



## **The Peace Leader Programme: promoting peace and reconciliation in Kurdistan, Iraq**

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JWL – Jesuit Worldwide Learning: Higher Education at the Margins

### **1. Introduction: JWL and the Peace Leader Programme**

This best practice looks at one of the professional courses offered by JWL – Jesuit Worldwide Learning: Higher Education at the Margins, the Peace Leader Programme, accredited by the Hekima University College in Kenya. It unpacks how this course enables peace and reconciliation in fragile and complex contexts through its blended learning approach rooted in the Ignatian Pedagogy tradition. In particular, this best practice focuses on exploring the lived experience of Peace Leader graduates in Kurdistan, Iraq, a multi-ethnic and multireligious context, wounded by a recent history of war and conflict, in which peace and reconciliation are key to promoting inter-cultural and inter-religious dialogue and enabling societal transformation and stability. This best practice dives specifically into two elements of the matrix suggested by the editors: reconciliation with oneself and reconciliation with others, and investigates the interplay between these two dimensions as they are mobilised by the Peace Leader Programme.

The Peace Leader Programme is currently in its 7th edition with 68 students (27 females and 41 males) enrolled, and 200 graduates (107 females and 93 males). Over the years it has been offered in 9 countries: Afghanistan, India, Iraq, Jordan, Kenya, Malawi, Myanmar, Philippines and Sri Lanka. The programme is an applied six-month blended learning course focused on the role and practices of a Peace Leader. The Programme endeavours to integrate selected best practices from peace studies and leadership studies. As Peace Leaders in training, students examine and practice personal and communal skills and values that are foundational for nurturing a culture of peace. This Programme's design is made up of the following three core themes:

- Self-awareness and cultural awareness
- Conflict resolution and reconciliation
- Servant-leadership

Each theme is presented with theory and applied exercises designed to enhance the student's awareness, skill, and familiarity with foundational methods and practices for Peace Leader

development. A Practicum involves field work to be completed during the course of study. Field Work entails gathering information, knowledge, and wisdom through practical exercises and experiences working in the local environment. Field Work is actualized through 5 Practicum Assignments that serve as teaching guides. The Practicum Assignments are designed to support and enhance the Learning Objectives for the practice and development of Peace Leaders in Training.

## 2. JWL blended learning model rooted in Ignatian Pedagogy

The Peace Leader Programme is designed according to the JWL blended learning model, these main elements are presented in this section. Appendix 1 delves into examples of how these elements are mobilised in this specific course.

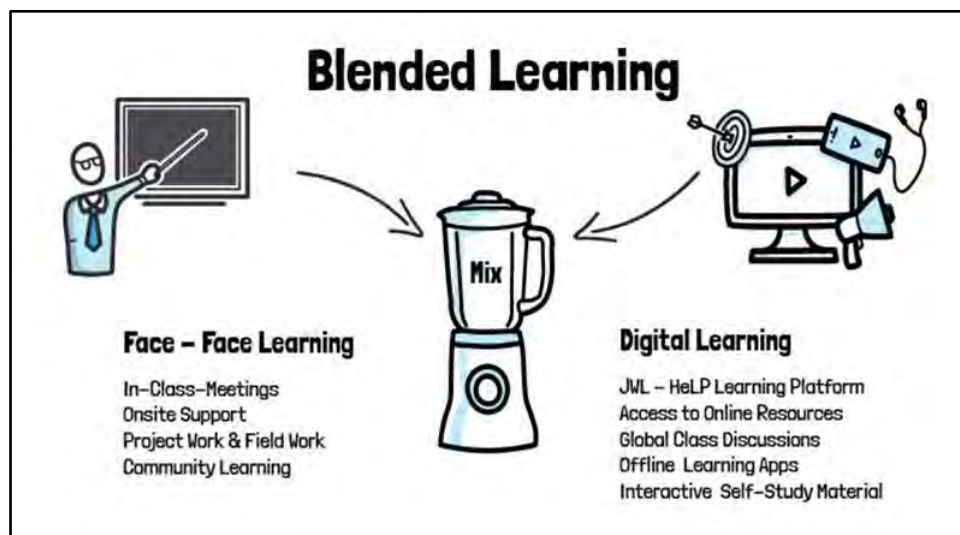


Fig 1: JWL Blended Learning Model

### 2.1. The Ignatian Pedagogical Paradigm cycle: Experience – Reflection - Action

The Experience – Reflection - Action cycle aims at encouraging active and personalised learning to trigger critical thinking and community engagement. The constant interplay of these three steps is facilitated in the JWL blended learning model by: the onsite facilitator, the online faculty, and the instructional design that shapes the articulation of the content each week. **The onsite facilitator** is in charge of one (or more) group of students in a given Community Learning Centre, they provide pastoral care to the students, facilitate local activities, and look after the overall wellbeing of the students. **The online faculty** is in charge of providing in-depth feedback, marking assignments and accompanying the student in their academic journey. The work of these two key figures together with the structure of the content facilitates the IPP cycle that is at the heart of the teaching and learning dynamic. The

ultimate goal is to accompany learners to experience breakthrough moments and facilitate **critical thinking**, so as to trigger action in their social environment.

After reviewing the materials of the week on JWL Learning Management System, the first assignment always encourages students to refer back to their **experience**, and with the support of their peers and instructors trigger a process of application, analysis, synthesis and evaluation, so that learners become attentive to the human reality that confronts them. This study of the content is an autonomous task that students can perform at their own pace according to their life commitments within the weekly structure. This leads to the second step of the cycle, **reflection**, that is facilitated in the JWL model by the second and final assignment of the week, in which the students are encouraged to apply critical thinking and critical feeling (George, 2000) to understand the content of their learning together with the context of their experience and discover new meanings in their experience and learning.

This self-reflection, not only at a personal level but also at a collegial one in the onsite meetings and the global forum, fosters a dynamic that creates empathy for the experience of others and perspectives that encompass geographical and cultural boundaries.

**☞ See BOX 1 in Appendix 1: Example of First and Second Assignment in a week of the course**

This weekly process is repeated and deepened through the 5 Practicum Assignments, in which the students apply what they learnt in a practical experience. This process is aimed at nurturing the goal of Jesuit education, that is to spur students to compassionate action in the world (Tilghman-Havens, 2020).

**☞ See BOX 2 in Appendix 1: The Practicum: Sensing Journey or Leader Shadowing**

## ***2.2. Global classroom: strengthening intercultural skills to foster more peaceful communities***

Global classrooms are virtual online classrooms connecting a group of students from different centres across the world and various background into one shared space whereby every week students engage in a discussion forum about topics related to their course. Part of the JWL pedagogical modal, these global classrooms are conceived for the students to enjoy the benefits of studying in a culturally, socially, and religiously diverse environment and developing intercultural and interreligious sensitivity throughout their studies, to nurture the creation of peaceful and inclusive societies.

**☞ See BOX 3 in Appendix 1: Example of Discussion Topic in the Global Classroom**

In the context of JWL, where our students are often confronted with very limited mobility, the possibility to study with peers from other continents would seem very slim. With the online global classroom their lack of mobility can be transcended, and the worldwide exchange of thoughts can take place. Through these global interactions students are able to share their stories, viewpoints, and values which has prompted some to open them to new cultural spheres. This online component of JWL's pedagogical model allows students to transform the challenges posed by an intercultural setting into robust intercultural skills anchored in values of equality and respect.

### ***2.3. The local community of learners: the pivotal role of the onsite facilitator***

In JWL's setting, where most of the content delivery happens online through the Learning Management System, it is crucial that the importance given to the group learning dynamic is sustained. This is possible through the work of the onsite facilitators, who are responsible for contextualising the content, providing academic and motivational support to the students, and building and maintaining an inclusive learning environment in the weekly onsite meetings in the local centres. As students are brought from various marginalised backgrounds to learn about diverse topics, they need to have a facilitator who understands their local environment to contextualise the learning into a setting they understand. As a key role to trigger the experience – reflection – action cycle and translate the content to fit the local narrative, the facilitator helps students to see the relevance in their studies for their local community to build their resilience to study in challenging settings.

**☞ See BOX 4 in Appendix 1: Example of Discussion Topic in the Local Classroom**

In addition to anchoring the content into the local context, the onsite facilitators are crucial elements of support for the students in terms of their academic and general motivation to pursue education. They are often the ones who will help the students in understanding and clarifying the assignments while also providing basic academic writing support and following-up with those who are lagging in their submission. Through this constant care and support, facilitators also enable the building of a sense of community in the local community learning centre.

### **3. Context and Methodology**



Fig 2: Location of JWL CLCs in Iraq

Iraq became a focus of JWL from the end of 2016. The Syrian war and then ISIS' invasion of the Sinjar mountains, Mosul, and the plains of Nineveh, displaced hundreds of thousands of Syrians, Yezidis, and Iraqi Christians as well as Shiite Arabs who found protection in the refugee camps in the Kurdistan Region of Iraq and the cities of Dohuk, Sulaymaniyah and Erbil. Iraq, and especially the northern governorates including Kurdistan Region, are home to many different ethnic and religious groups. Although these many groups have lived together for centuries, there is almost no tradition of interreligious dialogue. People usually refer to the narrative of 'peaceful coexistence' where religion as well as some cultural practices are a topic only to be discussed within their own groups. Some of our Learning Centers are naturally home to quite homogenous groups of learners, such as Domiz Camp (Syrian, mostly Muslim-Kurdish refugees) or Khanke (Yezidis). However, JWL also welcomes vulnerable host community youth and especially in the urban Centres, like in Erbil or Sulaymaniyah, students from various backgrounds come together to engage in discussions and reflections on their courses. The JWL community in Iraq includes all religious and ethnic communities – Syrians, Muslims, Yezidis, and Iraqi Christians.

In April 2022, we conducted a series of semi-structured interviews with graduates from the Peace Leader Programme in Erbil city, Domiz refugee camp, and Khanke IDP camp to document the transformational journey they went through thanks to the Programme. The table below presents some demographic information about the respondents:

Code	Location	Gender	Age	Year of Graduation	Country of origin and Status
IQK_PL_GQ_M	Khanke Refugee Camp	Male	24	2020	Iraq, IDP
IQE_PL_G1_A	Erbil	Female	32	2020	Iraq, IDP
IQD_PL_G1_N	Domiz Refugee Camp	Male	24	2019	Syria, Refugee
IQE_PL_G2_A	Erbil	Male	27	NA	Iraq, loc community
IQK_PL_G2_N	Khanke Refugee Camp	Male	25	2020	Iraq, IDP

Table 1: Demographics information of the respondents

#### 4. Reconciliation with oneself and with others from the voices of Peace Leader Programme graduates in Kurdistan, Iraq.

In this section we reflect on how the content, structure, and the delivery mode of the Peace Leader Programme enabled its graduates to engage in a journey of reconciliation that ultimately can lead to transforming their social and cultural environments by nurturing the formation of inclusive communities. The voices of the graduates in Iraq and their lived experiences trace a very clear path, nurtured by their experience in the Peace Leader Programme, from inner peace, to reconciliation and peace building within one's own community and the multi-ethnic and multi-religious environment in which they live.

Before diving into the lived experience of reconciliation with the self and with other, it is relevant to identify and discuss **the motivations that led our participants to enrol in the Peace Leader Programme**, as they show their desire and quest for a more peaceful society, as exemplified by graduates coming from communities who have been internally displaced or are refugees:

*“The idea of peace is pretty interesting for us, Syrian refugees. It's that you've been facing a lot of problem, conflict, trouble, and when you just see a course, like for peace, like you gotta, you gotta commit to it.” (IQD\_PL\_G1\_N).*

*“I told them that what made me interested in the course was the word itself peace leadership you know since I was born until now, I cannot see exactly peace around me but peace in myself [...]. For me I was thinking that we need peace around us. So, since I want to get to be a part of this course, I think it'd be more helpful to spread this word out people know what is peace.” (IQE\_PL\_G1\_A)*

##### 4.1 Reconciliation with the self: eager for peace and inner transformation

The Peace Leader Programme triggered a process of reconciliation first with the self that allows graduates to then reconcile with others. The participants reported this transformational journey they embarked on that led them first to a better knowledge and consciousness of themselves, and then to the acceptance of others, as exemplified by this quote from a graduate in Domiz refugee camp:

*"[...] for quite some time I neglected myself I couldn't be in peace with myself, but after this I think two months, first two months we focused on that self-awareness and cultural awareness. It made me understand myself and my thoughts. I could know what I really want in life. I removed that obstacle that was always getting in front of me when I wanted to try something new or follow my goals and that helped a lot."* (IQD\_PL\_G1\_N)

Participants strongly emphasised the need for inner peace they felt, and how the course helped them to transform conflicts into peace first of all in themselves:

*"[...] you know after the genocide, I thought [...] everybody was just like traumatized and everybody was like in need of peace, maybe, maybe inner peace, actually, and so, first of all, I want, I wanted to just [...] have inner peace for myself, just [...] do stuff for myself."* (IQK\_PL\_G1\_M)

This reconciliation with the self comes with several personal traits that are nurtured by the course and allow then the graduates to put into practice what they learnt and become agents of reconciliation in their communities. First of all, the ability to listen to others and be patient emerged as common characteristics that they found grown in themselves (IQK\_PL\_G1\_M, and IQE\_PL\_G1\_A) and that are also the main traits that a peace leader should have.

*"To always in every situation. To listen to others. Maybe sometimes I have only listened to myself, decided by myself, but not now. I remember to also, as other people have different opinions, I have to listen to them. And maybe sometimes it's better than mine so. So, in that way. also Like I told you how to solve a conflict, there was so many ways so it was really good."* (IQE\_PL\_G2\_A)

Furthermore, interviewees mentioned another key element of servant leadership (Rega and Honen-Delmar, 2022), a duty of care for their community that is reflected in a renewed empathy, as described by this graduate as the ability to put oneself in others' shoes.

*"Actually, I will say that one of the most important points is, just like, it [the Peace Leader Programme] helped me [...] to put myself in their shoes, feeling them, that they were traumatized [...] of course, as you know that all the women were raped, you know boys and men [...] most of them were killed, the others were recruited. So, after the Peace Leader Programme I feel them actually. I knew what they went through. You know, before the course I will say that, [...] you know some I know there was some Yezidis, like they were subjected to*

*some atrocities very, very bad ones. But you know it helped me just like to put myself in their shoes to feel that.” (IQK\_PL\_G1\_M)*

The interviewees also reported an increased level of self-reflection and self-control, the ability to “respond instead of reacting” (IQK\_PL\_G1\_M), that ultimately led to self-confidence, a required personal characteristic to take an active role in conflict resolution in their contexts:

*“being able to connect with my inner self and making it like comfortable to speak out. Yeah, it changed me I think I mentioned first it made me another person. And I really, really believe in that because I wouldn't like ever imagine being this confident, confident in myself.” (IQD\_PL\_G1\_N)*

The abovementioned increased self-confidence gave them the confidence and the willingness to be an agent of change in their community and work towards the contribution to a more peaceful environment.

#### **4.2 Reconciliation with others: peace champions in different spheres of life**

This inner journey led the participants to engage and become peace leaders and peace champions in different spheres of their lives. First of all, they reported **impact in their personal lives**, narrating examples of how they became role models in their families and they are seen as a point of reference and agent of reconciliation for their extended family, as reported by this participant, belonging to the Yazidi community and living in Khanke IDP camp:

*“[...] sometimes they call me and [they tell me] what do you think? what is your opinion in this? I have my relative that they're telling me my son did this look, and then I was not frustrated [...], it was a reaction from a child doing something so I have to speak with the child [...] and telling the Mum you might be the reason of the problem, [...] because you know there is an action and reaction” (IQE\_PL\_G1\_A)*

In the case the change is not acknowledged, it is a silent work that the graduates are embarking on to support their families and their communities to become more peaceful and understanding places:

*“and my family, we had some conflicts and I'm trying to fix them working on them. I haven't told them that I have studied this course, but I've just been listening and trying to help them in it. It's been like a couple of months, and what I want in the future is to try to implement these things that I learned in my community as a whole like, I just want to live in peace.” (IQD\_PL\_G1\_N)*

The graduates also reported impact in their **professional lives**, becoming more able to communicate and interact with their students in the classroom (IQK\_PL\_G1\_M, IQE\_PL\_G1\_A), or being able to better understand the needs of others, and putting them before one's own needs when being a project manager, and solving conflicts at work by always going back to the cause of the conflict and unpacking it (IQE\_PL\_G2\_A). The Programme gave them the tools to actively work in their **communities**, as described by one graduate from the IDP camp in Khanke who is now working as an advocacy engagement officer for a global organisation (Yazda) working with ISIS survivors. The Peace Leader Programme gave this graduate skills and knowledge which he can directly transfer to his daily working practice:

*"You know it's been just almost a year and half dealing with them. And, of course, like, as I already mentioned that they were traumatized. Like dealing with them, maybe teaching them how to do the four-breath presence in practice to control their feelings, to control their emotions and of course, other things I myself [learnt], you know, the content of the Peace Leader Programme."* (IQK\_PL\_G1\_M)

Or this young Syrian refugee that, after taking the course, took the initiative to get involved in a youth group who work within Domiz refugee camp

*"So, a group of my friends were forming a [...] team of youth and young people who were giving help to the society. Uh, and I was really interested in it, but I never approached them. I never got close to them, but a couple years ago I contacted them and told them that I have the skills necessary to provide help and like be of great assistance to them. And we connected more and I became a member as well."* (IQD\_PL\_G1\_N)

### **6.3 Intercultural Sensitivity: a key existential competence to achieve reconciliation**

In the context described above, marked by a long-lasting co-existence among different ethnic and religious groups, but still relatively new to venues and spaces for intercultural dialogue, it is relevant to mention how the Peace Leader Programme nurtured the intercultural sensitivity of its participants. The first step of this journey towards an expanded awareness of interculturality is the gained willingness to interact with other ethnic or religious groups in their social environment:

*"I believe in college, at the first year when I was, I wasn't in the Peace Leader Programme in my first year of college, as I said, I was an introvert, I believe, but after that, when the course started and I saw all these interactions between us and these people from around the world, and I think it encouraged me to make this same interaction with people, friends in college from other cultures and religions and we became really good friends."*(IQD\_PL\_G1\_N)

This curiosity and openness towards the other is, as shown by the quote, nurtured by the dynamics in the Peace Leader Programme that through the global classroom encourages

students to interact with peers around the globe and discuss different topics while experiencing a pluriversality of opinions, ideas and worldviews. Through this exposure, students are motivated to respect and accept differences in order to work towards the creation of more peaceful societies and communities:

*“To be sensitive. It's always. About freedom. Everyone is free what they believe. You should accept it. People from different backgrounds from different nationalities. It's always like that. If you couldn't do that, you cannot [be an] activate peace [leader]. Or let's say your role as Peace leader cannot be successfully done.” (IQE\_PL\_G2\_A)*

A very important aspect about this increased intercultural and interreligious sensitivity is the need to know more about others' religions and traditions, to be able to have informed opinions on different cultural or religious groups, and to better understand their neighbours (IQE\_PL\_G1\_A). This eagerness to dig more and comprehend cultures and religions does not stop at an interest for “the other” but is brought back to a new attitude towards self-reflection on one's own tradition, a crucial step to initiate true intercultural dialogues. This reconciliation with the self and reconciliation with others also passes through the re-elaboration of our own history, culture, and religion, as powerfully exemplified by one of our interviewees:

*“I know, of course, like, as you know that in every religion, there are some things that are forbidden. [...] maybe you hear about it, like maybe you know wearing blue is just like forbidden and other things. I will say that sometimes helps and sometimes maybe [...] it makes it worse [...] because you will feel that you know, in the Community, [...] but you'll see that there are some things [...] which cannot be you know, describable maybe understandable.” (IQK\_PL\_G1\_M)*

This deep reflection on one's own traditions is also a starting point to challenge current practices of power and power dynamics within one's own community, and therefore opening the floor to social change and more equitable and just societies:

*“as you know that we have classes in the religion, and I saw them all the leaders like they were just maybe have been a luxury life, while the others, all these know innocent survivors were just deprived from all the new rights. And I said no, I mean this is something which needs to be stopped here [...], it encouraged me actually.” (IQK\_PL\_G1\_M)*

#### **4.4 Reconcile with the self to transform communities**

The interviews with the graduates showed how the Peace Leader Programme fosters and facilitates a journey, starting with reconciling with the inner self, that leads to, and makes possible reconciliation with others, both members of one's own ingroups (family, friends, religious or ethnics group) and members of outgroups (co-existing religions and ethnic groups in the region).

The results of this double reconciliation, with the self and with the other, make it possible for our graduates to shift their locus of control, and to feel capable of initiating change in their communities, as exemplified by this graduate who is now willing to become an agent of change, according to the Jesuit motto "men and women for others", within one's own community:

*"I would say that you know my community you know, has been through a lot. I don't know like maybe dozens of genocides. So, this course, [...] it like, it pushed me to help the Community. So now, I have a plan, just like to have a centre, at which you know, in which I can teach survivors, so it makes [...]you know to feel. [...] after taking this course, and I was just saying I need to do something I need to make a change in the Community.'* (IQK\_PL\_G1\_M)

This graduate exemplifies this journey from reconciling with the self, and therefore, changing ones-self, to reconciling with the other, and by doing so becoming an agent of change in the society, becoming active in one's own community:

*"Yeah, as I mentioned, the Community can scale from a family to a whole country or a region, so as I first started, I tried to make this change in myself and I think I achieved it. Then I started to make a change in my family through solving conflicts that were there for a long time and we never approached them. Then I, as I mentioned earlier, I tried to make a change in the bigger community as our region by joining this group of friends who are providing help and social support and all these great activities and I'm currently thinking about using these skills that I learned, I learned to to help people who visit our upcoming centre in the camp."* (IQD\_PL\_G1\_N)

This renewed sense of community, and desire to give back to the community with now expanded borders, going beyond one's own family, circle of friends, and religious and ethnic ties (IQK\_PL\_G1\_M, IQD\_PL\_G1\_N), is one of the most significant impacts of the Peace Leader Programme in Kurdistan, Iraq.

## **7. Conclusions: Reflection on the implementation of Peace Leader Programme in Iraq**

In Iraq, JWL works with marginalized youth in seven different Community Learning Centres. The original implementation plan was that the Peace Leader Programme would be offered at each centre separately, where students from each centre would form a local learning group

supported by an onsite Facilitator from that same community (e.g., a Syrian refugee as facilitator in Domiz Camp). As operational challenges arose with this implementation plan, JWL Iraq adjusted its strategy. Where not possible, the facilitator is recruited externally from surrounding communities and where student numbers are too low to form an effective learning community, groups from two different but nearby centres are merged. Even so, in most Learning communities there is a mix of diverse backgrounds, e.g., a Muslim Facilitator in a Yazidi Community or Host community and Refugees/IDPs studying together. This turned out to be of great benefit and led to requests from students for further exchange. Where this model guarantees exchange on a local (regional) and international level, students expressed clear interest in an exchange and dialogue on a national level. Because of this, a further diversification of the learning communities in the Iraqi context can lead to a broader reconciliation.

The overall goal of these onsite meetings is to connect the learning material with the local context and the participants' specific experiences. These onsite meetings are experienced by our students as safe spaces where they can broach topics considered untouchable. As described earlier, Iraq and the Kurdistan region practice a system of accepted coexistence rather than an active interreligious or intercultural dialogue. In order to protect this system, discussions of topics perceived to be sensitive such as religious practises and beliefs are limited to within the individual communities. This has led to the propagation of stereotypes across all communities. As such, the safe space of our onsite meetings serves as a rare opportunity for the students to reflect on their own traditions as well as receiving first hand perception from their colleagues from other backgrounds.

In a very tensed and delicate context in terms of intercultural co-existence and intercultural dialogue, the possibility to meet "the other" and get to know them provokes a true mind shift, as exemplified by this graduate coming from the Yazidi community and attending the course facilitated by a Muslim onsite facilitator:

*"You know, one of the most important point is, [...] our onsite facilitator was Muslim. So, he's from Duhok and, of course, like to be honest, like he [...] He was a great person. You know, we were just like talking about everything, [...] we all are open minded. So, and, of course, [...]this course help I mean all of us, just like to be, to feel open minded and to talk about things like this. [...] To me, I already had like such experience, but [...] some of my friends were no[t] at the centre they were saying that it's very hard to stop, like to deal with Muslims, of course, after the genocide. But, of course, after the onsite facilitator was just teaching us, who was a very kind person, so it changed their mind and they say no yeah, of course, like wherever you go, you will find good and bad people." (IQK\_PL\_G1\_M)*

In order to ensure the effectiveness of these meetings an onsite facilitator is needed to both model and guide the students to the implementation of their studies. This begins with the guided reconciliation with one's-self led by the facilitator who serves as a role model. The

students are then accompanied to reflect on this internal reconciliation and encouraged to transfer this practise to their learning community and ultimately to their community at large. In the context of Iraq, a prominent example would be the four-breath-presencing. Generally, meetings throughout the whole course begin by practising this technique. This exercise supported them to reconcile with themselves and was many times transferred to their community members as a tool for internal reconciliation.

Also, the role of the online global classroom has proven to be crucial to initiate this self-reflection and create the willingness to encounter and dialogue with people coming from other cultures and other religions, as exemplified by this quote:

*“Well, in in some way here in the Kurdistan region of Iraq, it's a multicultural region and it has many religions as well. But the Peace Leader Programme added this way of communicating with people from around the world. There was the forum, [...]we would see [...] how people live for people from all around the world were taking the same course with us and [...] we would see how their ideas and their thoughts are just like ours and there were no different difference between us and also these leaders and the scientists that we heard from them in the videos. They were also from different religions and cultures. It kind of helps on so many levels that. Like we are all people and there is no difference between.” (IQD\_PL\_G1\_N)*

To conclude, this best practice presents how the JWL blended learning model, coupled with the content of the Peace Leader Programme, offers venues and opportunities in a very challenging context, in terms of peace and intercultural co-existence, to embark in a journey of reconciliation with the self and with the others. This led the graduates to become active agents of reconciliations in different spheres of their lives, going beyond boundaries of ethnicity and religion.

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## Appendix 1

### **BOX 1: First and Second Assignment – week 11**

#### **Assignment 1: CULTURAL VALUES APPLIED IN RESOLVING A CONFLICT**

From your own experience, how have your cultural values been applied to resolving a conflict in which you were involved? Please write a personal reflection on your experience of this conflict. Your reflection should be around 300 words. This reflection stays private between you and your online faculty.

#### **Assignment 2: MAIN TAKE AWAY**

Think about the content package, reading, discussions and group activities from the in-class meeting this week. List your significant takeaways and insights. Finally, note any aspects of the content that still remain confusing to you.

Post by Wednesday.

Read your classmates' posts. Are there any aspects of their posts with which you disagree? Strongly agree? Share your thoughts with at least two peers.

Finally, respond with suggestions for them that might help clear up any remaining confusions.

Post by Sunday

### **BOX 2: The Practicum: Sensing Journey or Leader Shadowing**

Practicum Assignment 4: Sensing Journey or Leader Shadowing: complete by Week 21

- Week 18: Introduction to Sensing Journey OR Leader Shadowing
- Week 19: Gathering Data: Plan, schedule and gather Information by doing a Sensing Journey OR Leader Shadowing
- Week 20: Exercise: Sensing Journey OR Exercise Leader Shadowing
- Week 21: Finalize and Submit the Report: Sensing Journey Report Form OR Leader Shadowing Report Form

#### **What is Sensing Journey?**

Sensing Journeys are the preferred option for students who have access to organizations, or communities and are able to collaborate as a team.

During a Sensing Journey students, in small groups, conduct short interviews with stakeholders (members) of a community, or organization, or department within an organization. A stakeholder is anyone with an interest or concern in a community, organization, or system such as a leader, an employee, or a user of services. Sensing

Journeys involve going to places where stakeholders are, to gather information about their perspectives on the community or organization. Sensing Journeys allow students to experience (observe, listen, learn) about an organization, or a system challenge, through the perspective (view) of different stakeholders.

### **What is Leader Shadowing?**

Shadowing means that a person accompanies somebody for a defined period of time to observe him/her during work and learn from this observation.

Shadowing allows the person who shadows someone to:

- Observe and learn from an experienced practitioner/leader
- Step into someone else's daily work experience
- Connect to someone who is facing similar challenges

Shadowing works best when participants select a person they don't know and a business area that is unfamiliar or at the other end of the corporate universe.

- Shadowing is not an interview or a visit with an old buddy. It does not follow a structured Programme.
- Suspend your voice of judgment (VOJ) to see the situation with fresh eyes. Observe. Observe. Observe. Try to look at the situation from the perspective of a video camera, or a first day at work, or that of a researcher. You haven't visited or been to meetings in this company before. You just see this person working through the day trying to get things done. What matters at this point is not whether or to what extent his working environment, meetings, or colleagues are similar to or different from yours. You can assess that at a later point. You are there to observe and become immersed in how the day is evolving.
- Access your ignorance: As the day unfolds, pay attention to and trust the questions and observations that occur to you; record questions and important observations in your notebook.
- Be empathic with the person you shadow and his/her environment: try to observe from the other person's perspective. Sympathize with the person and his/her task, and appreciate his/her approach and way of handling things.

Shadowing is a good option when a student does not have access to others to do a sensing journey.

### **Assignment:**

For this Practicum Assignment students (in groups or individually) choose to do either Sensing Journey or Leader Shadowing.

### **BOX 3: Example of Discussion Topic in the Global Classroom**

#### **CULTURE OF PEACE**

Based on the readings, videos, and discussions this week, describe what a “Culture of Peace” entails. What does it look like? How is it different from a culture that is not peaceful? What are the key elements that create a culture of peace? Finally, explain what you could do as peace leader to create a culture of peace.

Prepare a text around 500 words and copy and paste it to the global discussion board. Submit your initial post by Wednesday.

Review your classmates’ description of a “Culture of Peace” and respond to at least two of them using the following guidelines:

- Share your own understanding of the idea and your own experience (it may be similar or quite different), in an attempt to deepen or broaden the conversation
- Support your understanding with another quote from the literature.

Respond by Sunday

### **BOX 4: Example of Discussion Topic in the Local Classroom – week 2**

In small groups, refer to Peace Leader as Servant-Leader Presentation and discuss each of the following:

The notion of Independence—Interdependence.

- Have you ever acted autonomously (on you own) for the good of others? Explain with an example.

“Peace Leaders listen for clarity before influence.”

- Do you listen to interrupt the speaker as soon as possible? Explain. • What does listening to your inner voice mean? “Peace Leaders strive to develop the capacity of pathfinding-foresight.”

Pathfinding-foresight is about creating our way into the future.

- Have you experienced or witnessed a foreseeing act? Explain with an example.