



hey, i'm part of a research project related to generating lessons (in arts, science, literature ..ect) supports (to teachers) that respects the peace pedagogy. an example of a lesson support is attached.

the ultimate objective is to generate new lesson supports that fully adhere to the peace pedagogy by only prompting the lesson details (subject, duration ..ect).

my task currently is to realize a model that gets, based on a prompted lesson, the most similar lesson supports (based on peace analogy, methods ..ect).

i forgot the name of the pedagogy, but i remember that it's supported by the UN and contributed by Cheikh Khaled Bentounes.

get me the full details of this pedagogy.

1. Executive summary

The pedagogy you are working with is called **“Éducation à la Culture de Paix” (Education to/for the Culture of Peace, often abbreviated ECP)**. It has been developed and promoted internationally by **AISA ONG Internationale** under the spiritual and intellectual leadership of **Cheikh Khaled Bentounes**, initiator of the **UN International Day of Living Together in Peace (IDLTP)**, adopted unanimously by the 193 UN member states. ^{[1] [2] [3] [4]}

It is not “just” generic peace education: it is a **matrix-based pedagogy** that:

- Places **peace as a transversal axis** at the heart of all subjects and relationships in school (not as a separate subject). ^{[5] [6] [1]}
- Is structured around three fundamental relationships: **peace with oneself, peace with others, peace with the environment**. ^{[7] [6] [4]}
- Organizes learning through **Domains** (ethics, sciences, arts, languages), **Tools** (e.g. Cercle d'Éveil aux Vertus et aux Qualités, meditation, solution-oriented learning, cooperative projects) and **Strategies** (project-based work, awakening of “alterity”, etc.), combined in a **pedagogical matrix** to generate “savoirs de paix” (peace-related knowledge/competences). ^{[6] [7] [5]}
- Is explicitly anchored in **UN and UNESCO frameworks**: the UN “culture of peace” agenda, the Decade for a Culture of Peace and Non-Violence, the Sustainable Development Goals, and UNESCO's 2023 Recommendation on the cross-cutting role of education in promoting peace. ^{[3] [8] [9] [10] [1]}

A good concrete example is your attached lesson support **“Mandala d’une assiette de riz”**, which is:

- Domain: **Sciences – économie de la nature**
- Axes: **peace with the environment, peace with the other**
- Tool: **Cercle d’Éveil aux Vertus et aux Qualités (CEVQ)**
- Strategies: **project work, awakening of alterity**
- Pedagogical logic: making children *experience* interdependence and gratitude through questioning, collaborative mandala construction, sharing, and commitment statements.^[7]

This is exactly the pattern you’ll later want to model computationally.

2. Name and institutional anchoring

2.1. Name of the pedagogy

- Official name: **Éducation à la Culture de Paix (Education to/for the Culture of Peace, ECP)**.
- It is more than a one-off program; it is **a comprehensive pedagogical framework** designed to be integrated into school curricula from early childhood onwards.^{[11] [1] [5] [6]}

On the official IDLTP 2024 site, AISA describes its mission as *“creating and promoting a global dynamic aimed at placing Education to the Culture of Peace at the heart of school programs”*.^{[1] [11]}

2.2. Key actors

- **Cheikh Khaled Bentounes**
 - Spiritual leader of the Sufi order Alâwiyya, recognized by UNESCO as “a school for tolerance and interreligious conviviality”.^[3]
 - Initiator of the **International Day of Living Together in Peace (IDLTP)** (16 May) adopted by the UN General Assembly.^{[2] [4] [3]}
 - Honorary President of **AISA ONG Internationale**, and main inspirer of the ECP pedagogy.^{[2] [1] [3]}
- **AISA ONG Internationale**
 - International NGO, initiator and carrier of the IDLTP.^{[4] [3]}
 - Works explicitly to **put peace at the heart of education and of school curricula**, in alignment with UN SDGs and the UN/UNESCO definition of a culture of peace.^{[9] [11] [1] [3]}
 - Partners with **Pédagogie Alternative Internationale (PAI)** for the development of concrete pedagogical tools and guides (e.g. “Écoles de la Maison de Paix”).^{[6] [1] [3]}

2.3. Link with UN and UNESCO

The pedagogy of Education to the Culture of Peace is conceptually and politically linked to:

- The **UN Declaration and Programme of Action on a Culture of Peace** (A/RES/53/243, 1999), which defines the culture of peace as a set of values, attitudes and ways of life that

reject violence and aim to prevent conflicts by tackling their root causes.^{[9] [3]}

- The **Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010)**, which pushed for global peace education.^{[10] [9]}
- The **UN Sustainable Development Goals (especially SDG 4 – quality education and SDG 16 – peaceful and inclusive societies)**.^{[11] [4] [1] [3] [9]}
- The **UNESCO 2023 Recommendation on the cross-cutting role of education in promoting peace**, explicitly cited in AISA's IDLTP 2024 press kit as a reference framework.^{[8] [1]}

AISA positions ECP as **an operational, field-tested way to implement these UN/UNESCO norms in schools**, by transforming pedagogy itself.^{[5] [4] [1] [6]}

3. Philosophical and conceptual foundations

3.1. From "I/You" to "We"

A central idea in Cheikh Bentounes' discourse and AISA's documents is the shift:

- from a culture of "*I versus You*" (competition, separation),
- to a culture of "*We*" (interdependence, cooperation, shared responsibility).^{[12] [4] [6]}

Peace is seen as:

- **a conscious societal choice**, not an absence of war,
- and as **a daily practice in all relationships** – with oneself, others, and nature.^{[12] [4] [6]}

3.2. Interdependence & "culture of peace"

UNESCO and UN documents emphasize that a **culture of peace** rests on education, sustainable economic and social development, human rights, gender equality, democratic participation, tolerance, and the free flow of information.^{[13] [10] [9]}

ECP translates this macro-agenda into micro-pedagogy by:

- Making **interdependence** visible and felt (e.g., the mandala of a plate of rice shows how innumerable beings, elements, and professions contribute to a single meal).^{[4] [7] [6]}
- Teaching that **our survival depends entirely on others and on ecosystems**, and that a single missing link can break the chain (this is explicitly dramatized in the deconstruction step of the mandala activity).^[7]
- Insisting that **peace must be constructed in minds**, echoing UNESCO's founding preamble.^[9]

3.3. Spiritual-humanist foundation

AISA explicitly roots this pedagogy in the **universal spiritual and humanist heritage of the Sufi order Alâwiyya**:^{[3] [12]}

- Emphasis on **universal values** shared across traditions (compassion, benevolence, justice, respect, forgiveness, dignity).^{[14] [12] [4] [3]}

- Strong commitment to **interreligious and intercultural dialogue**, gender equality, and environmental stewardship. ^[2] ^[12] ^[3]

This spiritual background does not imply religious teaching in class, but **inspires the ethical and anthropological vision**: every child is seen as carrying a potential of peace, a capacity to be an “artisan of peace”. ^[12] ^[6] ^[4]

3.4. The three core relationships

The ECP framework systematically articulates three major axes: ^[6] ^[4] ^[7]

1. **Peace with oneself** – inner balance, self-esteem, emotional regulation, meaning, resilience.
2. **Peace with others** – empathy, dialogue, non-violence, cooperation, conflict transformation, respect for diversity.
3. **Peace with the environment** – ecological consciousness, gratitude to nature, sustainable living, awareness of the web of life.

In the attached lesson support, two axes are explicitly marked in the header: **“Paix avec l’environnement”** and **“Paix avec l’autre”**. ^[7]

4. Educational objectives and learner profile

4.1. Overall aim

The overarching objective of Education to the Culture of Peace is to **form persons capable of living and building peace in all their relationships**: ^[14] ^[1] ^[4] ^[3] ^[6]

- Peace is not an extra “theme”; it is the **organizing principle** of ALL learning.
- The learner is prepared to be a **responsible, empathetic, and creative actor** in society and in ecosystems.

4.2. Targeted competences

Drawing from AISA’s descriptions and from peace-education standards used by UNESCO and allied organizations, the pedagogy targets four types of competences: ^[8] ^[1] ^[14] ^[4] ^[3] ^[9] ^[6]

1. **Cognitive** (knowledge and understanding)
 - Understanding interdependence (ecological, social, economic).
 - Knowing the causes of violence and conflict; basic human rights; SDGs.
 - Grasping diversity of cultures, beliefs, identities, and their equal dignity.
2. **Socio-emotional**
 - Empathy, active listening, perspective-taking.
 - Emotional literacy and regulation.
 - Trust, mutual recognition, gratitude, compassion.
3. **Behavioural / practical**
 - Non-violent communication and conflict transformation.
 - Cooperation, co-creation, mediation in daily life.

- Concrete eco-responsible and solidarity actions (e.g., not wasting food, caring for the common environment).^{[4] [9] [6] [7]}

4. Ethical and civic

- Sense of responsibility towards all forms of life on Earth.
- Commitment to justice, equality (including gender equality), and human rights.^{[14] [2] [3] [9] [12]}
- Long-term vision of a shared, sustainable future.

Your “Mandala d’une assiette de riz” sheet makes this very explicit: general objectives include awakening “*l’intelligence de la nature, cette chaîne d’interdépendance invisible, de l’insecte à l’infini cosmique*”, helping children realize they “*cannot exist alone*”, and developing a **feeling of gratitude**.^[7]

5. Pedagogical architecture: the matricial model

5.1. Domains (content areas)

In AISA’s ECP framework and related videos, **peace is integrated through main school**

Domains:^{[5] [6]}

- **Ethics** – values, virtues, life choices, human rights.
- **Sciences** – nature, ecology, environment, physics, life sciences, but approached through interdependence and responsibility (your example lesson is under “*Sciences – économie de la nature*”).^[7]
- **Arts** – visual arts, music, drama, storytelling, used to express and embody peace values.^{[5] [6] [4]}
- **Languages** – mother tongue and foreign languages, treated as tools to build understanding and bridges, not only to “win debates”.^{[15] [6]}

5.2. Transversal axes of peace

Across these Domains, peace is treated as a **transversal axis**, not as a separate subject:^{[1] [11] [6] [4] [5]}

- Every lesson should contribute, explicitly or implicitly, to:
 - peace with self,
 - peace with others,
 - peace with the environment.

Lesson supports (like your PDF) often **label the axes directly** in the header, making them machine-readable for your future model.^[7]

5.3. Tools (“Outils”)

The pedagogy uses a defined set of **Tools** – structured practices that teachers can reuse across subjects. Among those most frequently cited:^{[6] [5] [7]}

- **Cercle d’Éveil aux Vertus et aux Qualités (CEVQ / CAVQ)**

- A circle-based dialogue and ritual space where children practice virtues (listening, benevolence, patience, humility, sincerity, fraternity, etc.).
- In your lesson: used at the start to recall principles and throughout to structure exchanges. ^[6] ^[7]
- **Méditation**
 - Short, structured moments of inner calm and presence, used to support emotional regulation and attention, and to anchor ethical reflection. ^[5] ^[6]
- **Apprentissage aux solutions (solution-oriented learning)**
 - A strategy/tool that deliberately **shifts focus from problems to solutions**, encouraging children to imagine and practice peaceful and constructive responses. ^[6]
- **Project-based work**
 - Collective projects (artistic, ecological, social) where students cooperate to produce a concrete outcome embodying peace values. ^[4] ^[5] ^[6]
- **Artistic and symbolic tools**
 - Mandalas, drawings, collages, poems, songs, rituals of gratitude, etc., used to represent interdependence and peace visually and emotionally (as in your mandala example). ^[4] ^[5] ^[6] ^[7]

5.4. Strategies (methodological approaches)

Documents linked to ECP and to your sample sheet highlight several recurring **strategies**: ^[8] ^[9] ^[5] ^[6] ^[7]

- **Experiential learning** – children *do* and *experience* peace (e.g., circulating plates, co-creating mandalas, engaging in role plays).
- **Structured questioning** – carefully sequenced questions guiding children from concrete to more abstract levels of interdependence, as you see in the three circles of questions in the annex of your sheet. ^[7]
- **Co-construction of knowledge** – teacher as facilitator; knowledge emerges from the children's answers, experiences, and drawings.
- **Dialogical and participatory circles** – using CEVQ to ensure voice, listening, and mutual recognition. ^[6] ^[7]
- **Reflection and commitment** – lessons usually end with collective reflection and concrete resolutions ("We commit to never waste food, to thank the universe for our meals, etc."). ^[6] ^[7]

These strategies are very close to what UNESCO calls "**transformative pedagogy for peace-building**": learner-centred, participatory, critical, experience-based, and oriented towards social transformation. ^[16] ^[18]

5.5. The pedagogical matrix

AISA describes the ECP model as based on a "**fonctionnement pédagogique matriciel**": ^[5]

- By **judiciously linking Domains and Tools**, teachers generate **Savoirs** that awaken peace potentialities.^[5] ^[6]
- In practice, each lesson can be described by at least:
 - Domain(s) (e.g., Sciences),
 - Axis/axes of peace (self/others/environment),
 - Tool(s) (e.g., CEVQ, meditation, project),
 - Strategy(ies) (project, awakening of alterity, solution-oriented learning),
 - Target virtues/values (gratitude, empathy, responsibility, etc.),
 - Age range, duration, group size, etc.

Your attached PDF is structured exactly like this: it lists age, group size, duration, Domain, Discipline, Axes, Tool, Strategies, prerequisites, materials, step-by-step sequence, annex with question matrix, and a final "trace" (poem, commitments).^[7]

This explicit structuring is extremely valuable for **building the similarity-retrieval model** you mentioned: many features are already encoded as discrete tags.

6. Example: "Mandala d'une assiette de riz" as an ECP lesson

To illustrate how the pedagogy works concretely, here is a brief conceptual analysis of the attached lesson support.^[7]

6.1. Structural metadata

- **Age:** 6–14 years
- **Duration:** 3 hours (continuous half-day)
- **Group size:** 15–25 children
- **Domain:** Sciences
- **Discipline:** économie de la nature
- **Axes:** Paix avec l'environnement, Paix avec l'autre
- **Tool:** Cercle d'Éveil aux Vertus et aux Qualités (CEVQ)
- **Strategies:** project work; activity for awakening alterity

6.2. Objectives

- **General objective:** *"Awaken the intelligence of nature, this invisible chain of interdependence, from the insect to the cosmic infinite."*
- **Specific objectives:**
 - See how every being and every thing contributes to our daily meal.
 - Become aware that we cannot exist alone.
 - Develop a **feeling of gratitude**.
 - Give body to the universal network of mutual help through a common graphic work (mandala).^[7]

6.3. Pedagogical sequence (high level)

1. Circle and explanation (CEVQ)

- Children sit in a circle; teacher recalls CEVQ principles and presents the activity.

2. Exploration through structured questions

- Through a **series of questions**, children identify who and what participated in creating the rice dish (farmers, rivers, sun, tools, transport, etc.). Each answer is transformed into a **drawing**.^[7]

3. Mandala construction

- Using a large handmade compass, children draw concentric circles.
- The mandala visualizes **expanding circles of interdependence**, like ripples in a lake when a stone is thrown.^[7]

4. Meal ritual in circle

- Plates are distributed around the circle; the first child to receive a plate is the last to eat, emphasizing **sharing, patience, attention to others, fraternity** – core virtues of the CEVQ.^{[6] [7]}

5. Placement of drawings in the mandala

- Children place their drawings in the appropriate circle, adding rays linking the central plate to all contributing elements.
- They enter the mandala **without shoes, as a protected space of respect and awareness**.^[7]

6. Final artwork interpretation

- The final mandala becomes a **constellation of 70+ ramifications** radiating from the central plate.
- Children reflect on how even people they might see as “enemies” indirectly contribute to their well-being.^[7]

7. Deconstruction (if time)

- Children can remove drawings to simulate the disappearance of an element and observe the **chain collapse** leading to the disappearance of the rice plate itself – a powerful dramatization of global interdependence and fragility.^[7]

8. Trace and commitments

- Children choose or create a poem to express interdependence and mutual help.
- They formulate **resolutions** (e.g., not wasting food, sincerely wishing that all hungry children have enough to eat, choosing healthy food for themselves and for the Earth).^[7]

This single session concretely embodies the pillars of ECP: **interdependence, gratitude, ecological consciousness, empathy, shared responsibility, and co-created meaning**.

7. Relationship to broader peace-education and “transformative pedagogy”

UNESCO and related peace-education networks describe **transformative pedagogy for peace-building** as learner-centred, participatory, integrative of ethics and human rights, and focused on transforming attitudes and behaviours, not just transmitting knowledge.^{[16] [8] [9]}

The ECP pedagogy of AISA aligns closely with this approach:

- It explicitly seeks to construct **“defences of peace in the minds of human beings”** by transforming day-to-day interactions and classroom culture.^{[8] [9] [14] [4] [6]}
- It operationalizes **UN culture of peace principles** into structured Domains, Tools, and Strategies that teachers can actually implement in class, from kindergarten onwards (e.g., CEVQ for virtues, meditation, solution-focused projects).^{[9] [8] [5] [6] [7]}
- It has already given rise to **pilot schools and “Écoles de la Maison de Paix”**, notably in Algeria, the Netherlands, and Indonesia.^{[15] [5] [6]}

8. What this means for your research task

Even though your immediate question was “get me the full details of this pedagogy”, these details have direct implications for the **similarity model** you plan to build. At a high level, ECP lesson supports tend to contain:

- **Explicit metadata:** age, duration, group size, Domain, Discipline, Axes of peace, Tools, Strategies, prerequisites, materials.^[7]
- **Peace-specific fields:**
 - General and specific objectives formulated in terms of interdependence, virtues, relational competences, ecological awareness.
 - Targeted virtues/qualities (benevolence, gratitude, empathy, responsibility, etc.).^{[12] [14] [4] [6] [7]}
- **Canonical structures:**
 - Step-by-step sequence with a mix of circle / ritual, experiential activity, reflective questioning, and final trace/commitments.^{[8] [5] [6] [7]}

For future retrieval of “the most similar lesson supports”, you will likely want to model similarity not only on topical content (science, arts, literature, etc.) but on **pedagogical and peace-axis dimensions**:

- Same or similar **Axes** (self/others/environment).
- Same **Tools** (CEVQ, meditation, project type, etc.).
- Similar **Strategies** (questioning vs. role play vs. service project, etc.).
- Similar **targeted virtues/values** (e.g., gratitude, empathy, non-violence).

All of these are structurally grounded in the pedagogy of **Éducation à la Culture de Paix** described above.



2. <https://www.youtube.com/watch?v=Ac1Z4RBrSXw>
3. <https://www.helloasso.com/associations/aisa-ong-internationale>
4. <https://16mai.org/jivep-2023-en/>
5. <https://www.youtube.com/watch?v=tSHRMiiLOAg>
6. <https://elearning.culturedepaix.fr/?lang=fr>
7. Seance-Mandala-d-une-assiette-de-riz-FR-SC-EN-6-14-4.pdf
8. <https://unesdoc.unesco.org/ark:/48223/pf0000261349>
9. https://gppac.net/files/2019-07/PeaceEducation_3rdEdition_March-2019.pdf
10. <https://decade-culture-of-peace.org/iycp/iycp-uk/publications.pdf>
11. <https://2024.16mai.org/cultureofpeaceeducation/>
12. <https://lettredesmediations.fr/2021/06/29/webinaire-leducation-au-vivre-ensemble-en-paix-avec-le-ch-eikh-khaled-bentounes-le-03-juillet-2021-18h30-20h-organise-par-le-cema-et-lamh/>
13. https://www.academia.edu/7783693/Education_for_a_Culture_of_Peace
14. <https://www.culturedepaix.fr>
15. <https://www.youtube.com/watch?v=xRflwh2GTWU>
16. <https://unesdoc.unesco.org/ark:/48223/pf0000381621>
17. <https://www.youtube.com/watch?v=VoYdtp0E7JQ>
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19. https://www.facebook.com/aisa.ong/posts/cheikh-khaled-bentounes-initiateur-de-la-journée-internatio-nale-du-vivre-ensembl/1553593091456347/?locale=fr_FR
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21. <https://www.cheikh-bentounes.com/videos>