



Grade 10 – 12 : Peacebuilding

// 180 – 240 MINUTES

First, Do No Harm: Does international humanitarian aid always help?
How Integral Human Development guides our approach to conflict intervention

LEARNING OBJECTIVES

- Understand the complex, structural, and systemic causes of humanitarian conflict.
- Assess the effectiveness of different approaches to international humanitarian aid interventions in complex conflicts from the perspective of integral human development
- Learn about approaches to humanitarian aid that respect the integrity and dignity of the survivors of conflict by contributing to peace-building and reconciliation efforts both locally and globally.

GUIDING QUESTION

How can humanitarian aid efforts be most effective in supporting survivors of conflict and promoting peace?

CURRICULUM EXPECTATIONS

Religious Education (Roman Catholic) 15, 25, 35
Career and Life Management (CALM)

TEACHING STRATEGIES

POPCORN SHARING

The teacher asks a question or gives a problem that has multiple answers, then gives students time to think about the problem. When the teacher calls 'Popcorn', students quickly and voluntarily pop up from their chairs one at a time to share an answer. Seated students write responses and mark incorrect answers. When the activity finishes, the whole class reflects on the answers.

Appendix includes Religious Resources for Reference, Cross-Curricular Connections, Prayer, Handouts, and Evaluation.



PRINCIPLES OF CATHOLIC SOCIAL TEACHING www.devp.org/cst

Dignity of the Human Person: The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for *Integral Human Development*, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

Solidarity: We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

Participation: Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to *participate* in community and in decisions that affect their lives, and cannot be excluded for any reason.

PREPARATION

// 20 MINUTES

PREPARATION

This mini unit plan consists of 3 Parts – See, Judge, and Act.

Each Part consists of 3 - 7 steps.

Each Part can take a whole class session to complete.

READINGS AND VIDEO

- Familiarize yourself with the See, Judge, Act model – a 3-stage method of social education, according to the tradition of Catholic Social Teaching (see Part 1, Step 1 below)
- Read the Case Study on Syria (see Appendix “Handouts” section)
- Development and Peace. (2014). Crisis in Syria: Giving Hope through Solidarity. Retrieved from: https://www.devp.org/files/documents/materials/devpeace_syria_4years_report.pdf
- Caritas Lebanon. (2013). Syrian Children Wish. [Video File]. Retrieved from: <https://www.dropbox.com/s/kxmc9lsf2bj8x2h/Syrian%20children%20wish....mpeg?dl=0>

MATERIALS

- Multimedia to play the video
- Make copies of the following handouts:
 - » READING: Case Study on Syria (one per group)
 - » WORKSHEET: Aid for Syria (one per group)
 - » REFLECTION: The Do-No-Harm Approach (2 pages) (one per student)

PART 1 – SEE

// 60 – 80 MINUTES

This section has 7 steps. Each step will likely take 10 minutes. Depending on the size and interest of the group, step 7 alone could be addressed in an entire session.

STEP 1 // Begin by explaining the **SEE, JUDGE, ACT** Model to students. Inform them that this model will allow them to:

SEE: become aware about existing global conflicts, and the impact that they have on people in the affected communities.

JUDGE: learn how to understand the complex, structural, and systemic causes of these conflicts. Students will then discern how they are called to respond to these situations through the lens of faith.

ACT: for social change, by turning our understanding into practical peace-building and reconciliation efforts both locally and globally.

STEP 2 // Read the ‘Case Study on Syria’ together as a class. (See Appendix “Handouts” section)

STEP 3 // As a class, create a list of all of the structural/systemic causes of the Syrian conflict. Use the following questions as discussion prompts:

- When did this conflict in Syria start?
- What were the motives of the protesters (political, social, etc.)?
- What were the motives for the Syrian government’s actions?
- How do the needs of the refugees contribute to and fuel the instability of the conflict? What tensions arise from lack of resources?
- How does the halted economy caused by the conflict contribute to and fuel instability in the region?

STEP 4 // Divide students into groups of 4 to 5 students.

STEP 5 // Distribute the Worksheet ‘Backpack Activity – Aid for Syria’ (see Appendix “Handouts” section) to each group, and explain the activity to them:

Give each group the task of contributing to peace-building in Syria, which is currently in a state of conflict. Each group has a budget of \$100, and with this money they are to ‘purchase’ items that will be ordered locally in Syria.

These items will then be distributed to a teenager who is currently living in the Syrian conflict.

Students must choose which items that they feel will be most helpful to a Syrian teenager, in light of the information in the case study that they just read.

Have students write the name and cost of each item (students may include multiple counts of a single item), as well as a brief explanation of *why* they decided to choose each item.

STEP 6 // Give each group approximately 10 minutes to decide which items they will distribute.

STEP 7 // Pair each group with another group, and have groups present their backpack items to each other in a pair-share format.

PART 2 – JUDGE

// 60 – 80 MINUTES

STEP 1 // Explain to students that when we provide aid to people in conflict situations, it is essential to consider the *Integral Human Development* of those whom we are trying to help.

Share the definition of Integral Human Development:

Integral Human Development is the holistic development of the human person, covering all aspects of life: social, economic, political, cultural, personal and spiritual. It promotes the *Dignity of the Human Person*, equality between every person and the common good of all people in the community.

– Caritas Australia, Integral Human Development Framework,

<http://www.caritas.org.au/docs/default-source/publications-and-reports/integral-human-development-framework.pdf>

Extract and elaborate on these needs, to match them up to and link them to the CALM 20 curriculum determinants of health (emotional/psychological; intellectual; social; spiritual; physical)

1. Social
2. Economic (financial/physical)
3. Political
4. Cultural
5. Personal (emotional/psychological; intellectual)
6. Spiritual

STEP 2 // Use this opportunity to link these aspects to the 3 principles of Catholic Social Teaching that are highlighted in this activity. Remind students that, as Catholics, the goal of humanitarian aid is greater than simply addressing basic or immediate needs, but to support initiatives that respect the dignity of the survivors of conflict.

Explain that when aid is given, it must be given in a way that respects the following principles:

Dignity of the Human Person: The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for *Integral Human Development*, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

This means that we are all equal and, therefore, our needs are equally important. This does not mean, however, that our needs are all the same. The nature of the aid must reflect and prioritize what the recipient needs and wants.

Solidarity: We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

Aid must not simply be given, as a benefactor to a beneficiary. Rather, it must be given in solidarity with the victims, and the giver must be of the mindset that they are participating in relief efforts with those affected by a disaster, rather than that they are doing things for them.

Participation: Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community and in decisions that affect their lives, and cannot be excluded for any reason.

The aid that is given must create an opportunity for the recipient to participate in the reaction to the disaster (and eventually the rebuilding process).

STEP 3 // Tell students to re-examine the items that they chose to include in their backpacks. Ask them to categorize their items based on the human needs that they satisfy in the list above. Ask students which type of need their items addressed the most, and have them share their results with the class.

NOTE: It is very likely that most students’ items will satisfy physical needs.

Ask students to reflect on whether the items that they have put into the backpack comply with the principles of Catholic Social Teaching listed above. Why or why not?

STEP 4 // Enter into a ‘Popcorn Share’ about the fact that it is mostly physical needs that are addressed in this method of sending aid to conflict zones, and that this method does not entirely comply with Catholic Social Teaching. Use one or two of the following questions as discussion prompts:

- How much did it cost to ship your backpack, and does it make sense to send aid this way?
- What are the environmental impacts of sending a backpack all the way to Syria? Is it more environmentally-friendly, cost effective, and supportive of local economies to send aid items from far away, or to find sources that are closer to the conflict?
- Who would be responsible for distributing the backpacks, and how would they deal with teenagers who did not receive a backpack either due to limited quantity of backpacks or who may not be in areas that are easily accessible, or for other reasons?
- How could it be ensured that the backpacks will be distributed equitably between genders, political or social statuses, and religious backgrounds?
- Are there any items in the backpack that could be culturally-insensitive or even offensive?

MOST IMPORTANTLY:

- Do the items in the backpacks promote lasting peace and resolution in Syria? Why or why not?
- Does the ‘backpack’ method of providing aid comply with all of the principles of Catholic Social Teaching discussed above? (Go through each principle, and explain why this method does or does not comply with it).

STEP 5 // Distribute the copies of the ‘Do-No-Harm Approach’ handout and read the following excerpt: (see Appendix “Handouts” section)

“Aid is not neutral in the midst of conflict. Aid and how it is administered can cause harm or can strengthen peace capacities in the midst of conflicted communities. All aid programs involve the transfer of resources (food, shelter, water, health care, training, etc.) into a resource-scarce environment. Where people are in conflict, these resources represent power and wealth and they become an element of the conflict. Some people attempt to control and use aid resources to support their side of the conflict and to weaken the other side. If they are successful, or if aid staff fail to recognize the impact of their programming decisions, aid can cause harm. However, the transfer of resources and the manner in which staff conduct the programs can strengthen local capacities for peace, build on connectors that bring communities together, and reduce the divisions and sources of tensions that can lead to destructive conflict.”

Excerpt from Conflict Sensitivity Consortium. (n.d.). Do No Harm.
Retrieved from: <http://www.conflictsensitivity.org/do-no-harm-local-capacities-for-peace-project/>

Allow students to share a few thoughts on the neutrality of aid and the Do-No-Harm approach.

Share that applying the principles of Catholic Social Teaching in situations that require aid, is a way to mitigate against this aid causing more harm than good. Ask students to brainstorm *individually* how the remaining (and often less emphasized) human needs could be addressed through aid efforts, in a way that complies with the 3 principles of Catholic Social Teaching. Ask them to complete the questions in the handout.

Ask the GUIDING QUESTION:

Teacher: *How can aid be most effective in supporting survivors of conflict and promoting peace from the perspective of integral human development?*

STEP 6 // Within small groups, students discuss how they could better spend their \$100, in order to provide necessary aid *while* contributing to the peace-building process in Syria. Some ideas could include:

- Education and Awareness (e.g. about peace, nonviolence, justice, social development, and democracy)
- Psycho-social support (e.g. counseling)
- Legal Assistance (e.g. for property rights issues, guardianship issues)
- Electoral Monitoring (e.g. training electoral observers, ensuring fair electoral processes)
- National Peace Processes (e.g. negotiations for ceasefires, sending delegates to peace forums, etc.)
- Organizational strengthening of local actors and associations (e.g. providing training, technical support, monitoring of internal management and projects, citizenship, gender, human rights, etc.)
- Providing support in resolving local and regional conflicts (e.g. mediation)
- Capacity-building of local people (e.g. empowering people to know their rights, job/skills training, etc.)

STEP 7 // Have students share their ideas with the rest of the class, and lead the following debrief discussion, using the following questions as a guide:

- Do you think that this second way of spending money to provide aid is more effective than the first method that you used at the beginning of this activity? Why or why not?
- What does the second method provide to victims of a crisis (i.e. education, training, reconciliation, psychological support) that the first method (i.e. toothpaste, clothes, a backpack) does not?

PART 3 – ACT

// 60 – 80 MINUTES

Tell students that the Canadian Catholic Organization for Development and Peace’s humanitarian aid and relief efforts always respect the principles of Catholic Social Teaching, including the integral human development of survivors of conflict.

STEP 1 // Watch the video ‘Syrian Children Wish’ as a class:

Caritas Lebanon. (2013). Syrian Children Wish. [Video File].

Retrieved from: <https://www.dropbox.com/s/kxmc9lsf2bj8x2h/Syrian%20children%20wish....mpeg?dl=0>

STEP 2 // Pray the ‘Prayer of Saint Francis’ in closing (see Appendix “Prayer” section).

STEP 3 // Have students fill out the ‘Exit Card’ (see Appendix “Evaluation” section), in which they will write one commitment that they plan to take to promote peace and reconciliation in Syria. This can include:

1. Learning more about the conflict through Development and Peace’s resources (see <https://www.devp.org/en/emergencies/syria>),
2. Sharing this information with others, and/or
3. Making a personal donation to Development and Peace’s relief efforts.

Encourage students to keep this commitment.

Schedule a later time and date to check-in. See below for suggestions on how to take action as a class.

Discuss taking action as a class in support of these efforts. This can be done in a number of ways:

1. Organizing an awareness/education campaign about the crisis, to engage others to learn of the human impact of the conflict, and how they can support. Contact Development and Peace for resources and support by emailing schools@devp.org.
2. Writing a letter to the Prime Minister and/or their MP, and asking the government to take a stance on the Syrian Conflict that promotes peace rather than war. You can use the language in this petition as a reference: <http://www.devp.org/en/emergencies/syria/petition>
3. Fundraising (as a class) for Development and Peace’s Syrian efforts (funds raised can be donated specifically to this cause) <https://www.devp.org/en/civicrm/contribute/transact?reset=1&id=15&gl=24392>

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Religious Resources for Reference

- Sacred Scripture (NRSV Catholic Edition): Genesis 1: 26-30, Matthew 6: 19-21, Matthew 7: 12, Matthew 25: 31-46, Luke 6: 27-32, 1 Peter 3: 8-9, 1 John 3: 17, 1 Corinthians 10: 24.
- Catechism of the Catholic Church: 1700 – The Dignity of the Human Person, 1738, 1905, 1906, 1907, 1909, 1940, 1941, 1942.
- Encyclicals: *Gaudium et Spes* 74, 78; *Evangelium Vitae* 98.1, *Centesimus Annus* 58, *Sollicitudo Rei Socialis* 26, 39, 40.

Cross Curricular Connections

PROGRAM OF SENIOR HIGH RELIGIOUS EDUCATION
FOR ALBERTA CATHOLIC SCHOOLS RELIGIOUS
EDUCATION (ROMAN CATHOLIC) 15, 25, 35

“GO AND MAKE DISCIPLES” LIVING THE GREAT
COMMISSION

RELIGIOUS EDUCATION (ROMAN CATHOLIC)

15: CHRIST AND CULTURE

General Outcome B

Students will understand the dynamic nature of culture, the need for adaptability and optimism, and our role as agents within culture.

Specific Learning Outcomes:

S02 Students will describe their experiences of culture, identifying how they form and are formed by culture.

General Outcome D

Students will examine the impact that faith in Christ, and the God who Jesus reveals, should have upon culture.

Specific Learning Outcomes:

S04 Students will explore how Christ is made present and active in Canadian culture, through the Christian actions of persons.

25: JESUS CHRIST, GOD’S GIFT OF SALVATION

General Outcome E

Students will understand the ministry and core teachings of Jesus and their implications for Christian life through a study of the Gospels.

Specific Learning Outcomes:

S01 Students will reflect and respond to their understandings of the values expressed in the vision and mission of Jesus.

S04 Students will explain why Jesus desires us to take seriously his commandments to love God and others.

General Outcome F

Students will explain, working with multiple perspectives, ways contemporary Christians cooperate in bringing about the Reign of God.

Specific Learning Outcomes:

S01 Students will understand that discipleship is following Jesus in one’s thoughts, words, and actions.

S03 Students will understand commitment to Christian service is an expression of a response to the call of discipleship.

S04 Students will identify how discipleship demands that all creation be treated with respect and dignity.

35: IN SEARCH OF THE GOOD

General Outcome C

Students will recognize revelation and the Tradition of the Catholic Church as a guide to moral living.

Specific Learning Outcomes:

S01 Students will explain the ethical and moral implications of the Kingdom of God.

S02 Students will explore the stories of contemporary community leaders who are witnesses to God’s love.

S05 Students will appreciate the Church as a source of moral formation.

ALBERTA EDUCATION – PROGRAM OF STUDIES

CAREER AND LIFE MANAGEMENT (CALM)

General Outcome 1: Personal Choices

Students will apply an understanding of the emotional/psychological, intellectual, social, spiritual, and physical dimensions of health – and the dynamic interplay of these factors – in managing personal wellbeing.

- P1** Analyze the dimensions of health and their interrelatedness, the impact of the determinants of health, and the dynamic nature of balance in life.

General Outcome 2: Resource Choices

Students will make responsible decisions in the use of finances and other resources that reflect personal values and goals and demonstrate commitment to self and others.

- R1** Identify personal resources, and explain how they could be of value to self and others.
- R2** Compare needs, wants, and consequences, with consideration of self, others, and society.

Prayer

PRAYER OF SAINT FRANCIS

Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O divine Master, grant that I may not so much seek

To be consoled as to console,

To be understood as to understand,

To be loved as to love;

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in dying to self that we are born to eternal life.

Amen

Handout

CASE STUDY ON SYRIA

Latest update: September 18, 2015

For more than four years, Syria has been immersed in a brutal civil war that started in the wake of demonstrations growing out of the Arab Spring, a grassroots movement for democracy in countries in the Middle East. Protests calling for the resignation of President Bashar al-Assad, whose family has been in power in Syria since 1971, were met with strong resistance. The government used military force to quell the protests and the situation rapidly degenerated into a civil war between the Syrian government and armed opposition groups. The entry of the group calling itself the Islamic State into Syria has brought further violence and persecution to the population. The war has resulted in tremendous suffering for civilians and is creating an overwhelming humanitarian crisis in the entire region.

Within Syria itself the repercussions of the war have been devastating. As of September 2015, the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) estimates that there are 12.2 million people in need of humanitarian assistance and 7.6 million people have been internally displaced. Although exact figures are difficult to know, it is believed that at least 220,000 people have lost their lives in this conflict. Infrastructure has been destroyed, and water, electricity and gas are in short supply. In addition, the country's economy has ground to a halt, making it difficult for families to earn an income and access basic services and necessities.

This conflict has affected the entire region, and is becoming a global crisis as many Syrians are fleeing battle zones and taking refuge in other countries, especially Jordan, Lebanon and Turkey. OCHA reports that as of September 2015, there are over 4 million registered Syrian refugees, with close to 2 million in Turkey, 1.1 million in Lebanon and 630,000 in Jordan. Along with Iraq and Egypt, these five countries alone are hosting 95% of Syrian refugees.

In recent weeks, Syrian refugees have begun to follow a popular migrant route across the Mediterranean to attempt to reach Europe. The journey is highly treacherous, and often done in overcrowded boats run by illegal traffickers. This has led to a mass influx of refugees onto European shores that are coming not from only Syria, but also from Afghanistan, Iraq, Eritrea and other countries plagued by poverty, war and persecution.

The needs of refugees are very high, and include food, clothing, medical assistance, psychological support and other necessities.

Source: Development and Peace. www.devp.org/syria

Handout

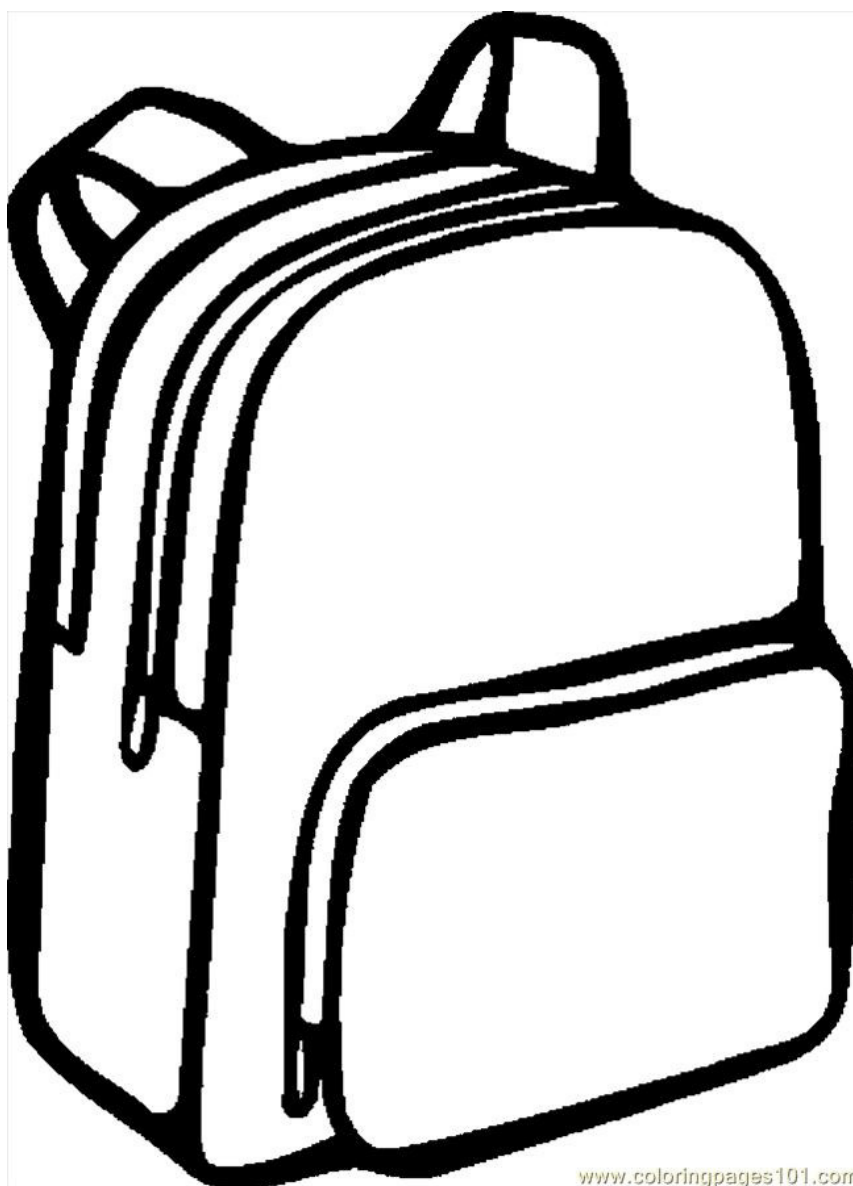
WORKSHEET: BACKPACK ACTIVITY – AID FOR SYRIA

You have been given the task of promoting peace in Syria, which is currently experiencing conflict.

You have a budget off \$100 to spend in any way you like.

Fill the backpack with items that will be shipped to a teenager currently living in this conflict, and provide a brief explanation of your choices!

Please include the estimated cost of shipping into your total.



Handout (2 Pages)

THE DO-NO-HARM APPROACH

“Aid is not neutral in the midst of conflict. Aid and how it is administered can cause harm or can strengthen peace capacities in the midst of conflicted communities. All aid programs involve the transfer of resources (food, shelter, water, health care, training, etc.) into a resource-scarce environment. Where people are in conflict, these resources represent power and wealth and they become an element of the conflict. Some people attempt to control and use aid resources to support their side of the conflict and to weaken the other side. If they are successful, or if aid staffs fail to recognize the impact of their programming decisions, aid can cause harm. However, the transfer of resources and the manner in which staff conduct the programs can strengthen local capacities for peace, build on connectors that bring communities together, and reduce the divisions and sources of tensions that can lead to destructive conflict.”

Excerpt from Conflict Sensitivity Consortium. (n.d.). Do No Harm

Retrieved from: <http://www.conflictsensitivity.org/do-no-harm-local-capacities-for-peace-project/>

ACT

With this in mind, and with your pre-existing budget of \$100, write down three ideas that you could participate in that would promote lasting peace and reconciliation in Syria.

Some of your ideas could come from the following categories:

See the information in ‘The Principles of Catholic Social Teaching and the Do-No-Harm Approach in Syria’ for ideas and examples.

- Education and Awareness (e.g. about peace, nonviolence, justice, social development, and democracy)
- Psycho-social support (e.g. counseling)
- Legal Assistance (e.g. for property rights issues, guardianship issues)
- Electoral Monitoring (e.g. training electoral observers, ensuring fair electoral processes)
- National Peace Processes (e.g. negotiations for ceasefires, sending delegates to peace forums, etc.)
- Organizational strengthening of local actors and associations (e.g. providing training, technical support, monitoring of internal management and projects, citizenship, gender, human rights, etc.)
- Providing support (e.g. mediation) in resolving local and regional conflicts
- Capacity-building of local people (e.g. empowering people to know their rights, job/skills training, etc.)

My 3 ideas for Peacebuilding and Reconciliation are:

1. ...

2. ...

3. ...

THE DO-NO-HARM APPROACH

CONTINUED 2/2

THE PRINCIPLES OF CATHOLIC SOCIAL TEACHING AND THE DO-NO-HARM APPROACH IN SYRIA

Dignity of the Human Person: the foundation of all Catholic social teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for *Integral Human Development*, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

Development and Peace: in addition to food and shelter, Development and Peace and its partners provide household items, hygiene kits, and construction materials. We continue to support people in establishing healthy and functioning communities (including creative psychosocial interventions), rebuilding their houses and regaining their livelihoods, opening a democratic space for people who are most vulnerable, and ensuring that efforts provide sustainable changes that improve living conditions and make them more resilient to future natural disasters. People are treated as survivors and participants, and not as victims on the sidelines waiting for experts to decide.

Solidarity: we are all part of the human family and we are all interconnected and interdependent. Loving our neighbor has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together’ and is a commitment to strengthen community and promote a just society.

Development and Peace has been working in solidarity with the people of the Middle East since the organization was founded in 1967. It has developed programming to support local groups striving to build peace, resolve conflicts, and strengthen citizen participation and democracy. Currently it is working with local partner organizations in Syria, Lebanon, Jordan, and Turkey to respond to the needs of the most vulnerable affected by this crisis. As local organizations, these partners have bonds of trust with communities they work with, allowing them to reach those who are most in need of aid.

Participation: Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community, and in decisions that affect lives, and cannot be excluded for any reason.

Development and Peace: while still tending to those needing emergency assistance, Development and Peace’s principal partner is Syria, Jesuit Refugee Service (JRS) manages to reach thousands of people by providing help with lodging, educational activities for children, medication, hospital access, care kits for infants, household kits containing clothes, kitchen supplies, and hygiene kits. Through all its activities, JRS seeks to bring people closer together and break down religious and ethnic barriers that are now pulling people apart. “We don’t just give handouts, we walk alongside the people”.

– Father Sammour, Country Director for Jesuit Refugee Service JRS Syria

Evaluation

EXIT CARD

EXIT CARD

Thank you for participating in today's lesson! Before you go, please reflect on and answer the following questions, and hand them to me on your way out the door!

3 new ideas you came across this lesson...

2 questions you still have at the end of this lesson...

1 action YOU could take today to promote peace and reconciliation in Syria is...

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