toward other participants as they shared experiences and

were confronted with, not just others beliefs, but their deep feelings of isolation and oppression. We believe that using our ontological continuum we will be able to trace this emergence of empathy even more as the same participants continue to meet together and share experiences. It is something we also saw in how teachers described students' reactions. Empathy was new to many, especially those who were in homogeneous schools. However, in schools where they began to recognize intolerance toward minorities, students began to stand up for their rights, showing that they had developed a degree of empathy even with one lesson experience.

Teachers shared their experiences with evidence of this change. Several teachers commented that students had never responded to a lesson with such enthusiasm and excitement before. When the teachers called for a break in the lesson, the students objected and insisted they continue the activities. Other comments included ones that showed the beginnings of empathy development:

"I was very impressed with my students' response to the lesson. My students didn't just listen to the lesson, but they added their thoughts. One [Christian] student asked, 'If Article 18 will protect us, why are we persecuted in many countries?' Students were able to share their experiences and learn together. The students were so impressed with the lesson that they proposed we create a summer camp for students from different religions to come and learn about their rights and freedoms."

—L., Lebanon

"The lesson was very attractive to my students, and they received it very well. They realized that we can be different in our thoughts, but we don't need to be enemies. Students were able to understand the concept of freedom of religion and human rights through the lesson, and they expressed they want to live in peace and accept one another."

—M., Lebanon

"I've never implemented a lesson like this for students, and they were very interested in the activity and the discussion. Many teachers also participated in the lesson and they were very eager to shared their thoughts and ideas. I was surprised that some teachers loved the lesson even more than the students. It is very unique. We need to include these lessons in a booklet or in some other way so we can share it with other teachers and students to learn from."

—I., Iraq

"My students were very interested in this lesson and had a very active debate. They understood the importance of religious freedom, and the importance of laws. They were aware of Article 18, but the lesson helped them understand how important it is to accept all students. I was very surprised. The students felt each person must practice what they believe in."

—L., Lebanon

## **Effect of Training on Teachers**

The curriculum used in Hardwired's training and that teachers used in their lessons, was designed to foster conceptual change in knowledge, attitudes, and beliefs about freedom of religion or belief. This is unique in the field of FORB training and therefore we were especially interested in how teachers responded to the training and whether they felt they had experienced their own conceptual change about the concepts and pedagogy.

Participants offered feedback on the training and explained how the program has prepared them to promote FORB in their communities. Teachers recognized how the training program differed from others they have experienced in their countries, the importance of teaching methodologies, the value of FORB education in their countries, and how the training program prepared them to promote FORB in their communities. Several themes emerged, including 1) learning about new teaching methodologies, 2) the value of the program in their country, 3) how Hardwired's program differed from other training programs, and 4) how the training prepared them to promote FORB and overcome challenges. Comments from teachers best express each of these themes.

#### **On learning new teaching methodologies:**

"I have participated in many training programs, and one of the most important things I have learned from this program is how to teach students about complicated issues like religious freedom and diversity. The teaching methodologies we learned are very important and useful, because it is very difficult to teach these complicated and sensitive issues to children. The teaching methods we learned are interesting to children, and our students will be able to understand these issues as a result of the lessons we are developing." —F., Iraq

"One of the most special things about this program is the new methodologies we learned to help students understand these concepts and ideas. Analogies are very useful to help students understand sensitive issues. In Lebanon, teachers address issues directly. But by using analogies, we are able to teach about sensitive issues and subjects in an acceptable way." —L., Lebanon

"I learned a lot about teaching methodologies during the training program. In Iraq, teachers are not often dynamic. Education can be very mechanical and focused on one-way communication. As a result, students are not engaged. But we have learned how to encourage students to become active and participate in these lessons. If they are bored, they will not be interested in the material and they will not learn. The training program has showed us how to create a dialogue with students and speak to them directly at their level of understanding so they can learn." —Q., Iraq

#### **On the value of the program in their country:**

"This kind of training is really new in Iraq, and it is so important for our country. The issues and challenges we discussed in the training are our reality. We experience this [religious intolerance and religion-related conflict] in our society. So I believe this is the best kind of training we have in Iraq." —I., Iraq

"The beautiful thing about this program is it's very practical. Participants were interested and engaged. We will be able to keep students interested and engaged in

the lessons in our classrooms. By encouraging students to be active and introducing these concepts in an attractive way, we will reach our teaching goals.” —F., Lebanon

“There is a strong need for this program not only in Kurdistan, but across Iraq. I believe decision-makers in the government understand this, but we need to develop an action plan to implement this program in a bigger way. We must implement this program widely, because it is very much needed in our country. One day, I hope we can get support from the Government in Baghdad.” —F., Iraq

“This is the first time we will actually implement something we have created at a training. It will be applied directly to our work.” —S., Lebanon

“I didn’t expect that we would one day be able to teach about freedom of religion in a formal way in Iraqi schools. But this will be accepted in our classrooms and our schools, and we can represent freedom of religion and diversity for our students in a formal way.” —Q., Iraq

### **On how Hardwired’s program differs from others:**

“Freedom of religion or belief is very important in Iraq and in the Middle East. I was looking for an organization that cares about these issues in Iraq and I thank God I am able to work with Hardwired. The organization takes their duties and responsibilities in Iraq seriously, more so than other organizations I have worked with. The subject matter of the training was very good, and it is important we apply what we have learned in Iraq.” —A., Iraq

“This training program was full of thoughts and ideas. It was very in-depth and longer than other programs I have participated in. The program also reinforces concepts and ideas through many different activities. At first, we thought this would become boring. But at the end of the training, we realized this was important because it reinforced the ideas we learned and we understood the concepts.” —S., Lebanon

“The style of this training is different from any other training I have attended. I think we all benefitted greatly from the smaller groups we worked in during the training. We were able to learn from one another and work together on these issues.” —I., Iraq

“This training program allowed me to meet good teachers and I learned from their ideas and creativity. The group discussion and activities opened my mind to new ideas and thoughts.” —M., Lebanon

“We have many trainings in Lebanon, but this training differed from others because we understood and comprehended the information. The information was not just given to us in a lecture. We had to analyze the concepts and think about how we will apply this to our work.” —H., Lebanon

### **On how the training prepared them to promote FORB and overcome challenges:**

“It will be difficult to help the students understand these concepts, but we learned a lot from the training. We are ready to implement these lessons and teach our students about freedom of religion.” —M., Iraq

“There are many different cultures and environments within Iraq, and one of the biggest challenges we will face is introducing this subject to rural areas. To do this, it will require a lot of support.” —A., Iraq

“I am a Yazidi. I am attending this because we are one of the most damaged minorities. I am working as a humanitarian in Iraq.” His understanding of freedom of religion on day one was that, “It is private.” By the end of the workshop he was able to develop a lesson to teach FORB that included clear desired learning outcomes, assessment of students’ preconceptions, a problem situation to bring cognitive dissonance leading to conceptual change and a means of evaluating change. Q, Iraq

“Every human who is living has the right to say whatever he wants, to express his ideas however he wants,” but this teacher initially fretted over how to convince children of this truth. By the end she developed a lesson that was a vigorous exercise in developing negotiation skills and reaching satisfactory compromise toward the goal of pluralism. She left the training thankful for all she had learned and determined to do her best to put it to use. I, Iraq

“The district of Sinjar is multi-religious. We have to get them (*students*) safe. We have to let the culture of pluralism expand to them.” He summed up Galileo’s struggle with the church as, “The church wanted to keep their authority – they were afraid of losing it. Galileo wanted to change the way of thinking. He was seeking truth and he found it, so this has to be changed.” I, Iraq

### Summary and Conclusion

A mixed method evaluation study was conducted on the March 2017 teacher training and subsequent lessons taught in the teachers’ classrooms. While teachers did not show statistically significant change on the pre-post test, possibly due to over stating their initial conceptions, qualitative data from discussions, comments, and observations demonstrated that conceptual change about freedom of religion or belief as well as about teaching methodologies for teaching FORB had occurred in all participants.

Results indicate that positive conceptual change occurred among the students especially when they were in a classroom with mixed gender and mixed religions. This combination may have allowed for greater exchange and challenge of ideas. A number of students possibly overrated their level of understanding on the pre quiz and then showed a downward trend on the post quiz. This may be a factor of how the questions were structured or that students have learned how to choose answers to multiple choice tests that best fit what they think the teacher wants.

Results on student surveys on questions that measured non-discrimination, particularly in the area of women’s rights showed significant change in a positive direction. Other areas that show significant change were concepts of expression and public-private worship. On



average, students appeared to achieve a level of Intuitive/Developing to Developed/Thoughtful. This indicated that students were experiencing change in the following areas:

- Beginning to recognize how freedom for everyone benefits society
- Begins to recognize fears and misconceptions they have about people of different beliefs
- Recognizes that every person has equal rights to religious freedom but not ready to support them publicly

Teachers identified barriers that they felt might affect implementation of the curriculum. However, there were mainly the common issues of time, administrative support, and class makeup that appear to be voiced by many teachers when presented with new curriculum. At the same time teachers, by the end of the workshop, stated that it had been different than other trainings they had attended, was more practical, relevant, and needed, and that they were eager to engage students in the lessons. They felt the structure of the workshop helped them to critically analyze the issues and struggle with the concepts rather than be “lectured at”. This was considered a positive thing that allowed them to better understand the concepts. Teachers appreciated the new pedagogy that was shared and how it would help them implement the curriculum.

### Recommendations

Based on the analysis of the March, 2017 workshop and subsequent implementation of lessons, several recommendations have been made. First, item analysis of the questions on the pre-post quiz suggest that some edits need to be made to insure that the question distractors do not allow for students to easily select what they think the teacher wants to hear. It should also be considered making the quiz an enhanced multiple choice rather than a simple multiple choice. An enhanced multiple choice question is made up of two parts. The first is a standard multiple choice such as those in the current quiz. The second part asks students to explain why they chose the answer using knowledge they know or have learned. The evaluator then analyzes the answers based on the Levels of Understanding. This model allows for identification of instances where the student either guessed at the multiple choice (25% possibility of getting the highest level), misread or misinterpreted the question so the answer may not have been selected accurately, or fully understands the concept at the level chosen. This additionally allows for further evidence of conceptual change by analysis of the second part.

Second, audio or video capture of individual groups as they go through the process of conceptual change that takes place within the activities would provide another data point. It is expected that this would enhance the richness of the discussion on conceptual change. Since the current video taping was for development of a training series, it did not include in-depth capture of students struggling with dissonance or with co-construction of understanding. Video capture of several groups throughout the process would allow for detailed analysis of how they are constructing understanding, barriers to construction, and additional misconceptions that might arise.

Third, capture of drawings and teacher/student descriptions of the meaning of religious freedom each day would allow, along with other data, for a graphic depiction of conceptual change, the process, timing, and hurdles. Drawings have been found particularly helpful in

capturing participants construction of understanding and the process they go through as they build understanding. Drawings have also been shown to be a beneficial tool for participants in three major ways: 1) as a placeholder for ideas as they are working through or complex concepts; 2) as a way of visualizing conceptions and identifying where the model may not work; and 3) as a way of stimulating dissonance, discussion, and co-construction among members of the group.

Fourth, since the greatest effect was noted in classes with mixed gender and mixed religions, ways need to be found to provide diversity for classes where this does not naturally exist. One possible way is to engage classes from different regions and makeup through chat rooms or synchronous online sessions. Classes who are teaching the same lesson could have students engage with one another at the end of an activity to challenge each other's ideas and decisions. Students from different religions and/or genders could talk about their experiences and learn about each others differences and similarities. This may help students view scenarios from a perspective other than their own since it is difficult to engage in a rigorous discussion of difference where all members are of the same background and beliefs.

Finally, having all teachers first teach the Refugee (fruit) activity, collect data, and then teach their own designed lessons a few weeks or more later would allow for more continuity in the data from teacher to teacher. It would also allow Hardwired to measure conceptual change over time since it rarely occurs after just one lesson, as well as longitudinal measure of maintained conceptual change. It is expected that most if not all of these recommendations will be able to be implemented at least to some extent in the follow up workshop in Iraq and Lebanon, as well as the workshop planned for Morocco.

## **Appendix A Pre – Post Quiz**

### **Survey of Knowledge of Freedom of Religion or Belief**

1. You have a friend who posts a message on his blog or social media page about an inspirational story from his faith. Some people see the message and are offended that he is describing the religion in such a casual way. How should you respond?

- A. You are uncomfortable with the controversy and think the friend should find other ways to share his thoughts to build understanding with others first.
- B. You respond to your friends' message with your own post supporting their ability to share peaceful thoughts on social media or a blog.
- C. You think your friend should not post anything that members of their faith community would not agree with or like.
- D. You think your friend is too religious and that their messages should be monitored in case they become extreme.

2. You have just moved to a new school where people are unfamiliar with your religion or belief. Some teachers, students and their parents are spreading stories about your religion that are untrue. Some students are beginning to believe them and say things that are hateful about people who follow your religion and you don't feel very safe. What should the principal do?

- A. The principal should pass a rule to ban any speech that is offensive of other religions and beliefs.
- B. The principal should confiscate any materials that are hateful make anyone found speaking hatefully do community service after school.
- C. The principal should ensure that there is a safe space in school for different ideas to be heard and challenged.
- D. The principal should monitor what is being said and speak with anyone speaking hatefully to ask them to try and understand others even if they disagree with them.

3. The principal decides that no one is allowed to wear any religious clothing at school. How does this make you feel?

- A. You feel upset because you would dishonor your religion if you could not wear something you're supposed to.
- B. You feel glad that students will not be looked at based on their religion.
- C. You are concerned about how your friends who must wear a religious item as part of their faith will be treated.
- D. You don't understand why they passed the new law but you decide to go along with it.

4. A friend of yours decides that they no longer believe in the same religion as you and wants to explore different beliefs in the world. How do you respond?

- A. You let your friend know that you still like them regardless of what they believe.
- B. You report your friend's decision to the school and local place of worship so they can correct your friend.
- C. You ask your friend what he/she believes and try to understand his/her decision.
- D. You feel betrayed by your friend and do not understand his/her decision.

5. A teacher at your school wants to start a new club that will teach other students and people in the community about the religious history of your country and has asked you

who should be invited to help lead it.

- A. You suggest that only boys who belong to the majority faith should participate
- B. You suggest that the students choose who will participate
- C. You suggest that only members of the majority faith in the country should be able to participate
- D. You suggest that any student should participate and that everyone community should be represented

6. The parent of one student in your school is concerned that some information about their religious community included in the class curricula is inaccurate and has asked the school to correct this information. How should the school respond?

- A. The school should assure the parent that the curricula was developed by respected religious authorities who understand various religious teachings.
- B. The school manager should meet with the parent to try to understand their concerns.
- C. The school should maintain the current curricula because it is accepted by the majority of parents.
- D. The school should host a meeting where religious leaders from different communities evaluate the curricula and offer feedback on how lessons can be improved.

7. You visit some friends at a village in a remote part of your country and learn that the local religious leaders don't think the girls need to go to school. How would you respond?

- A. You don't like what you hear but you don't think you should say anything about it because it doesn't affect you.
- B. The religious leaders must know what is best for their community so you don't say anything.
- C. You are concerned about the girls' education and ask your local religious leaders to speak with them and help them understand the importance of education for girls as much as for boys.
- D. You are concerned about the girls' education and talk with your friends about how to help them.

8. During lunch, some other students begin to joke about a new student who belongs to a small religious group. You hear one of the students say that they would like to chase the new student home after school to scare him/her for fun. What is your reaction?

- A. You let a teacher know what the students said and ask them to help the student get home safely and talk to the students about the need to get to know the other student better..
- B. You let the new student know that he should be careful around the kids who were making fun of him/her.
- C. You think the kids are just playing and don't think they'll do anything.
- D. You tell the students who are joking about the new student that you want to get to know the new student better before deciding what you think about him/her.

9. You have just moved to a new school in another city. The teacher is doing a lesson where everyone gets to play a part in a courtroom trial. One of the girls asks if she can play

the role of a judge but the teacher says that only boys are allowed to play that part. How do you feel about the teacher's decision?

- A. You think the girl could ask the teacher if she could be a lawyer instead.
- B. You think the boys will be less emotional and able to judge the law better than a girl.
- C. You ask the teacher if the class can vote on who the judge should be.
- D. You ask the teacher to explain her decision and ask if she would consider letting girls play the judge for the next trial they do.

#### Survey Response Key for Teachers

QUESTION #	NAÏVE	INTUITIVE	DEVELOPED	SOPHISTICATED
1	D	C	A	B
2	A	B	D	C
3	D	B	A	C
4	B	D	C	A
5	A	C	B	D
6	C	A	B	D
7	B	A	D	C
8	C	B	D	A
9	B	A	C	D

## Appendix B Lesson Overviews

### **Birds**

In this lesson, three different types of birds — a seagull, a crow, and an eagle — experience conflict in the skies over the school because they adhere to different and unique practices in their bird communities. Students are asked to respond to the conflict in order to end the unrest in the skies. The teacher guides students through discussions in different scenarios, which are designed to help students think about the negative impact of isolation or separation between communities and restrictions on beliefs and practices. In the first scenario, the teacher places all three birds in a single cage in order to contain the conflict. As students consider the effectiveness of this response, they recognize the birds are confined in the cage and cannot behave as birds freely. In the second scenario, the teacher places each bird in a separate cage to give them more space but still contain the conflict. As students consider this response, they recognize the birds are still unable to fly, hunt and behave as birds in the skies. The teacher then asks students if they can devise a set of rules for the birds to observe to in order to ensure each of them can adhere to their unique practices and share the skies. The students work together to establish a set of rights and rules for all birds, which reflect freedoms expressed in Article 18 of the UDHR. Following the development of this new set of rules, the teacher relates the lesson to differences between religious communities so students can better understand their rights and develop greater respect for the rights and beliefs of others in their communities.

**The Friendly Tree** — In “The Friendly Tree,” students learn about the internal and external aspects of religion through the analogy of a tree. Students identify the different components of a tree — including the roots, internal structures, tree trunk, branches, leaves and fruits — and recognize how the internal components of a tree are manifested in its unique external attributes. The teacher relates the internal and external components of a tree to the internal and external aspects of a person’s religious beliefs. Students work in groups to identify how aspects of a religion or particular set of beliefs correlate to the internal and external components of a tree (roots, trunk, bark, branches, leaves, and fruits) and, through this process, better understand the nature of religious belief for each individual. Students then consider the various qualities and protection a tree needs to grow, including water, sunlight, soil, protection from harsh elements or other things that can impede tree growth. The teacher relates these factors to the freedoms and protections an individual needs to ensure he or she is able to live according to their beliefs. Through this lesson, students better understand how Article 18 protects each person’s right to hold and express their beliefs.

### **The Rainbow**

In “The Rainbow,” students learn about the role of Article 18 in protecting each person’s right to have different religious beliefs and practices, and students develop greater respect for the opinions and beliefs of others using the analogy of a rainbow. Students learn that, just as different colors exist alongside one another and contribute to the rainbow without losing their unique qualities as a color, people with different beliefs, opinions and even competing truth claims can live together alongside one another. Students also learn it is not permissible to coerce others to change their beliefs if they do not want to change or to penalize others who have different opinions.

### **The Beautiful Garden**

In “The Beautiful Garden,” teachers share a story about a new flower that was brought into their community. This flower pollinates and spreads very quickly, and community members are worried the rapid growth of this new flower will threaten the growth of their gardens. Students form groups based on their own opinion of the new flower — those who embrace the new flower, those who oppose the new flower, and those who are undecided — and students engage in a dynamic discussion as they devise a plan for the community. Students consider how to respond to the different fears those who oppose the new flower have about its impact on their community and work together to develop a set of guidelines and rules for the whole community so they can maintain their gardens according to their preferences. The teacher relates the introduction of the new flower to a new idea, belief or religion that enters the community and, through the lesson, students learn how to respond to new or different ideas in a way that demonstrates respect for people who have different opinions or beliefs.

### **The Picnic**

In this activity, teachers facilitate an exciting trip for students to participate in a picnic in a local park. Students begin the lesson by sharing about their favorite foods and how these foods are used to celebrate or observe specific holidays in their religious community. Students form groups based on their food preferences and work together to bring their preferred foods to the picnic. At the picnic, the teachers impose a set of rules based on the food preferences of each student that complicate the picnic and inhibit each student’s ability to freely participate in festivities. Student’s ability to move around freely, play games, and speak with one another are determined by the ingredients in their preferred dish. Through this activity, students experience how restrictions based on different opinions, preferences, or practices with regard to food negatively impact their ability to participate with one another in the picnic. Students work together to devise a new set of standards by which everyone can participate in the picnic freely, even if they have different food preferences. The teachers relate this experience to how people with different religious beliefs may be restricted in society and students work together to understand how a universal standard to respect and protect the right of each individual to hold their beliefs can positively impact their communities.

### **Angels and the World**

In this math lesson, students work together to better understand human dignity and the nature of religious belief through an analogy of the composition of the Earth. Students begin the lesson by engaging in a dynamic physical activity in which they work together to create different angles and different degrees in a circle. The teacher expands the lesson to consider a multi-dimensional sphere, using the Earth as an example. Students explore the nature of religious belief as well as the internal and external aspects of religion as the teacher relates these concepts to the core and various layers of the Earth. Students recognize the human dignity inherent in the core of each individual, similar to the core of the Earth surrounded by various layers. Through the lesson, students understand the value and human dignity of each individual, and recognize how each person’s dignity remains inherent even if their beliefs and opinions differ from others or change.

### Appendix C Photos: Lesson Implementation in Iraq and Lebanon

*(note: the photos contained in this document are for internal viewing purposes and we respectfully request they are not published)*

