

# Valuing Diversity: Towards Mutual Respect and Understanding

Exploring dialogue and interfaith encounters

## Contents

<b>Introduction</b>	<b>2</b>
How to use this book	3
Further reading	3
Acknowledgements	4
The Centre for the Study of Jewish-Christian Relations	5
The Centre for the Study of Muslim-Jewish Relations	5
The Society for Dialogue and Action	5

## Section one

<b>Finding common ground</b>	<b>6</b>
Key words	7

## Section two

<b>Exploring perceptions</b>	<b>8</b>
Activity 1: Do our perceptions matter?	8
Activity 2: Valuing diversity	9
Activity 3: Shared traditions	12
Activity 4: Symbols and stereotypes	13
Activity 5: Symbols role-play	14
Activity 6: Needs and fears	16
Activity 7: Looking at stereotypes in literature	16
Activity 8: Looking at stereotypes in the media	20
Activity 9: In someone else's shoes	23
Activity 10: How conflict is presented in the media	24

## Section three

<b>Exploring dialogue</b>	<b>25</b>
Activity 11: Interfaith dialogue	25
Activity 12: Looking at negotiation	28
Activity 13: Looking at mediation	28
Activity 14: Peacemakers	31

## Introduction

*Valuing Diversity: Towards Mutual Respect and Understanding* is an important resource for teachers wishing to convey to their pupils the values underpinning good citizenship. Originally published in 2001 this edition has been completely updated to include a Muslim perspective on dialogue and understanding.

*Valuing Diversity* contains a range of innovative and stimulating classroom activities aimed at pupils aged 11–16 years. A particular focus of the activities is on interfaith dialogue and is based on the work of the sponsors, the Centre for the Study of Jewish-Christian Relations, the Centre for the Study of Muslim-Jewish Relations and the Society for Dialogue and Action. Students will be given opportunities to explore how interfaith tolerance can be used as a model for conflict resolution, and will begin to appreciate the value of religious texts and perspectives in a secular society.

*Valuing Diversity* explores encounters between different groups of people and people of different faiths, specifically Judaism, Christianity and Islam. It is based on the principle that we are all uniquely different as individuals and communities, but we are also all connected and have shared values. Our lives are shaped by those whom we meet. Although we remain essentially ourselves, our encounters with others change us.

An encounter requires that there is willingness on each side to participate. The process involves an exchange and, hopefully, a dialogue. It involves listening as well as speaking. This book aims to equip pupils for fruitful encounters both between individuals and between faith communities. Pupils are encouraged to understand others on their own terms, as they wish to be understood.

When looking at different faiths, it is easy to focus upon the differences. Whilst these are important, it can also be dangerous to ignore the experiences or beliefs that faiths have in common.

*Valuing Diversity* is divided into three sections.

### Section one: Finding common ground

When looking at different faiths, it is easy to focus upon the differences. Whilst these are important, it can also be dangerous to ignore the experiences or beliefs that different faiths have in common. Indeed, for two millennia the common ground shared by the three 'Abrahamic Faiths', Christianity, Islam and Judaism, has often been ignored, contributing to prejudice and conflict. In this section we look at shared tradition and values.

### Section two: Exploring perceptions

We are all born within a culture which influences us from our earliest days. Our culture helps to shape the way we view the world and others. It fashions our perspectives. When we encounter others we find that our perceptions begin to shift. The activities in this section explore this process which provides the ground for change and tolerance.

### Section three: Exploring dialogue

Once we are aware of our own perceptions, we can begin to engage with others more effectively. The activities in this section aim to encourage encounters that foster dialogue.



Through dialogue, neither party is required to relinquish or alter their beliefs. Instead, each brings the fullness of themselves and their own traditions to the table. If true dialogue takes place, both parties will be affected and changed by the process. As dialogue increases, so does understanding.

### How to use this book

In *Valuing Diversity* you will find a range of activities which encourage pupils aged 11–16

**Although we remain essentially ourselves, our encounters with others change us.**

### Selected further reading

*Abraham's Children: Jews, Christians and Muslims in Conversation*, Norman Solomon, Richard Harris, Tim Winter, T&T Clark, 2006

*Christian-Jewish Dialogue – A Reader*, Helen Fry (ed.), University of Exeter Press, 1996

*Christian-Jewish Dialogue – The Next Steps*, Marcus Braybrooke, SCM Press, 2000

*Holocaust Theology – A Reader*, Dan Cohn-Sherbok (ed.), University of Exeter Press, 2001

*Islam in today's world*, Deborah Weston, Janet Orchard, Claire Clinton, Sally Lynch and Angela Wright; Hodder Murray 1999

*Journey into Islam*, Akbar Ahmed, Brookings Press, 2007

*Orientalism*, Edward Said, Penguin, 2003

*Understanding Judaism*, Melanie J.

Wright, Orchard Academic, 2003

*Themes and Issues in Christianity*,

Douglas J Davies, Cassell, 1997

*The Modern Theologians: An Introduction to Christian Theology since 1918*, David Ford, Blackwell, 2005

*Western Muslims*, Tariq Ramadan, Oxford University Press Inc, USA, 2005

*What do Jews Believe?*, Edward Kessler; Granta Publications, 2006

The bibliographies of the above will also yield further specialist reading. CJCR, CMJR and the Society for Dialogue and Action will be happy to provide reading lists and useful addresses on request.

to develop an understanding of dialogue and the skills that are needed to put it into practice. Through considering a range of spiritual and moral issues, pupils will be learning to understand other people's experiences and negotiate on issues that are important to them. The material is based on encounters between the Jewish, Islamic and Christian faiths but can be used by those who are brought up in any religious faith, or have a secular background. No particular knowledge of any religious faith is assumed, and background information is provided where needed.



This book ties in closely with the English Citizenship curriculum and Religious Education requirements but the activities are appropriate for use in many different school environments. All activities are based on an exploration of spiritual, moral, social and cultural issues, problems and events. This book explores the following aspects of the Citizenship curriculum for England and Wales:

- The origins and implications of the diverse national, regional, religious and ethnic identities and the need for mutual respect and understanding
- The opportunities for individuals and voluntary groups to bring about social change

- Researching a topical political, spiritual, moral, social or cultural issue, problem or event by analysing information from different sources
- Expressing, justifying and defending orally and in writing a personal opinion about such issues, problems or events
- Contributing to group and exploratory class discussions
- Using imagination to consider other people's experiences
- Expressing and evaluating views that are not their own
- Negotiating.

This book reinforces and builds upon pupils' previous learning. It moves beyond learning about the outward elements of religion, and encourages pupils to learn from religion. In particular, the activities are designed to:

- Encourage pupils to value and reflect upon different points of view
- Encourage pupils to show sensitivity to the beliefs of others
- Help pupils formulate their own responses to moral questions
- Foster the development of positive attitudes towards the religious beliefs and cultural identity of others

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- Foster a willingness to engage with others to explore religious and moral questions.

*Valuing Diversity* is designed to be used flexibly within the classroom. You may choose to progress through the material and build up a whole programme of study around it. Alternatively, you may use it to dip into for one-off sessions on a particular topic or draw up a smaller scheme of work around a few activities; for example, Activities 4 and 5 could be used to explore fear and misunderstanding. Some activities are designed to be spread over two to three

lessons. In order to develop a more in-depth understanding of the nature of dialogue, it is recommended that classes carry out some work from each section.

The activities use an approach which begins with pupils' own experiences and encourages them to play an active role in their own learning. They will be developing several key skills, particularly communication, working with others, improving their own learning and problem solving. Some activities provide simple starting points for discussion; others involve role-play, team participation and techniques of conflict resolution.

### The Centre for the Study of Jewish-Christian Relations (CJCR)

is Europe's leading institute for the study and teaching of Jewish-Christian relations and the promotion of interfaith dialogue.

Founded in 1998, CJCR has taught over 1,000 students, including over 150 who have received a postgraduate qualification in the study of Jewish-Christian relations. Academic staff are also active in their own fields of study and publish widely. CJCR gratefully acknowledges the support of the Clore Duffield Foundation in funding the first edition of *Valuing Diversity*.

### The Centre for the Study of Muslim-Jewish Relations (CMJR)

was established in 2006 with the purpose of building bridges and understanding between two faith communities through teaching, research and dialogue.

The aims of CJCR and CMJR are:

- To promote positive interfaith relations through a deeper understanding of Islam, Judaism and Christianity
- To combat prejudice and intolerance by educating teachers and opinion formers
- To disseminate its educational programme throughout Europe.

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### The Society for Dialogue and Action (D&A)

was established in 2005 by Dr Amineh Hoti to promote dialogue and understanding between the members of Jewish, Christian, Muslim and other communities. It also seeks to encourage female and young people's participation in achieving positive change through peaceful co-existence within our multicultural society.

The Society for Dialogue and Action gratefully acknowledges the Home Office and the Faith Communities Capacity Building Fund (FCCBF), Buxton and the Akhter Education Trust for supporting *Valuing Diversity*.

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**Racism is based on the linked beliefs that particular human characteristics are determined by race and that there are superior and inferior races. Racism has been described as 'prejudice plus power'.**



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# Section one:

## Finding common ground

Living and working together is not always easy, but different faith members can learn from each other without undermining their own identities.



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When looking at different faiths, it is easy to focus upon the differences. Whilst these are important, it can be dangerous to ignore the experiences or beliefs that different faiths have in common. Indeed, for two millennia the common ground shared by these three great monotheistic faiths has been largely ignored, contributing to prejudice and conflict.

At various times through history Jews, Christians and Muslims have lived peacefully side by side. From the 8th to the 15th Century in a Muslim ruled area of Spain then known as Al Andalus, Jewish religion and culture flourished and Latin-speaking Christians practised their own faith. This is sometimes described as the 'Golden Age'. Eventually Catholic rule was established throughout the region as successive waves of violence against Muslim rulers drove them out of the region; the Jews were expelled by a decree in 1492 and consequently the Golden Age came to an end.

### Shared tradition

All three faiths come from what is called 'the Abrahamic tradition'. This describes the common route of all three religions through the shared ancestry of Abraham. Abraham's life is narrated in the Bible and he is described as a Prophet in the Qur'an.

Many of the same stories concerning Abraham/Ibrahim can be found in the Sacred Scriptures of Judaism, Christianity and Islam. The story of God testing Abraham by asking him to sacrifice his son (understood as Ismail in Islam and Isaac in Judaism and Christianity) is an event recounted by all three faiths.

Abraham was the main Islamic Prophet who was asked for the ultimate sacrifice – the life of his son. And he is seen to pass the test because he was prepared to undertake God's challenge to him, in his submission, devotion and obedience to God.

Abrahamic religions account for more than half of the world's total religious adherents, who today number over two billion.

All three faiths share many common features. For example, they are monotheist – that is they believe in One God.

- In Christianity, the One God exists in three distinct persons known as the Trinity of Father, Son and Holy Spirit (*Bible: Matthew 28:19*)
- For Muslims the One God is known in Arabic as Allah. "And your God is one God. There is no god but He, Most Gracious, Most Merciful" (*The Qur'an verses 2:163*)
- For Jews there is also One God, as demonstrated by the most important Jewish prayer called the Shema. "...Hear Israel, the Lord is our God, the Lord is one" (*Bible: Deuteronomy 6:4*).

Sometimes, what the three faiths appear to share in common actually divides them. For example, they all agree that Jesus was born a Jew, and the first Christians were Jews. Yet, for Christians, Jesus is the second person of the Trinity and was born of the Virgin Mary to reconcile Man to God, through his death as a sacrifice for the sins of all mankind. In Islam, Jesus is a Prophet, sent by Allah to proclaim the Injil or Gospel and born of the Virgin Mary, but he is not a divine person (*Qur'an 5:17*). In Judaism, Jesus is an ordinary Jew, perhaps a rabbi or a great teacher, but not the Messiah nor in any way more divine than any other person.

Muslims have a term for Christians and Jews. They call them the 'People of the Book' because, according to the Qur'an, they received scriptures which were revealed to them by God before the time of Prophet Muhammad (out of respect Muslims invariably add 'Peace be Upon Him' when mentioning the Prophet by

name). So the term refers to monotheistic Abrahamic religions which are older than Islam. The generally accepted interpretation is that the pre-Islamic revealed texts are the Torah and the Gospel.

Yet even here there is significant difference because although the Qur'an never claimed to teach a new religion, Muslims see the Qur'an as God's perfected, final, and eternal message to humanity, building on the Torah and the Gospel. Muhammad's mission was to restore the pure religion of Noah, Abraham, Moses, David and Jesus. The Islamic view of earlier religions is clear from the following verses of the Qur'an:

“We believe in God, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets from their Lord: We make no distinction between any of them.”  
(*The Qur'an: Aal Imran 3:84*).

Although such a position is problematic for Jews and Christians, Muslims are taught that they must believe in all the Prophets of God previously sent to humanity. This means that they are not permitted to show any disrespect to any Prophet or to the religion taught to his followers.

In addition, from a Muslim perspective, because the People of the Book recognise the supreme Abrahamic God, they are respected for beliefs shared by the three faiths:

- They practise monotheism
- They recognise life after death, judgement, Heaven and the existence of angels (particularly Gabriel and Michael)
- They share some of the same Prophets, such as Moses and Abraham
- They have similar beliefs regarding the creation of the world, specifically some of the stories of the lives of Adam and Eve in the Garden of Eden
- They share common values of mercy, justice and charity.



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## Key words

### Antisemitism

Antisemitism refers to denigration of Jews, which leads to discrimination against individuals, as well as the persecution of Jews as a group.

### Arbitrator

An arbitrator is someone appointed to settle a dispute.

### Dialogue

A reciprocal conversation between two or more parties particularly used to describe negotiation between parties with different views or opinions.

### Diversity

Variety, a range of characteristics.

### Gospel

The New Testament accounts of the life, death and resurrection of Jesus.

### Interfaith

Engaging people of different religious faiths.

### Islamophobia

A prejudice against Muslims. The term was first recognised in the 1970s but has become increasingly common.

### Prejudice

A prejudice is a judgement that we make about another person or group without really knowing them. Prejudices can also be positive and negative. Stereotypes are often based on a prejudice.

### Racism

Racism is based on the linked beliefs that particular human characteristics are determined by race, and that there are superior and inferior races. Racism has been described as ‘prejudice plus power’.

### Secular

Not religious or spiritual in nature.

### Stereotype

A stereotype is a generalised and oversimplified belief or thought about a particular human group. Stereotypes are usually, but not always, negative. We can often spot stereotypical comments if we listen for phrases such as ‘They are all...’, ‘Everybody from...’, ‘They always...’.

### Torah

The first five books of the Bible, Genesis to Deuteronomy.

### Venerate

Regard with deep respect.

# Section two: Exploring perceptions

The activities in this section encourage pupils to explore their perceptions of others and to consider the effects of stereotyping and prejudice.

**Stereotyping  
harms all  
members of the  
community.**

Stereotyping prevents true dialogue taking place because it stops people understanding others as they wish to be understood themselves.

Stereotyping harms all members of the community. Individuals who belong to stereotyped groups may be denied opportunities that are open to others; they may be ridiculed or face violence. Stereotypers also fall victim to their own perceptions. They may find themselves unable to communicate with others in their own community. They will not be able to enjoy the richness and experience of others' faiths, cultures, traditions and values.

## **Activity 1: Do our perceptions matter?**

This introductory activity will encourage pupils to consider how the behaviour and perceptions of an individual can shape the behaviour of a community.

### **Learning objectives**

Pupils will learn that the attitudes and actions of one individual can affect a whole community.

### **Curriculum links: Citizenship**

- Learning about the need for mutual respect and understanding
- Contributing to group and exploratory class discussions
- Using imagination to consider other people's experiences.

### **You will need...**

no special equipment.

### **What to do**

Read out the following story to the class:

“A woman went to live in a new town. When she arrived at the gate, the gatekeeper asked her, ‘What were the people like in the town you travelled from?’ ‘They were bad tempered, quarrelsome, aggressive and generally unpleasant,’ she replied. The gatekeeper sent her on her way saying, ‘You will find the people here just as bad.’

Shortly afterwards, a second woman arrived and the gatekeeper asked the same question. She replied, ‘The people in the town I have travelled from were kind and loving. They were brave and always willing to share with me and welcome strangers.’ ‘Come in,’ the gatekeeper replied, ‘for you will find the people here just as welcoming.’”

In small groups, ask pupils to think of a sentence which sums up the message of the story. Then come together as a class and lead a discussion that touches upon the following points.

- What do you think the gatekeeper felt when he met the first woman? How differently did he feel when he met the second woman? Why?
- Think about how the way in which we perceive an individual or group affects our behaviour towards them. Describe either ‘a Jew’, ‘a Christian’ or ‘a Muslim’ in a positive and a negative way. How would these two descriptions affect the behaviour of others?
- Can you think of any instances in your life where your behaviour has had an effect (positive or negative) on others?

**Stereotyping prevents  
true dialogue taking  
place because it stops  
people understanding  
others as they  
themselves wish to  
be understood.**

### Activity 2: Valuing diversity

This activity begins by looking at personal identity. Pupils go on to identify diversity within the group, and explore its benefits. The second part of this activity looks at issues of diversity and commonality in different faiths.

#### Learning objectives

To encourage pupils to discover diversity within the group and to develop a respect for difference.

#### Curriculum links: Citizenship

- Learning about the implications of diversity and the need for mutual respect and understanding
- Contributing to group and exploratory class discussions.

#### You will need...

##### for Part 1

a sheet of paper for each pupil, with five unfinished sentences written on it. These should be along the lines of:

- I was born in...
- My religion is...
- My favourite group is...
- My star sign is...
- My pet hate is...

##### for Part 2

enough copies of the case studies on pages 10 and 11 for each team of pupils to share one.

#### What to do

##### Part 1

Ask pupils to fill in their sheet and then try to find others who have given the same replies as them in all five sentences. If pupils cannot find someone with whom they share five characteristics, they should look for someone with four, and so on.

Come together as a class and guide a discussion on diversity, including some of the following points.

- How easy was it to find someone with whom you shared all characteristics?
- What diversity is there within this relatively small group?

- What are some of the advantages of sharing things in common with others (a sense of belonging, a common understanding, etc.)?
- Are there any disadvantages to diversity? What sort of issues do you need to be aware of if you are living in a diverse community (need for mutual respect, awareness that other people may not share your views or customs, etc.)?

##### Part 2

This part of the activity looks at issues of commonality between faiths. Following the earlier discussion, consider with the class how differences between religions often become a focus. While these differences are important, areas that faiths share in common are often ignored.

Divide the class into teams of three, giving one case study to each member. Ask them to read through the case studies and think about the questions that are asked.

Now come back together as a class and ask for feedback. Guide a class discussion which considers how exploring the similarities and values that are shared in common between faiths can contribute to a better interfaith understanding.

The story of Abraham and his son makes a good starting point for a drama. This allows the complex emotions of those involved in the story to be explored. Ask students to take on the roles of the characters. At a certain point call 'Freeze' and ask the actors to describe their emotions at that time. Alternatively, you could have an observer stand behind each of the actors. Halfway through the role-play, halt the action and ask the observers to say what they think their respective actors are feeling and thinking, and why.

This activity could be extended by asking pupils to compare the case study stories as they appear in the Qur'an and the Bible and to identify the similarities and differences they discover. How do the differences affect the message we take from the stories?

**Can you think of any instances in your life where your behaviour has had an effect (positive or negative) on others?**





## Case study

### Abraham and his son

Abraham, who is known as Ibrahim in the Qur'an, is so important to the Muslim, Jewish and Christian faiths that together they are referred to as the 'Abrahamic Faiths'. Abraham was the first of the Hebrew patriarchs of the Bible and through his sons Ishmael (Ismail in the Qur'an) and Isaac is recognised as the Patriarch of Islam and Judaism.

The Bible and the Qur'an tell how, to test his faith, God commanded Abraham to sacrifice his son. Abraham was torn between great love for his son and his desire to obey God's command. He decided that

his duty to God was of more importance. In the Biblical account Abraham tied his son up, laid him on the altar and held his knife above his throat. At that moment an angel appeared and grasped Abraham's hand saying, "Abraham, do not harm the boy. I know now how devoted you are to God, since you did not withhold from me your own beloved son." Abraham saw a ram caught in a thicket which he sacrificed instead (*The Bible: Genesis*).

From an early period, this story has been of great importance to Islam, Judaism and Christianity although the Qur'an tells us that Ibrahim was ordered to sacrifice his older son Ismail.

The story of Abraham and Isaac/Ismail raises many challenging questions. For example, how could a God devoted to humanity ask a father to sacrifice his son? While these three faiths may find different answers in the story of Abraham, they are all grappling with the same questions.

### Questions

- Why do you think God wanted to test Abraham?
- How does Abraham show his faith?
- How do you think Abraham felt when
  - a) he was asked to sacrifice his son and
  - b) he saw the ram in the thicket?
- In this case study, what draws Jews, Christians and Muslims together?
- Why is it important to look for what is shared in common?
- Looking at what is held in common is an important part of any dialogue. Can you think of some of the effects of the lack of dialogue between faiths (either using this story, or others that you know)?
- Islam, Judaism and Christianity are known as the 'Abrahamic Faiths'. Can you think of any other terms to describe faiths that recognise a single God?



The story of Abraham and Isaac is often depicted in Western art.

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## Case studies

### Mary, mother of Jesus

In Islam, Jesus is known as Isa and is considered to be a very important Prophet sent by God to mankind; he is referred to as 'Isa ibn Maryam', or Jesus, the son of Mary. Mary is also an important figure for all Muslims. She is recognised as the model of virtue and many Muslim women are called Maryam in her honour; Isa is a popular boy's name.

In the Qur'an, the story of the annunciation of Mary is very similar to the Biblical account. An angel appeared before Mary and told her she was to have a child. Mary was very surprised and asked:

"My Lord! How can I have a son when no man has ever touched me?"

The angel replied: "It will be so. God creates whatever He wills. When He decides on something, He just says to it, 'Be!' and it is" (*Qur'an: Aal Imran 3:47*).

When she carried the baby Isa to her people, they questioned her and as a baby in her arms, Isa gave them the answer. The Qur'an describes this scene in detail:



### Jesus as a Jew

For almost two thousand years, the different perspectives of Jews and Christians on the significance of Jesus have been emphasised. However, particularly in the last 50 years, dialogue between the two faiths has led them to explore what they have in common. There is a growing acceptance that there is more that brings Judaism and Christianity together than separates them.

Although Jesus gave his name to Christianity, he was born a Jew. Jesus was circumcised, according to Jewish ritual, when he was eight days old (*The Bible: Luke 2:21*); attended the synagogue (*The Bible: Luke 4:16*); and celebrated the Passover (*The Bible: John 12:12*). The Apostles who proclaimed his teachings came from the Jewish faith. The first Christians were Jews.

“But she pointed to the babe. They said: ‘How can we talk to one who is a child in the cradle?’

The baby replied: ‘I am indeed a servant of Allah: He hath given me revelation and made me a Prophet; [---] So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!’” (*Qur'an: Maryam 19:26–33*).

And so the baby Isa defended his mother from any accusations of adultery, and explained who he was and why he was sent by God.

### Questions

- Although both faiths respect Jesus/Isa, Muslims and Christians do not share the same belief in his role. What is the difference?
- In this case study, what draws Christians and Muslims together?
- Why is it important to look for what is shared in common?

### Questions

- Why is the fact that Jesus was a Jew important?
- Why do you think that Jesus' identity as a Jew was 'forgotten'?
- What have been the effects of seeing Jesus as a Christian, rather than a Jewish figure?
- In this case study, what draws Jews and Christians together?
- Why is it important to look for what is shared in common?
- Looking at what is held in common is an important part of any dialogue. Can you think of some of the effects of the lack of dialogue between faiths (either using this story, or others that you know)?



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**Activity 3:  
Shared traditions**

Looking at commonly held beliefs and values emphasises the similarities between the faiths.

**Learning objectives**

To understand that the family is central to all three faiths and to appreciate the similarities and differences in family life.

**Curriculum links: Citizenship**

- Knowledge and understanding about becoming informed citizens
- The origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- Developing skills of enquiry and communication
- Researching a topical political, spiritual, moral, social or cultural issue, problem or event by analysing information from different sources.



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Many Prophets are recognised by all three 'Abrahamic Faiths' including Moses, Noah, Abraham and Jesus. Many stories are shared by the Bible and the Qur'an: the temptation of Adam and Eve and the story of Abraham. These are just some of the similarities in the traditions of Christianity, Islam and Judaism. The three faiths also share common values such as mercy, justice, charity and the importance of the family.

It is a common misconception that Islam places little or no value on women; on the contrary, women are revered in the Qur'an and in wider Islamic culture as reflected in the following story.

"A man came to the Prophet and asked him which was the best way to go to heaven and the Prophet replied, 'Paradise lies under the feet of your mother'. The same man asked which is the second best way to reach heaven and the Prophet said again, 'Paradise lies under the feet of your mother'. He said the same thing when the man asked the question a third time. When the man asked the question a fourth time the Prophet replied, 'Look after your father'."

The 13th Century male Muslim poet Jalal al-Din Rumi wrote:

"The Prophet said that women totally dominate men of intellect and possessors of hearts. But ignorant men dominate women, for they are shackled by an animal ferocity. They have no kindness, gentleness or love, since animality dominates their nature. Love and kindness are human attributes; anger and sensuality belong to the animals. She is the radiance of God, she is not your beloved. She is a creator – you could say that she is not created."

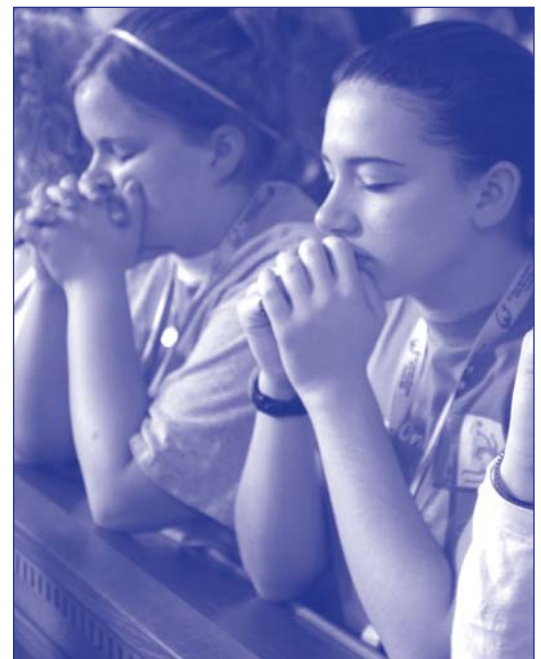
**What to do**

Divide the class into groups of three or four and allocate a faith to each group. Take into account any particular knowledge and expertise within a group.

Using the internet or other sources of information, students should research, prepare and deliver a short presentation on one or more of the following aspects of family life:

- Marriage
- Birth and childhood
- The role of women and men.

It may be possible to invite representatives from each faith into the class to talk about what their faith means to them and how it affects their family life.



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### Activity 4: Symbols and stereotypes

Through a team game that focuses on symbols, pupils explore the place of symbols and how these can be used both positively and negatively.

#### Learning objectives

Through exploring symbols, pupils begin to understand the part that these play in shaping our perceptions.

#### Curriculum links: Citizenship

- Learning about the implications of diversity and the need for mutual respect and understanding
- Expressing, justifying and defending orally a personal opinion
- Contributing to group and exploratory class discussions.

#### You will need...

sheets of paper  
Blu-Tack® to display drawings  
a pre-prepared list of words (which is not revealed to pupils). A suitable list would be: love; wealth; a teacher; fitness; religion; Judaism; peace; Christianity; Islam; a tourist; a refugee; a swot; a traveller; a hippy.

#### What to do

Ask the class to divide into teams of three or four people with each team sitting separately from the other. Do not reveal the list of words. Ask one pupil from each team to come up and give each one the same word, without telling anyone else. The team members should return to their team and

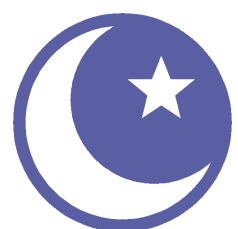
draw the word (no speaking or writing allowed), while others try to guess what it is. Once the correct word is guessed, it is shouted out and that team gains a point. The next round begins with a new person drawing. Make sure everyone has the opportunity to draw.

After the game is over, ask each group to pin their drawings up, with the words that they illustrate written below. Give everybody the chance to look at the drawings. Now come together as a class and have a discussion on symbols and stereotyping, including some of the following points.

- Were some words easier to illustrate than others? Why was this so? How important are symbols?
- Do the drawings correspond to reality or are they based on stereotypes?
- Where do the images that have been drawn come from – advertising, the media, family, the peer group, etc.?
- What effects (positive and negative) can symbols have (providing a focus or a 'shorthand', drawing people together, oversimplifying, etc.)?
- To what extent does the interpretation of symbols depend on a familiarity with that culture or tradition?

In leading the discussion, it is important to acknowledge that we all carry stereotypes. What is important is that we are aware of the effects that stereotyping can have and how they can lead to a lack of understanding. Discuss the effects of stereotyping, without asking individuals to talk about their own experiences if they do not wish to.

**To what extent does the interpretation of symbols depend on a familiarity with that culture or tradition?**





**Activity 5:  
Symbols role-play**

This activity uses role-play to explore the importance of symbolism through a contemporary event.

**Learning objectives**

Pupils will be helped to become aware of the power of symbols and encouraged to become aware of other perspectives through role-play.

**Curriculum links: Citizenship**

- Learning about the implications of diversity and the need for mutual respect and understanding
- Expressing, justifying and defending orally a personal opinion
- Contributing to group and exploratory class discussions
- Using imagination to consider other people’s experiences.

**You will need...**

one copy of each role per group of pupils playing that role (see page 15).

**What to do**

Divide the class into three or six groups (depending on numbers). Set the scene for the role-play by explaining that pupils are going to be acting out a real scenario which highlights the strength of symbols. Read out the background to the scenario.

Now hand out photocopies of the roles to pupils so that each group has a different role.

Give each group a short time to think about their part, then bring them together to role-play an encounter between the groups.

After the role-plays have been performed, guide a discussion and debriefing session, including the following:

- How did pupils feel when they were in role?
- How satisfied are groups 1 and 2, the Christian Supporters and Jewish Protesters, with the outcomes?
- How difficult did the arbitrators find their roles?

Symbols often have separate meanings for different groups of people and can become a source of conflict.

- What feelings arose around the symbols (Auschwitz as a symbol of the Holocaust for Jews; the cross as a symbol of Christianity)?
- What have pupils learnt about the power of symbols and the place for dialogue?

You could also talk about how for Christians the cross is a symbol of love. However, for many Jews, who have been victims of Christian persecution, it has come to be seen as a symbol of destruction. In some of the southern states of America the use of the cross by the white supremacist movement, the Ku Klux Klan, has led to it becoming a symbol of violence towards the black community.

Finally, let pupils know what the outcome of the dispute was and allow them to express their feelings on this.

If you would like to find out more about the dispute on which this role-play is based, the following book is recommended:  
*The Battle for Auschwitz: Catholic–Jewish Relations Under Strain* by Emma Klein, Valentine Mitchell, 2001.

**Symbols at Auschwitz**

**Background**

In the late 1980s, a dispute arose between Catholics and Jews about a Carmelite convent bordering on the former Nazi concentration camp of Auschwitz. The convent was opened in 1984. Five years later a seven-metre-high wooden cross – which had been used 10 years earlier by Pope John Paul when he said mass at the site – was erected, along with dozens of smaller ones. The field of crosses marked the spot where Nazis murdered 152 Polish resisters.

Disputes over the construction of the convent and the presence of the crosses triggered angry accusations that each side was refusing to acknowledge the symbolism of Auschwitz for the other.

**The outcome**

The convent was moved in June 1993. However, a small group of Catholic militants called for the papal cross to be defended and for a field of smaller crosses to be maintained in the vicinity. In 1999, the Polish Government called for the removal of the 300 crosses,

with a decision to be made later on the papal cross. A law was also passed restricting activities outside the former Nazi concentration camp. Gatherings, building projects and other non-essential commerce would be barred from a 100-metre exclusion zone. Today the papal cross remains and trees have been planted around it. A Jewish Centre for Study, Prayer and Information has been built in the city of Auschwitz to commemorate the victims and establish a living Jewish presence there.

## Role-play cards

### Role 1: Christian supporters of the convent

Before 1942, the former army barracks located near the town of Oswiecim (Auschwitz in German) held mainly Polish prisoners. It received its first transport of 728 Poles in June 1940. These were political prisoners, usually affiliated with resistance movements. In most cases they were Catholics, since the deportations of Jews had not yet begun. Of the 150,000 Polish prisoners who were sent to Auschwitz, about 75,000 died there.

You feel that Auschwitz is a symbol of



### Role 2: Jewish protesters against the convent

Auschwitz is the site of an extermination camp where Nazi Germany put to death over a million Jews. It has become the most potent symbol of the Holocaust. Of the 1.5 million who died at Auschwitz, over 90 per cent were Jewish.

Whilst you can understand that the convent wishes to honour Polish Catholic victims of Nazism, you also wish it to be remembered that the primary purpose of Auschwitz was to exterminate European Jews. You see the erection of the seven-metre-high wooden cross as provocative. You feel that it gives a false impression that



### Role 3: Arbitrators

You are aware that each group is trying to express its grief and sorrow. The nuns in their convent have pious intentions, but you also know that in Jewish tradition sites of death are not venerated or kept as places of prayer. You feel that there has been insensitivity on both sides and that the presence of the seven-metre-high

Polish martyrdom for the nation, and the crosses in particular commemorate the Polish resisters to Nazism. The convent is in memory of Christians, Polish and otherwise, who died in the camps. It should exist so that prayers can be said to make some amends for the crimes committed in Auschwitz, and to reflect Christian goodwill and solidarity towards the suffering of Jewish people. As a Christian, you know that the convent is making this site sacred in memory of those who died. You want the convent to remain where it is, together with the papal cross and the smaller ones that surround it.

mostly Christians were killed at the camps. Auschwitz is the last place on earth at which Jews can be expected to look on Christian symbolism with sympathy.

You feel that the profound character of Auschwitz as a place of destruction of Jews will lose its significance if it becomes too closely identified with another religion. You feel that no religious symbols should be allowed. In Jewish tradition a place of genocide is not venerated – it is left desolate.

You wish for the convent and all crosses to be removed. You feel that the Christians should give way because Jewish people were the main victims at Auschwitz.

papal cross, in particular, arouses strong feelings. You understand the feelings of the Jewish survivors of the Holocaust who are outraged that this should happen. Since this dispute has arisen, protests have taken place around the world.

You wish that both Christians and Jews would engage in a dialogue that would allow a solution to this conflict to be found.



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**Activity 6:  
Needs and fears**

This activity builds on Activity 5, and encourages pupils to analyse a conflict by looking at the needs and fears of each party.

**Learning objectives**

Pupils learn how to critically analyse a conflict situation and appreciate how understanding the others' positions can lead to a dialogue.

**Curriculum links: Citizenship**

- Expressing, justifying and defending orally a personal opinion
- Contributing to group and exploratory class discussions
- Using imagination to consider other people's experiences
- Thinking about, expressing, explaining and critically evaluating views that are not their own.

**You will need...**

a scenario for each pair of pupils (see page 18).

**What to do**

Introduce the Needs and Fears technique to the class, drawing the table below on the board. (If you have carried out Activity 4, you may find it helpful to apply the table to this dispute, as a group.)

Now give each pair a scenario. In their pairs, ask pupils to fill in a copy of the table, based on their scenario.

	Needs	Fears
Party A		
Party B		

Come back together as a class and ask pupils to describe the scenarios, listing the needs and fears that they identified. Guide a discussion on this technique for analysing conflict, including some of the following points.

- How useful is this tool in helping to understand and resolve conflict?

- Why is it important to recognise the needs and fears of others? How can this lead to a more constructive dialogue?
- Can pupils think of any occasions when their needs or fears have not been listened to? How did this make them feel?
- Can pupils think of other conflicts to which this technique might be applied? They should consider conflicts in their own lives and in the wider world.

If pupils have carried out some work on stereotypes, discuss how these can contribute to people's fears of others.

**Activity 7:  
Looking at stereotypes in literature**

Through this extended activity, pupils carry out a research project looking into stereotyping. This activity is best begun after some work on stereotyping has been carried out; for example, Activity 4.

**Learning objectives**

Pupils will be encouraged to evaluate evidence of stereotyping and to gain a critical awareness of it.

**Curriculum links: Citizenship**

- Learning about the need for mutual respect and understanding
- Researching a topical problem by analysing information from different sources
- Contributing to group and exploratory class discussions.

**You will need...**

*for Part 1*  
no special equipment.

*for Extension activity*

enough photocopies of the excerpts on page 19 for each pair of pupils to share one.

**What to do**

**Part 1**

Begin the activity by recapping on pupils' understanding of stereotypes. Talk about what stereotypes are and how they are formed (see page 7). Explain that you are going to be looking at stereotyping in

## EXPLORING PERCEPTIONS

reading materials by carrying out a survey.

In groups of four, ask pupils to consider what questions they could expect to see on a survey examining stereotyping of different cultures or faiths in reading materials. Questions that might be appropriate include the following.

- Are people from other cultures featured?
- Are people from other cultures featured as the main characters or not?
- From whose viewpoint is the material written?
- What sort of roles are those from other cultures portrayed in? Are these positive or negative?
- Are there illustrations, are they convincing?
- What message does this material communicate about another culture?
- Are there any cultures or faiths that are not represented at all?

Come together as a class and draw up a survey; then ask pupils to carry it out, looking at library materials. You may wish to divide the class into groups: fiction; non-fiction; biographies; sports; magazines; visuals on the walls; textbooks; etc.

When the data has been collected, ask pupils to present their findings. Guide a discussion based on the findings, including some of the following points.

- Were there any particular examples of stereotyping that pupils would like to discuss?
- What do pupils feel are the effects of stereotyping?
- What characteristics could be used to undermine the stereotypes?
- Are there any recommendations that pupils would like to make to the school librarian?

### Extension: Using English literature

Explain to pupils that they are going to be looking at stereotyping of Jews and Muslims/Arabs in English literature/film. Give out a copy of the stereotyping photocopy sheet on page 19 to each pair of pupils and ask them to read through the passages and note down examples of stereotyping.

Come back together as a class and ask what comments they would like to make. Guide a discussion on stereotyping, including the following points.

- What reactions or comments do pupils have regarding the excerpts?
- How can stereotypes lead to hurt and violence?
- Why do stereotypes persist?



**Why is it important to recognise the needs and fears of others?**

### Other sources

In addition to the resources mentioned here, there are a number of other sources which can be used to promote discussion about stereotypes:

*Witness* (1985), a film directed by Peter Wier, which looks at the Amish community.

*The Crucible* by Arthur Miller (also adapted to a film directed by Nicholas Hynter, 1996).

*To Kill a Mocking Bird* by Harper Lee.

*Of Mice and Men* by John Steinbeck.

*East is East* (1999), a film by Damien O'Donnell which looks at experiences within an Asian community.



# Scenarios

## Scenario 1

### Adam

You've been friends with David for a while now. Lately he's been hanging around after school with a new group with a bad reputation. You want to stay friends with David, and you are concerned about him. You'd like to tell him how you feel, but you're worried about his reaction. Recently he has tended to dismiss what you say about things.



### David

You like Adam and you don't want to lose his friendship. You've recently met some more friends and you have a laugh with them. You'd like Adam to join in, but feel that he has become a bit of a bore.

## Scenario 2

### Rita

A new person, Sarah, has just joined your class. She lives very near to your best friend, Alia, and they both share an interest in dancing. You can see that they are getting closer and you feel left out.



### Alia

It's great that Sarah and you can now go dancing, as it's something that Rita has never been keen on. You want to make the most of this opportunity, but you know that Rita is taking it badly.

## Scenario 3

### Jared

You have recently come to explore your faith in much more depth. As part of this, you have been wanting to change some of the ways you behave. Most of all you don't want to drink. Your friend Michael doesn't seem to understand this. You want to keep your friendship and continue to respect your faith.

### Michael

Recently you've noticed that Jared's behaviour has been changing. You'd like to go out to parties more with him, but he says it goes against his beliefs. You're worried that you're going to lose a friendship as you seem to have less and less in common. You'd like to persuade him to carry on the same as before.



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## Excerpts

### **The Merchant of Venice** by William Shakespeare

(Act 3, Scene 1)

“He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what’s his reason?

I am a Jew.

Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?

If you prick us, do we not bleed?  
If you tickle us, do we not laugh?  
If you poison us, do we not die?  
And if you wrong us, shall we not revenge?  
If we are like you in the rest, we will resemble you in that.

If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge! The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.”

### **Does my head look big in this?** by Randa Abdel-Fattah

**Amal is 15 and the only Muslim girl in her school; as if all the usual teenage issues (exams, boys, fashion) weren’t enough to deal with, at the beginning of year 11 she decided to wear a veil to cover her hair as a mark of her faith.**  
(*Marion Lloyd Books paperback edition*)

Lara approaches me during the week and asks me, in her “I’m such a dynamic school captain” tone of voice, whether I’d be willing to give a speech in our next Forum meeting on the topic of Islam and terrorism.

“It’ll be really valuable, Amal. I mean, what those Muslims did in Bali was so horrible, so if you could explain to everybody why they did it and how Islam justifies it, we could all try to understand. What do you think?”

“I think no.”

“No? Oh, come on, Amal please. It’ll really spice up our next Forum meeting. Everybody’s got loads of questions and you’re the perfect one to answer them.”

“Why? Because I’m Muslim?”

“Yeah, obviously.” She gives me a “well, duh” expression.

Every time something happens in the world, and the politicians start barking out

about Islamic terrorists and the journalists start their flashing headlines, it’s as though they’re turning up the oven heat dial. My head starts to roast and burn and I need air, coolness, somebody to keep me from exploding.

“You’re Christian, right?”

“... Yeah ... what’s that got to do with anything?”

“OK, well I’ll give the speech if you give a speech about the Ku Klux Klan.”

“Huh?”

“Yeah, why not? They were really religious, so obviously what they did was textbook Christianity, right? And how about those Israeli soldiers bombing Palestinian homes or shooting kids?”

“Hey, you don’t have to...”

“And while we’re at it, maybe somebody else could talk about the IRA. Remember we covered a bit of it in Legal Studies last term? I’m just dying to understand how the Bible could allow people to throw bombs and still go to church.” I can feel a red flush staining my face as I take heavier, angrier breaths. I fold my arms across my chest and stare at Lara’s face.



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**Activity 8:  
Looking at stereotypes in the media**

This activity looks at recent media coverage of controversy over symbols and asks pupils to formulate, express and justify their own point of view.

**Learning objectives**

To understand the importance of symbols of faith to individual believers and why others may have raised objections.

**Curriculum links: Citizenship**

- Knowledge and understanding about becoming informed citizens
- Learning about the implications of diversity and the need for mutual respect and understanding
- Developing skills of enquiry and communication
- Researching a topical political, spiritual, moral, social or cultural issue, problem or event by analysing information from different sources
- Expressing, justifying and defending orally and in writing a personal opinion about such issues, problems or events
- Contributing to group and exploratory class discussions
- Developing skills of participation and responsible action
- Using their imagination to consider other people's experiences and being able to think about, express, explain and critically evaluate views that are not their own.

**You will need...**

copies of the newspaper cuttings on page 21, each pupil to have one cutting.

**What to do**

Give each pupil one of the newspaper cuttings reproduced on page 21, and point out that it is from the Guardian from November 2006.

Ask pupils to call out the names of daily newspapers and display on a whiteboard or wall. Briefly discuss characteristics of broadsheets and tabloids and ask pupils to

identify which of the named newspapers would fall into each category.

Using the internet, ask each pupil to find coverage of their story in one tabloid and one other broadsheet. They should look for any differences in how the individuals at the centre of the story are portrayed and answer the following questions.



- Are there differences in the facts?
- Is there a difference in language used?
- Is the individual at the centre of the story treated with respect and sensitivity?
- How are the others (mentioned in the story) portrayed?
- Does the account seem more or less objective than the Guardian cutting?
- What is your view on the rights or wrongs of the case? Can you justify your opinion?

Bring the class together and ask them to prepare to take part in a debate. The motion is: "Faith is a private matter for the individual alone. The open wearing of the trappings of religion makes others feel uncomfortable and is therefore inappropriate."

You could extend this discussion and perhaps change perceptions by including tribal symbols like piercings and tattoos. Whilst these have nothing to do with religion, they do demonstrate belonging to a particular group.

**Extension: Exploring other stories**

Ask groups of pupils to look through the range of newspapers identifying articles on a chosen theme; for example, asylum seekers. Each group of pupils should then be given two reports, preferably one from a broadsheet and the other from a tabloid newspaper. They should then consider the similarities and differences between the two reports. What are some of the reasons for the differences in reporting? Is one article more positive than another? What sort of stereotypes are presented? How much space in the newspaper is given to the issue?

Press cutting: **Guardian Newspaper** – Saturday November 25, 2006

## **School assistant who would not compromise over veil is sacked** by Martin Wainwright

**T**he Muslim teaching assistant who refused to remove her veil in school if a man was present has been sacked after failing to make concessions.

Aishah Azmi, 24, lost a discrimination and harassment case at an employment tribunal last month, and saw support collapse among parents at Headfield Church of England junior school in Dewsbury, West Yorkshire, over what was seen as an uncompromising stand.

[----]

The case added to the controversy which followed Jack Straw's request to veiled

women to uncover their faces during constituency surgeries in Blackburn. He warned that the use of the full veil, or niqab, by a growing number of women was damaging community relations.

[---]

Local Labour MP Shahid Malik said yesterday: "I'm disappointed that a compromise could not be reached. But while I would absolutely defend her right to wear the veil in society, it's very clear that her wearing it in the classroom setting inhibits her ability to support children. This is not about religion."

Press cutting: **Guardian Newspaper** – Tuesday November 21, 2006

## **BA woman loses appeal against ban on wearing a cross at work** by Riazat Butt

**A** British Airways employee banned from wearing a cross has lost her appeal to overturn the decision. Nadia Eweida, 55, refused to return to her job as a Heathrow check-in worker after bosses told her she could not wear the necklace at work.

She turned down a non-uniformed job, insisting she would not compromise her faith. Miss Eweida, from Twickenham, said she would pursue a second appeal. "I am not politically motivated or minded, I just follow the biblical truth."

BA has denied her accusation of religious discrimination. The company

said it had 34,000 uniformed staff who all understood the uniform policy. A spokesman said: "Personal jewellery, including crosses, may be worn – but underneath the uniform. Our uniformed staff, many thousands of whom are Christian, have happily accepted the policy for years.

"The policy recognises that it is not practical for some religious symbols – such as turbans and hijabs – to be worn underneath the uniform. This is purely a question of practicality. There is no discrimination between faiths whatsoever. We want Nadia to come back to work."



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# Growing Up in the Gorbals

by Ralph Glasser

The following extract is taken from an autobiography in which the author describes his 1930s' childhood in Glasgow's slum tenements.

**I had stood and fought, and though I had lost the battle, I had done something to weaken the myth.**

To be fair, until the advent of Mosley's Blackshirts, there was little organised molestation of Jews in the Gorbals; there is reason to attribute some of this moderation to the quiet influence of Christian clergy.

At school, however, persecution was relentless, though patchy. When I was about nine, I challenged a boy who was kicking me in class; we would fight in the playground after school. I was short-sighted and wore glasses, and soon, in the gathering gloom of the winter afternoon, with the tight circle of boys – none of them Jews – around us, I was getting steadily beaten up...

"Are ye gointae gie' up?"  
[my opponent] shouted.  
Something made me shout back:  
"Not till ye say ye're sorry!"  
He stopped in amazement:  
"Whit for?"  
"For callin' me a Sheeny\*."  
"But ye are a Sheeny, aren't ye?"

We started fighting again. A few moments later, when I thought I could not stand up much longer, an older boy shouted from

the crowd:

"Hey, it's no' fair, he's gettin' beat. Come on. Stop it."...

I was never attacked again. That perhaps proves nothing. But it must be remembered that part of the prejudice of that time was that the Jew triumphed over the guileless Christian by art and subterfuge, that he was somehow slippery, hard to pin down, a coward. I had stood and fought, and though I had lost the battle, I had done something to weaken the myth.

When I got home, father spoke more in sadness than to chide me: "Don't get into trouble again. Always remember, if a Jew gets into trouble he's always blamed more than the Goy\*. It's the way the world is."

**\*Sheeny**

A derogatory word for a Jew.

**\*Goy**

A word for a Gentile (person who is not Jewish), often used in a derogatory sense.

Excerpt from *Growing Up in the Gorbals* by Ralph Glasser, *House of Stratus*, 2001.

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**Activity 9:**  
**In someone else's shoes**

In this activity, pupils explore the feelings of different participants in a scene as a way of gaining deeper insights into a situation. You may find it helpful to link this activity to Activity 6: Needs and fears.

**Learning objectives**

Through reading an autobiographical excerpt, pupils will learn to empathise and consider others' experiences.

**Curriculum links: Citizenship**

- Learning about the implications of diversity and the need for mutual respect and understanding
- Contributing to group and exploratory class discussions
- Using imagination to consider other people's experiences.

**You will need...**

enough copies of the excerpt on page 22 for each pair of pupils to share one.

**What to do**

In pairs, ask pupils to read through the excerpt. Together they should draw up a list of feelings that they imagine each of the three persons in the text are experiencing. These may be along the lines of:

- **The author:** fear; anger; pride; determination; sadness; hurt
- **The bully:** fear; surprise; humiliation; anger; resentment
- **The author's father:** sadness; pride; resignation.

Now come together and compare pupils' responses. Ask pupils what their feelings are towards the story. Guide a discussion around the excerpt, including the following points.

- Does understanding someone's feelings (empathy) give greater insights into a situation? How can this help to resolve differences?
- What roles do prejudice and stereotyping play in this incident?
- Can pupils think of any comparable incidents in their own lives?

This could also lead on to a discussion on whether violence can ever be justified.

**Does understanding someone's feelings (empathy) give greater insights into a situation? How can this help to resolve differences?**





**To what extent are our attitudes shaped by what we read in the media?**

**Activity 10: How conflict is presented in the media**

This activity uses current media cuttings to examine a conflict.

**Learning objectives**

As well as exploring the causes and consequences of a conflict, pupils will examine the ways in which the media presents information.

**Curriculum links: Citizenship**

- Researching a topical problem by analysing information from different sources
- Contributing to group and exploratory class discussions
- Thinking about, expressing, explaining and critically evaluating views that are not their own.

**You will need...**

a range of newspaper cuttings on a conflict. (Ideally you should have two cuttings focusing on the same conflict that are taken from sources that are opposed in their outlooks.)

highlighter pens of three different colours.

**What to do**

Divide the class into three groups, giving

each group a different colour highlighter pen. Looking at the newspaper cuttings:

- Group one should highlight all the causes of the conflict
- Group two should highlight all the consequences of the conflict
- Group three should highlight all the expressions of opinion (whether the opinions of the authors, or those involved) on the conflict.

Now ask pupils to get together in different groups of three, comprising one person from each of groups one, two and three. Ask them to try and agree on three sentences to describe the conflict.

Come together and share the groups' sentences. Guide a discussion based on their findings, including some of the following points.

- How similar or different were the views conveyed by the cuttings?
- How different were the sentences that students wrote describing the conflict?
- Was the same information used to form different conclusions?
- How did the articles help/hinder an understanding of the position of both parties in the conflict?
- To what extent are our attitudes shaped by what we read in the media?

# Section three: Exploring dialogue

The activities in this section encourage pupils to explore what dialogue really means.

A dialogue is much more than two parties engaged in a monologue in each other's presence. It requires each party to engage with the other, letting the other express their beliefs and convictions in their own terms and understanding them as they wish to be understood.

Several of the activities in this section progress over two or more lessons. They explore some of the elements that are needed to build good relations with other individuals and with those of different faiths. The skills that they develop – listening, negotiating and resolving conflict – are all central to the Citizenship requirements of the National Curriculum.

## Activity 11: Interfaith dialogue

This extended activity, which should be spread over two to three lessons, draws out the elements that are needed in a dialogue and applies them to a dialogue between faiths.

### Learning objectives

Pupils will gain a greater understanding about elements that make up effective communication and apply this to an interfaith dialogue.

### Curriculum links: Citizenship

- Learning about the need for mutual respect and understanding
- Contributing to group and exploratory class discussions
- Using imagination to consider other people's experiences
- Thinking about, expressing, explaining and critically evaluating views that are not their own
- Negotiating.

### You will need...

#### for Part 1

enough copies of the 'Dialogue scenarios' on page 27 for each group of four pupils to have one.

enough sets of the 'Communication cards' on page 27, photocopied and cut up, for each group of four pupils to have one.

#### for Part 2

enough copies of the 'Points of view' sheet on page 29 for each pupil to have one.  
enough copies of 'Building blocks for an interfaith dialogue' on page 29 for each pupil to have one.  
sticky notes.

### What to do

#### Part 1

Explain to the class that they are going to be carrying out some role-play, using the Forum Theatre technique (see box on page 26). At this stage, it is best not to explain the process of Forum Theatre in detail – encourage spontaneity. Divide pupils into groups of four, giving each a scenario. After five minutes, ask groups to perform their role-plays, choosing one to concentrate on as a whole class.

After the role-plays have been performed and debriefing has taken place, brainstorm what elements of communication (or lack of it) they observed in the role-plays; for example, listening/not listening; blocking; interrupting; using clear language; asking open questions.

Now give each group of four pupils a set of the 'Communication cards'. Ask them to sort these into Agree/Don't agree/Don't know piles.



**A dialogue requires each party to engage with the other, letting the other express their beliefs and convictions in their own terms and understanding them as they wish to be understood.**



Come back together as a class and guide a discussion on dialogue, including some of the following points.

- Were some cards easier to agree on than others?
- Which were the hardest to agree upon?
- What is a dialogue?
- What can dialogue achieve?
- How important is it to understand the other person as they wish to be understood?

### Part 2

Recap on the discussions that have taken place earlier and the elements that are needed for effective communication. Talk about how, in Britain today, people of many different faiths and beliefs live side by side. Living and working together are not always easy, but different faith members can learn from each other without undermining their own identities.

Now ask pupils to get into groups of four. Give each group a 'Points of view' sheet as a

stimulus and a number of sticky notes. Ask them to read through their sheets and then to discuss what is needed for effective dialogue to take place between different faiths. They should write down their ideas on the sticky notes.

Collect all the sticky notes from the groups and stick them on a large sheet of paper. After everyone has had the chance to look at them, come together and draw out common elements. Hand out the sheet 'Building blocks for an interfaith dialogue' and ask

pupils to compare this with their own suggestions. Is there anything that is particularly surprising? Guide a discussion that includes some of the following points.

- Why is interfaith dialogue important?
- How important is it that different religious traditions keep their distinctiveness?
- What do pupils feel that they have learnt from this activity?



**How important is it that different religious traditions keep their distinctiveness?**

## Forum Theatre

Forum Theatre is a drama technique in which pupils step into someone else's shoes. It does not require pupils to be good actors, but just to take on a character and think on their feet. Forum Theatre is a valuable way of exploring dilemmas and negotiation because it allows a larger group to come up with a range of possibilities, try them out, and move away from a seemingly irresolvable issue.

After a scene has been played through once, the teacher asks the group to play it again. This time, members of the audience can stop the action at any point and suggest alternative ways of dealing with the situation. They can also take on the role of a particular character and enact their suggestion themselves.

Forum Theatre is a powerful process that allows pupils to develop new skills and try new approaches. You will find the following points make for more successful role-plays.

- Make sure that pupils feel safe and never play themselves or a situation that is too close to their own.
- Use names that are not identified with anyone in the class and set the scene clearly.
- Make sure that pupils are aware of the task and what they are looking for.
- Facilitate the process. If the action is slowing down or the actors have difficulty staying in role, take them out of role and ask them questions about their aims and whether they feel they are achieving them, etc.
- Always allow enough time for debriefing. Ask questions such as "How were you feeling when...?", "What were you thinking when...?"
- Draw out key learning points and make sure that you encourage pupils to disassociate themselves from their roles at the end of the process.

# Part 1 Dialogue scenarios

## Scenario 1

You have just finished your exams and, to celebrate, your group of friends is going away for a week on holiday. Your mum says that you can go, provided you are back for an important family event on the last weekend of the holiday. You know that it's important to your mum that you are there, but you also want to spend the whole week away. On the last weekend, you and your friends are planning to have a party and you really don't want to miss that. You are also worried that your friends might laugh at you if you come back early. What conversation will you have with your mum?

## Scenario 2

Your parents are very religious. You respect their beliefs, but your faith does not play such a major role in your own life. Because of their religious beliefs, your parents do not want you to go to the youth club. However, all your friends go every week and you do not want to miss out. You respect your parents' beliefs but at the same time you want to lead your own life. What conversation will you have with your parents?



## Communication cards



You must persuade others to see your point of view.	You should not impose your view on others.
You must not compromise.	You should not use violence.
You need to put your view across and allow people to disagree.	You should express yourself honestly, even if this might lead to disagreement.
You should stick with people who share your own beliefs – it's much easier.	It's not worth getting into a big discussion – you might as well agree for the sake of it.
You should respect the other person's views.	You should make sure there is no disagreement.
It is important to listen to the other person.	You should try to understand the other person.



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**What is the importance of listening?**

**Activity 12: Looking at negotiation**

In this activity, pupils are given a technique to analyse conflict and explore possible solutions.

**Learning objectives**

Pupils will examine a conflict situation and make use of a framework to solve the problem.

**Curriculum links: Citizenship**

- Learning about the need for mutual respect and understanding
- Researching a topical problem by analysing information from different sources
- Contributing to group and exploratory class discussions
- Thinking about, expressing, explaining and critically evaluating views that are not their own.

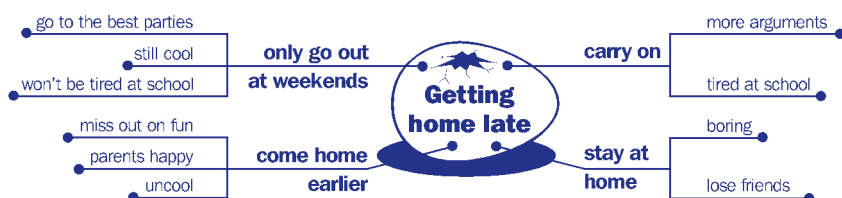
**You will need...**

large sheets of paper and coloured pens.

**What to do**

In pairs, ask pupils to think of a problem that they have had. This might be over getting home late, having ‘unsuitable’ friends, watching too much TV, etc. Alternatively, they could look at a conflict in their favourite soap opera.

Ask pupils to draw a web based on the problem and possible solutions. In the middle they should note down the problem. Moving outwards from this, they should note down possible solutions and even outcomes. Each pair should then present their web to the rest of the class and other suggestions could be added.



**Activity 13: Looking at mediation**

Through this activity, pupils look at and apply the skills that are needed to mediate a conflict. If you wish to explore conflict and reconciliation through a series of lessons, you could follow Activities 6, 11 and 12. You will

certainly find that this activity is best carried out after Activity 11.

**Learning objectives**

Pupils will develop problem-solving skills and apply these to a given scenario.

**Curriculum links: Citizenship**

- Learning about the need for mutual respect and understanding
- Contributing to group and exploratory class discussions
- Thinking about, expressing, explaining and critically evaluating views that are not their own
- Researching a topical problem by analysing information from different sources.

**Curriculum links: ICT**

- In Part 2, pupils could use ICT applications to carry out their research, thus fulfilling requirements at Key Stage 4.

**You will need...**

enough copies of the sheet, ‘A conflict resolution framework’ on page 30 for each group of four pupils to have one.

**What to do**

**Part 1**

Ask the class to divide into groups of four. Two pupils in the group should think of a scenario which involves conflict between two people. These could be the same scenarios as in Activity 12. The third person in each group is a mediator and they should be given the sheet ‘A conflict resolution framework’. The fourth members of each group are observers.

After the role-plays have been run through once, ask the mediators to step in and try to resolve the conflicts using their sheets to help them. Come back together as a class, and guide a discussion on mediation including the following points.

- How did those involved in the conflict feel about the mediators?
- How did the mediators feel? What was difficult about their jobs?
- What would observers like to report back?
- What are the advantages of mediation?
- What is the importance of listening?

## Part 2

# Points of view

“Everyone seems to think that we are all fanatics. Some people in my religion have very strong beliefs, but we’re not all the same.”

“My faith is part of my whole identity. It makes me feel that I belong. It’s very important for me to know about my history.”

“They are all so strict. I don’t understand why you have to wear special clothes just because of what you believe in.”

“My parents are quite strict and they don’t want me to talk with boys. I don’t want to get in trouble with them, but I get teased for being stand-offish.”

“We can’t eat certain foods. Sometimes people try to get me to eat these foods even though it goes against my beliefs.”

“I can’t see what all the fuss is about. Why can’t they just get on with each other?”

“My parents make me go to religious school every week and grumble when I don’t go.”

“They don’t mix with us – which I think is wrong.”

### **Building blocks for an interfaith dialogue**

**Respecting other people’s freedom to express their beliefs and convictions**

**Learning to understand what others believe and value, and letting them express this in their own terms**

**Respecting the convictions of others about food, dress, patterns of behaviour and not behaving in ways which cause needless offence**

**Preventing disagreement from leading to conflict**

**Listening to others with sensitivity, honesty and straightforwardness**

**Respecting the right of others to disagree with us**

**Avoiding violent action or language**



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# Part 1

## A conflict resolution framework

*There are four stages in mediating a conflict. Try to follow these steps:*

### 1 Listen

Make sure that you listen to the views and feelings of those involved in a conflict. Agree some ground rules: no interrupting; no name-calling or put-downs; no blaming the other person; make a commitment to solve the problem.

### 2 Options

As a group, consider a broad range of options which might sort out the problem. Ask each person what they feel needs to happen to solve the problem. For each suggestion that party A makes, ask party B if they can agree and vice versa.

### 3 Choice

Choose a way forward which will involve some give and take from both parties. Try to reach an agreement together and, as a mediator, restate the final solution. If both parties cannot agree, you will need to mediate further.

### 4 Evaluation

A while after the agreement has been reached, come back together and consider whether the resolution is functioning and if both parties are happy. If not, you will need to consider further options.



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**Part 2**

Talk to the pupils about conflict and its portrayal in the media. Often the media does not identify the causes of conflict. There is usually no simple cause and conflicts are the combination of a variety of pressures including economic differences, political alliances and social discrimination. Pupils may well find that clashes which are described as ‘ethnic’ also have religion as a factor. In October 1999, leaders from the Buddhist, Protestant, Catholic, and Orthodox Christian, Jewish and Muslim faiths met in Geneva and issued an appeal that religion should not be used to justify violence. They identified 56 conflicts in the world that have religious elements.

In groups of four, ask pupils to research a range of conflicts in which religion plays a major part, using media coverage and the internet. They should draw a web to illustrate the conflict and possible solutions, as in Activity 12. Possible conflicts are: Northern Ireland (Catholics and Protestants); Bosnia/Serbia/ Croatia (Muslims, Orthodox Christians and Catholics); Israel/Palestine (primarily Jews and Muslims ); Sri Lanka (Buddhists and Hindus); Sudan (Muslims and Christians); Tibet (Communists and Buddhists).

Come back together as a class and compare findings. Guide a discussion on interfaith conflict, including some of the following points.

- Why do religions sometimes come into conflict?
- Why does it appear that religion is a factor in political or national conflicts?
- Why is interfaith dialogue important?
- Could the conflict resolution framework on page 30 be applied to an interfaith conflict?

**Activity 14: Peacemakers**

This activity looks at the lives of six individuals who have contributed to an interfaith understanding and explores the qualities that make a peacemaker.

**Learning objectives**

Pupils will learn to consider other people’s experiences in interfaith dialogue and analyse the qualities that they bring.

**Curriculum links: Citizenship**

- Learning about the need for mutual respect and understanding
- Contributing to group and exploratory class discussions
- Researching a topical spiritual and moral issue.

**You will need...**

enough photocopies of the case studies to have one for each pair of pupils.



**What to do**

Ask pupils to get into pairs and give each one a case study. They should read this through and think about two questions:

- What did these individuals do to promote dialogue and understanding between communities and faiths?
- What can they teach us about interfaith understanding?

After a few minutes, come together as a class and ask pairs to feed back their findings.

- What common threads can be identified between the six individuals?
- What other individuals do they know about who have worked to bring about greater understanding between faiths or groups; for example, Martin Luther King, Mahatma Gandhi, Nelson Mandela, the Dalai Lama?
- What qualities do ‘peacemakers’ have?

Finally, in pairs again, ask pupils to think of some ways in which they can become ‘peacemakers’ in their own communities. They should then share their ideas. You could use these as a springboard for other activities in the school.

**Why does it appear that religion is a factor in political or national conflicts?**

**Extension**

You could also refer to the quotes below. What do they tell us about the importance of taking action on behalf of those who face prejudice and discrimination?

“First they came for the Communists  
And I did not speak out –  
Because I was not a Communist.

Then they came for the Socialists  
And I did not speak out –  
Because I was not a Socialist.

Then they came for the trade unionists  
And I did not speak out –  
Because I was not a trade unionist.

Then they came for the Jews  
And I did not speak out –  
Because I was not a Jew.

Then they came for me  
And there was no one left  
To speak out for me.”

*Martin Niemoeller, a Protestant pastor and survivor of the concentration camps, 1892–1984.*

“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

*Martin Luther King, civil rights leader. Letter from the Birmingham Jail, Alabama, April 16, 1963.*

“Wonder,  
A garden among the flames!

My heart can take on any form:  
A meadow for gazelles,  
A cloister for monks,  
For the idols, sacred ground,  
Ka’ba for the circling pilgrim,  
The tables of the Torah,  
The scrolls of the Qur’an.

My creed is Love;  
Wherever its caravan turns along the way,  
That is my belief, My faith.”

*Wonder, a poem by Ibn Arabi Muslim, mystic and philosopher, 1165–1240.*

“Injustice  
anywhere is a  
threat to justice  
everywhere”

**Finding out more**

If you wish to find out more about the lives of the peacemakers in this section, the following books will be useful:

*To Be a Muslim: Islam, Peace, and Democracy* by El Hassan Bin Talal, Sussex Academic Press, 2003

An incisive, personal statement about the essence of Islam by one of the world’s leading advocates of interfaith dialogue and understanding.

*Chasing Shadows* by Hugo Gryn with Naomi Gryn, Penguin, 2001

This is an account of rural life in Czechoslovakia when Jews and Christians lived in mutual toleration, together with a moving account of Rabbi Hugo Gryn’s experience of the Holocaust.

*Never Forget: Christian and Jewish Perspectives on Edith Stein* by Waltraud

*Herbstrith, Washington Publications, 1998*  
This book contains a collection of papers which explore the life of Edith Stein and the impact of her canonisation on Jewish-Christian relations.

*The Hidden Pope* by Darcy O’Brien, Daybreak, 1998

This biography of the Pope recounts the lifelong friendship between a Polish Jew, Jerzy Kluger, and a Polish Catholic, Karol Wojtyla, who later became Pope John Paul II. It explores John Paul’s efforts to try to heal the breach between Christian and Jew.

*Night* by Elie Wiesel, Penguin, 1981

A 15 year-old boy’s account of his experience of the Holocaust and his guilt at having survived the ordeal that killed his family. This book explores many fundamental issues and marks Elie Wiesel’s first step in a lifetime bearing witness for those who died.

## Case studies

### Rabbi Hugo Gryn

Hugo Gryn was born in 1930 in a prosperous town in what used to be Czechoslovakia. In 1938, as Antisemitism spread through Europe, the Hungarians took over the town and anti-Jewish laws began to be put into place. Six years later, Hugo Gryn and his family were transported to Auschwitz. Together with his father, he was separated from the rest of the family and survived for a year in slave labour camps. They were forced to take part in two death marches.

Hugo and his mother were the only members of the family to survive. Throughout his life, he remained aware of the evils that arise from hatred. In the 1960s, as a young rabbi, he befriended Martin Luther King. He marched with him on the civil rights marches and spent a night in prison with him.

Hugo Gryn saw beyond the divisions between different communities. He took part in many interfaith initiatives and fought against all forms of religious, racial and social intolerance. Above all, he could see how people are interconnected. He saw an attack on any community as a direct threat to all. "Our community can only flourish in a decent society which respects the rights of all minorities," he said.

As a broadcaster, he worked for more than 20 years in radio and television, and so became known to many outside his faith.

### Pope John Paul II

Karol Wojtyła was born in 1920, in Wadowice, a small city in south-western Poland. He grew up in a strict Catholic family in a community where there was a significant Jewish population. The young boy went to school with Jewish children and, as a 19 year-old university student, witnessed the Antisemitism that swept through the community, particularly after the Nazi invasion.

During the war, some Polish families risked their lives to take in Jewish children.

One of these children was a baby boy called Shachne Hiller, whose parents entrusted him to a Christian couple called Yachowitch. Together with thousands of other Jews from the Cracow Ghetto, the Hillers were sent to the death camps.

After the war Mrs Yachowitch, who loved Shachne as her own son, wanted to adopt him and have him baptised. But she had made a promise to his mother to send him to relatives in America if his parents did not survive, and to raise him as a Jew. Torn between her moral duty and her love for Shachne, she went to see a young, newly ordained parish priest. He advised her that it would be unfair to baptise a child whose heritage was Jewish while there was a chance that his relatives would give him a home. That priest later became Pope John Paul II.

As Pope he did more than any of his predecessors to reach out to other faiths. He did not forget his own upbringing and particularly called for dialogue with Jews and Muslims. In his public appearances, he often referred to the importance of positive relations between Christians, Jews and Muslims.

### Sister Edith Stein

Edith Stein was born in Germany in 1891. She was the youngest of 11 children in a very devout Jewish family. Edith became a brilliant student of philosophy and a remarkably successful woman in a male-dominated world.

On New Year's Day in 1922, Edith marked a turning point in her life when she was baptised a Catholic. However, she continued to value her Jewish identity and attended the Synagogue with her mother.

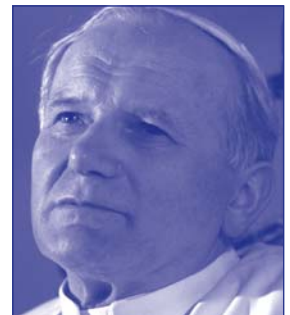
Over the next few years, Antisemitism spread in Germany. Edith was forced to give up her job as a lecturer at the University of Munster because of her Jewish background. She became a Carmelite nun and continued to study and write.

By 1938, persecution of Jews had dramatically increased, and Edith was



Rabbi Hugo Gryn

Photo: Mark Gerson



Pope John Paul II

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Sister Edith Stein

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## Case studies

secretly transferred to a Dutch convent. However, her safety was not to last. After the German invasion of neutral Holland, the Nazis arrested all Catholics who had Jewish origins. Although she was a Catholic, Edith Stein identified strongly with the suffering of the Jewish people. She refused to deny her Jewish heritage. She and her sister, Rosa, were taken from the sanctuary of the convent in August 1942, and one week later they both died in the gas chambers at Auschwitz.



**Shirin Ebadi**

© Oliver Weiken/epa – Corbis

### Shirin Ebadi

In 2003 Shirin Ebadi was awarded the Nobel Peace Prize for her efforts for democracy and human rights, particularly for her work in defending the rights of women and children. Shirin Ebadi is the first Muslim woman and the first Iranian to receive the Prize.

Ebadi, a lawyer, judge, lecturer, writer and activist, has spoken out against human rights abuses and injustice in Iran, taking a public and professional stance against oppression, despite the risks to her own safety.

Ebadi is a practising Muslim and stresses that there is no conflict between Islam and fundamental human rights. It is important to her that dialogue, based on shared values, should take place between the different cultures and religions of the world. She believes that only dialogue can change attitudes and resolve conflict.

Ebadi was born in Hamadan, north-western Iran in 1947. Her family were academics and practising Muslims. Her father, Mohammad Ali Ebadi, was the city's chief notary public

and professor of commercial law. The family moved to Tehran in 1948.

Ebadi joined the law department at the University of Tehran in 1965 and graduated in 1969. In 1975, she became the first woman in the history of Iranian justice to serve as a judge.

Following the Iranian revolution in 1979, when conservative clerics claimed that Islam prohibited women from becoming judges, Shirin Ebadi and other female judges were dismissed from their jobs and given administrative duties.

Ebadi was not able to practise as a lawyer again until 1993 when she set up in private practice, often taking up the cases of liberal and dissident figures who have run into trouble with the State. Ebadi has also defended various child abuse cases and drafted the original text of a law against physical abuse of children, which was passed by the Iranian parliament in 2002.

She has also established two non-governmental organisations in Iran, the Society for Protecting the Rights of the Child (SPRC) and the Defenders of Human Rights Centre (DHRC).

Even as Shirin Ebadi received news of her Nobel Peace Prize, she could not escape controversy and confrontation. Whilst many Iranians all over the world felt great pride, and in Tehran people started congratulating each other in the streets, others were either silent or called her award a political act. Iranian state media waited hours to report the Nobel committee's decision – and then only as the last item on the radio news update.



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## Case studies

### Professors Akbar Ahmed and Judea Pearl

**Professor Akbar S Ahmed** holds the Ibn Khaldun Chair of Islamic Studies and is Professor of International Relations at American University in Washington, D.C. He was born in Allahabad, a small town on the Ganges River in what was then British India. During the 1947 India Partition Ahmed, aged four, crossed with his parents to Pakistan. During this time millions of people – Hindus, Muslims and Christians – lost their lives to racial and religious hatred and violence.

In 1966 he joined the Civil Service of Pakistan. He held important posts in Pakistan and Bangladesh and from 1999 to 2000 he was the High Commissioner of Pakistan to the United Kingdom. Parallel to his civil service career, Dr Ahmed was Visiting Professor at Harvard University, the University of Cambridge, and the Institute for Advanced Study at Princeton.

The major focus of his work is the study of global Islam and its impact on contemporary society. Dr Ahmed has been actively involved in interfaith dialogue – and works to bring understanding between Islam and the West.

**Professor Judea Pearl** was born and raised in Israel but his family emigrated to America and he became a citizen in 1971. He now lives in Encino, California and is a Professor of Computer Science and Statistics at the University of California, Los Angeles. He has won numerous scientific awards and is renowned internationally for his research into artificial intelligence, human cognition and philosophy of science. Dr Pearl also serves as President of the Daniel Pearl Foundation, which was formed by the late journalist's family and friends to promote interfaith understanding.

Professor Akbar Ahmed, a Muslim scholar, and Professor Judea Pearl, a Jewish scientist, have dedicated themselves to building

bridges and understanding between faiths. They remind us that the world's major religions share a history and that Abraham is honoured as a patriarch in Judaism, Islam and Christianity. They aim to foster peace and mutual respect among nations and religions, based on the Abrahamic tradition of empathy and compassion.

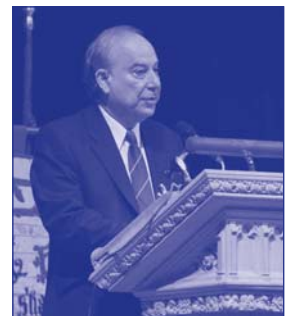
Judea's son Daniel was a Wall Street Journal reporter working in Pakistan. He was brutally murdered in 2002 by a group of extremists in Karachi. Judea's response was to establish the Daniel Pearl Foundation to promote cross-cultural understanding through music and journalism. "Hatred killed our son," says Daniel Pearl's father. "Hatred we will fight for the rest of our lives."

Akbar Ahmed saw great compassion in Judea Pearl: "Here is a man whose son has been killed in the most brutal of ways, and through this tragedy he saw a need for the bridges of dialogue."

Their partnership began at an event in Pittsburgh, USA. It was so well attended and successful that the two professors started a series of speaking engagements across America, Canada and the UK, convinced that dialogue between Jews and Muslims is a necessary step to easing world tension. "The Daniel Pearl Dialogue for Muslim-Jewish Understanding, featuring Akbar Ahmed and Judea Pearl" has toured the world attracting large audiences from all religions, across the globe.

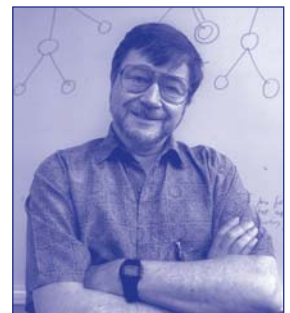
In 2006 Dr Ahmed and Dr Pearl were awarded the Purpose Prize for people over 60 who are taking on society's biggest challenges. The award was in recognition of their efforts fighting intolerance, conflict and terrorism through dialogue and positive exchange.

Dr Ahmed and Dr Pearl provide hope because they are willing to talk with openness and honesty through their pain and arrive at genuine understanding and mutual respect.



**Akbar Ahmed**

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**Judea Pearl**



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