

CONSTRAINTS AND POSSIBILITIES FOR INTERCULTURAL PEACE  
CURRICULA:  
A CRITICAL CASE STUDY OF TEACHER INVOLVEMENT IN MULTICULTURAL  
CHANGE AT A U.S. MIDWESTERN HIGH SCHOOL

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September 30, 2005

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## **Dedication**

To my niece, Amanda. May her strength, courage, and smiles amid adversity inspire us all.

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The study of the education of minority and majority groups in pluralistic societies is important for understanding the processes of social and cultural change that are occurring in a culturally, economically, politically, and environmentally interdependent world. A small and unique window, this study provides a view of how a particular intercultural peace curricula effort at a U.S. Midwestern high school facilitated modest social change in a local context. This critical qualitative study engaged seven teacher inquirers in a curricula change effort. Specifically, this ethnographic action research project clarified the attitudinal and structural factors that impeded and/or facilitated an intercultural peace curricula development project--a project that responded to the current multicultural needs of a traditionally mono-cultural Indiana high school. This study ascertained the constraints and possibilities of intercultural peacebuilding opportunities within layers of educational policy contexts, organizational culture/s, and cultural meanings ascribed by both individuals and groups from diverse backgrounds at Junction High School.

The findings indicate that constraints on teacher time, on teacher energy, on school resources, and dominant Euro-American in-group norms were encountered during the curricula development process. Short-term, additive curricula units were developed and the following long term ideas were suggested but not initiated by teacher inquirers:

cultural awareness education that permeates the school curriculum; a diversity course; diversity graduation requirements; and/or a school wide reading. Teacher inquirers reported changes from their involvement in the intercultural peace curricula development process: increased levels of cultural awareness; changes in their feelings toward newcomers and their classroom behaviors in relation to newcomers; and positive changes that they saw in newcomer student attitudes and behaviors. This case study provides a practice-oriented, conceptual, and theoretical braiding of peace education, of intercultural education, and of multicultural education.

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## Introduction

*“Somos iguales, pero no somos iguales.”*

Mariela, Latina student at Junction High School

During a November focus group meeting with six Latino high school students, I asked, “What is your experience like in the high school?” (SC 11/23/04). Mariela suggested that no one spoke Spanish. Rafael said, “They say, ‘Speak English.’”<sup>1</sup> I asked if other members of the group have heard a non-Latino person say “Speak English” and they unanimously replied yes. Some Latino students reported that they had heard this from some teachers; others said only other students. Latino students experienced derogatory comments. Elmo said, “They call me ‘beaner’ ....They think that we always eat beans.” Elmo also reported that some non-Latino students said “Like go back to Mexico....” (SC 11/23/04). Students made a joke about this comment in Spanish and laughing erupted. Elmo continued, “They think that we crossed a river, *El Rio Grande*. They’re racist” (SC 11/23/04). Two other group members agreed that some non-Latino students were racist.

When Latino students started talking about other students with backgrounds from Germany, Russia, and Japan, Elmo blurted out, “We’re all the same, all the same except like the skin color, language.” Mariela added, “*No hay diferencia.*” I said, “I wonder what it would take to get some students here, at Unityville, to start thinking like what you said, ‘We are all equal,’ *somos iguales, no?*” Elmo corrected my pronunciation, “*Somos*

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<sup>1</sup> Double quotes are used for exact speech acts. Single quotes are used when a speaker communicates what somebody else said during a speech act (see above example). Single quotes are also used in the main text of this dissertation for paraphrased speech acts. For example, if I could not capture the exact speech act during an observation, single quotes are used to relay the gist of what was said.



*iguales.*” Rafael interjected, “*Somos iguales--Americanos, Los Chinos, Japonesa, Mexicano.*” Mariela interrupted Rafael, “*Somos iguales, pero no (stresses) somos iguales.*” Mariela briefly explained her comment in Spanish--and I did not comprehend her explanation. She then added, “*Nos tenemos los mismos derechos.*” Mariela said this slowly and clearly so that I would understand. Elmo repeated in English, “We have equal rights. Equal (**stresses**).” (SC 11/23/04). The final bell rang and students left for the day.

I sat there alone in a big room, baffled about what Mariela meant by her paradoxical statement “*Somos iguales, pero no somos iguales.*” Did she mean there was a tension between the ideal of equal rights and the reality of the everyday treatment of Latino students at Junction High School?<sup>2</sup> Did she mean the guise of equality existed, and that the reality of inequality was an everyday experience for students who were not white and did not speak English as their first language? Or did she simply mean that people are not all the same in certain regards. If only my Spanish speaking and listening skills were better and we had more time, I could have asked her to clarify what she meant.

After the focus group with six Latino students, I reflected on my experience of linguistic dissonance. I conducted the meeting in broken Spanish and English. I had trouble understanding students and expressing myself in Spanish. Newcomer students, whose first language was not English, experienced this linguistic dissonance on a daily basis at Junction High School. Many of them had trouble speaking and understanding English, and they frequently heard the demand, “Speak English.” I thought about the challenge of learning another language for practical, everyday communication; Latino students were very forgiving of my Spanish language struggles. I knew I had to learn more Spanish in order to better communicate with Latino students. But I could not

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<sup>2</sup> Junction High School is the pseudonym for the research site.

possibly learn Mandarin, Japanese and Arabic in order to communicate with other newcomer students at the high school. The challenges of navigating linguistic differences seemed overwhelmingly complex. The challenge of developing intercultural peace among various student groups at Junction High School also seemed overwhelmingly complex. I was not really aware of what intercultural peace might mean at Junction High School. But I knew that a deep value of diversity coupled with common understanding at the edges of cultural borderlands were needed. Might intercultural understanding and friendships based on mutual respect for differences be built among people with diverse linguistic backgrounds at Junction High School?

### **Overview**

A primary aim of intercultural education is to generate mutual understanding and an acceptance of fundamental differences among people from divergent backgrounds (M. Bennett, 1998). Researching the possibilities and constraints of both education for the elimination of violence and education for strengthening a multicultural agenda are imperative to a broader project of education for democracy in an increasingly pluralistic U.S. society (Harris, 2003; Banks et al, 2001; Reardon, 1999; Gutmann, 1995). Demographic changes related to newcomers in Midwestern schools are consistent with larger global trends of immigration. Smith (2003) maintains that three percent of the world's population resides outside the countries in which they were born. Research on the education of minority and majority populations in pluralistic societies provides substantive data in order to better inform inclusive educational practice and policy-

making in an era of globalization.<sup>3</sup> The study of the education of minority and majority groups in pluralistic societies is important for understanding the processes of social and cultural change that are occurring in a culturally, economically, politically, and environmentally interdependent world. A small and unique window, this dissertation study allows the reader a view of how a particular intercultural peace curricula effort at a U.S. Midwestern high school facilitated modest social change in a local context.

Specifically, this critical qualitative dissertation project clarified the attitudinal and structural factors that impeded and/or facilitated an intercultural peace curricula development project--a project that was a response to the multicultural needs of a traditionally mono-cultural Indiana high school referred to as Junction High School.<sup>4</sup> This eight month critical ethnographic action research project aimed to ascertain the constraints and possibilities of intercultural peacebuilding within layers of educational policy contexts, organizational culture/s, and cultural meanings ascribed by both individuals and groups from diverse backgrounds at Junction High School (JHS).

This action research project attempted to reconstruct the everyday understandings of peace and non-peace in an Indiana high school. Historically, Junction High School was a homogenous Euro-American school. Recent demographic changes in the community, referred to as Unityville, presented challenges for the integration of newcomer students into the school system. Newcomer students had a variety of first languages such as Japanese, Mandarin, and Arabic. However, the majority of newcomers spoke Spanish as their first language. Newcomer students had varying degrees of English proficiency. School personnel and faculty expressed a need for professional development to respond

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<sup>3</sup> The term “globalization” attempts to describe a process of increasingly interdependent human lives amid the contemporary realities of condensed space and time.

<sup>4</sup> JHS, an abbreviation, will be used interchangeably with Junction High School throughout.

to the needs of newcomer students and to address wider school climate concerns such as racial bullying (Korth et al 2004).

Moving beyond the explanation of everyday understandings of peace and non-peace, this project attempted to understand how the process of “doing” an intercultural peace curricula project affected attitudes and behaviors in both faculty and students. It also ascertained how a local school culture and the larger educational policy context constrained or enabled such endeavors. Critical qualitative methodologies, discussed more in-depth later, were employed in both the data collection and analysis phases.

Within the context of a larger collaborative project by the Indiana University-Unityville Outreach Project Research Team, this dissertation project was one study that contributes to a larger service-research agenda. A team of international graduate student researchers at Indiana University, sponsored by Barbara Korth and directed by graduate student Chris Frey, was assembled in the Fall of 2003 in response to a request for help by members of Unityville Schools who were concerned about addressing the needs of newcomer students. The Indiana University-Unityville Outreach Project was a partnership formed between Indiana University’s research team and Unityville Schools. As part of this ongoing collaborative effort, this dissertation project was one of several efforts that were/are being conducted by Team members in collaboration with Unityville Schools.

## Contextualizing Peace Education and Intercultural Peace Education

Getting clear about what is meant by peace education and intercultural education is important.<sup>5</sup> First, the term “peace,” an ambiguous word with situated meanings and long complex histories, needs to be explored. Peace has many different connotations in the English language alone, not to mention various meanings in different languages.<sup>6</sup> For example, English synonyms of peace in a search with [thesaurus.com](http://thesaurus.com) include: accord; agreement; brotherhood; love; neutrality; pacification; rest, serenity; sympathy and tranquility (<http://thesaurus.reference.com/search?q=peace>). The various connotations of the word peace complicate any attempt to elucidate a working definition and suggest something about the context-dependent uses and understandings of the word.

One of the purposes of this research project was to ascertain participant understandings of both peace and non-peace at Junction High School in the context of their everyday lives. In other words, what are the socially constructed and negotiated understandings of peace and non-peace at JHS? It was intended that these understandings would be used as the basis of exploration and later, intercultural peace curricula development. Ethnographic intentions are often transformed by people, moments, and needs in research contexts; much more than understandings of peace and non-peace were uncovered and explored at JHS. However, significant insights into what peace and non-peace meant and *could mean* were gathered at JHS.

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<sup>5</sup> However, this dissertation aimed to help further understand and to expand both peace and intercultural education through a case study at the local level. Therefore these “understandings” discussed here are not reflective of local conceptions of “peace” and “the intercultural.”

<sup>6</sup> For example, Japanese connotations of the word *hei-wa* could relay conditions of social harmony (Galtung, 1985). Arabic connotations of the word *salaam* could convey justice. Hindus recite, “*Om, shanti, shanti, shanti,*” a mantra after *puja* or prayer; the connotations of inner and outer peace could be understood. In a Buddhist conception of *ahimsa*, the concept of nonviolence could be understood[0]. The challenges of translation of “peace” are rampant here.

In the United States in general, the word “peace” has a long and embattled history, and peace education has been politically suspect.<sup>7</sup> In the book *Peace Education in America, 1828-1990*, Stomfay-Stitz (1993) maintains

Peace educators have believed that love of country involved a critical appraisal and examination of motives behind government actions, based on ethics and morality. Peace educators have suffered vilification, persecution, and imprisonment for motives that were in the best interests of developing an enlightened, intelligent form of citizenship (p. 338).

Early efforts in the 1920s toward education for peace in the United States were politically suspect and considered unpatriotic; “peace educators acquired a pacifist-socialist label” (Stomfay-Stitz 1993, p. 63). Along with the negative connotations of pacifism as weak, socialism of course was in tension with capitalistic ideals of individual free-enterprise and competitive markets. Peace had a doubly suspicious character.

Adapting to changing political climates, peace education in the United States strategically morphed from education for world citizenship in the early 1900s, to education for international friendship and goodwill in the 1930s and 1940s, to atomic age education in the 1940s through 1950s, and then to include feminist, global, and planetary educational agendas in the 1960s through the 1990s (Stomfay-Stitz, 1993). Current peace education thinking runs the gamut from education for the absence of international conflict to the generation of inner peace (Groff 2002).

As further examined in Chapter Two, research on peace thinking and peace education has evolved over the years; the word peace is defined and used differently in a

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<sup>7</sup> Perhaps the interlocking systems of the military industrial complex that join big businesses in weapons production for the government, coupled with media culture industries that produce a war and violence ethos in the general populace, contribute to the social construction of peace as politically suspect.

variety of historic and cultural contexts. Most notably, Galtung's (1969) distinction between negative peace and positive peace moved conceptualization of peace beyond issues of the elimination of direct violence (negative peace) to the elimination of structural and/or indirect violence (positive peace). Social justice pursuits became integral to a deeper peace education project. However, in general usage, peace education can be understood as education for the elimination of direct and indirect violence (Harris & Morrison 2003).

This dissertation project intended to advance curricula building and theory in intercultural education. The term "intercultural peace" brings up all sorts of questions about understandings and theories of the terms "culture" and "peace" that will be explored in the first chapter. "Intercultural understanding" can be understood as the shared symbolic and interactive meanings between two people or among groups of people with distinctive primary cultures;<sup>8</sup> it is in the shared space in-between on the borders and frontiers that the "intercultural" emerges. The building of "new centers of interaction on the borders and frontiers," (Alred, Byram, & Fleming, 2003, p. 4) was a goal and focus for this intercultural peace curricula development project. Alred, Byram, and Fleming (2003) write about "being intercultural":

The locus of interaction is not in the centripetal reinforcement of the identity of one group and its members by contrast with others, but rather in the centrifugal action of each which creates a new centre of interaction on the borders and frontiers which join rather than divide them (p.4).

This fluid conception of "being intercultural" positions the generative aspects of cultural change as exciting, and urges the forging of community through building intercultural

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<sup>8</sup> A primary culture is the in-group that one identifies with most, usually the ascribed culture at birth.

borderlands. In this conception, borderlands are not rigid demarcations that need to be fortified with figurative walls, barbed-wire, and sand bags, but rather liminal spaces of intercultural opportunity that should be explored.

How should new centers of interaction be pursued in an increasingly diverse U.S. society and world? Can cultural heterogeneity and unity be valued, sustained, and enabled--side by side--at Junction High School? This dissertation project explored the previous questions in varying degrees of depth. The project engaged seven teacher inquirers at Junction High School in an intercultural peace curricula development effort.<sup>9</sup> It provides a case study to examine the possibilities and constraints for engaging teachers in similar intercultural peacebuilding initiatives.

### **Organization**

The chapters are organized to provide a conceptual, theoretical, and methodological foundation for the examination of empirical data collected during the peace curricula development process. Chapter One primarily provides a conceptual and theoretical discussion that serves as a foundation for data-driven chapters. Chapter Two presents the fieldwork context and the ethnographic action research methodology employed during data collection and analysis. In Chapters Three through Five, I report on empirical findings based on action research. Healthy amounts of dialogue from teacher inquiry group meetings<sup>10</sup> are included in order to provide the reader with a sense

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<sup>9</sup> During initial teacher inquiry group meetings, I shied away from the term intercultural because it seemed like too much of an external concept. I never did fully bring discussion back to the intercultural concept. Perhaps this was a research oversight, perhaps not.

<sup>10</sup> The analysis in this dissertation focuses primarily on eleven teacher inquiry group meetings. Peripheral data such as personal interviews and classroom observations will be more thoroughly included in a future project.



of the dialogue and meaning-making that occurred during those meetings. Specifically, Chapter Three describes the everyday understandings of both peace and non-peace at Junction High School. In this chapter, I explore semantic fields produced in teacher inquiry group meetings and observations of school culture to begin re-constructing the culture/cultures of Junction High School. An examination of the process of “doing” intercultural peace curricula is conducted in Chapter Four in order to more fully understand what constraints and possibilities were encountered when developing peace curricula at JHS. In Chapter Five, I examine the intercultural peace curricula itself and the process of its development. Teacher inquirer reflections on and critiques of the development process are the focus of Chapter Five. How teachers were affected by their engagement with the process is explored.

The conclusion of this study focuses on the wider policy influences--both the constraints and the possibilities--that were encountered when doing peace curricula at Junction High School. I engage in this analysis in order to more broadly inform readers about how the current educational policy climate in Indiana and the United States influenced the development of intercultural peace curricula at Junction High School. An essential educational question of how policy affects practice and vice versa (Sutton & Levinson 2001) is explored. I also examine how this case study contributes to peace education, multicultural education, and intercultural education theory. Finally, the theoretical themes of individual agency amid structural constraints are revisited in an attempt to contribute to social theoretical understanding. An ancient Taoist once said, “A journey of a thousand miles begins under one’s feet.” First, a more in-depth conceptual and theoretical discussion will be conducted in Chapter One.

# **Chapter One: Conceptual and Theoretical Discussion**

## **Introduction**

To value diverse understandings and to create shared understanding are both necessary for the creation of the conditions for a sustainable peace. Intercultural education provides a possibility for finding and generating shared understandings on the borders of cultural differences. Multicultural education, in its deeper conception, stresses diversity affirmation as a necessary and important component of leveling the playing field for the historically marginalized; it promotes legitimacy, access, and opportunity for those individuals and groups of people on the fringes of mainstream thought and practice (Sleeter & Grant, 1999). It also contests structures and norms that perpetuate dominant and subordinate relationships in the context of oppressed and oppressor dialectic (Freire, 1972). The braiding of peace education into this conceptual tapestry requires nonviolent means for social change in the movement toward shared understanding and multicultural change. This intercultural peacebuilding dissertation project modestly contributes to peace education, to intercultural education, and to multicultural education theory and practice. The vehicle for this contribution was organic, local curricula development that was responsive to and constrained by the situated challenges at Junction High School.

This chapter is an organized exploration of relevant concepts and theories related to this dissertation project: the concepts of culture, intercultural understanding, and multicultural understanding; concepts and theories integral to peace education; and the structure-agency dialectic. A discussion of the terms culture and peace are essential for establishing a conceptual foundation for exploring empirical data in subsequent chapters.

This study attempted to ascertain the possibilities and the constraints for doing intercultural peace curricula at Junction High School. Implicitly, this research focus begs an exploration of agency, the lifeworld and the system (Habermas, 1981) because a small group of teacher inquirers encountered both possibilities and constraints within a local school culture and a wider educational policy context that is undoubtedly affected by economic and political system realities. In this sense, connections among limits and possibilities of local action and broader economic and political influences are made. Local practice was influenced by a state and national educational policy context. Thus, an exploration of “systems relations” (Carspecken, 1996, p.195) occurs that attempts to link micro-phenomena with macro-theory.

By no means is this chapter a comprehensive overview of the conceptual and theoretical infrastructure of the three educational sub-fields—peace education, intercultural education, and multicultural education. Intentionally used, the word *discussion* relays that the coverage of key concepts *is not* exhaustive and comprehensive. First, intercultural and multicultural understanding, deep multiculturalism, and the braiding of intercultural, multicultural, and peace education will be explored. Second, concepts and theories integral to peace education will be examined. Finally, the concepts of agency, the lifeworld, and the system (Habermas, 1981) will be explored in order to begin a conversation about how local action was limited or enhanced by educational policy and by wider economic, political, and social influences. The current task at hand is to lay the conceptual and theoretical foundation for examining the empirical data presented in Chapters Three, Four, and Five.

## Concepts and Theories of Culture, Intercultural & Multicultural

### *Culture, Self, Conflict & Change*

The terms culture, intercultural, and multicultural contextualize this discussion and guide this critical qualitative inquiry project. Culture can be understood as “acquired knowledge people use to interpret experience and generate behavior” (Spradley, 1997, p. 22). Spradley’s conception of culture, though helpful to understanding frameworks for interpreting experience and generating behavior, somewhat privileges cognitive knowledge and does not necessarily include embodied values and dispositions—important elements for conceptualizing culture given the important role that conditioned principles and habitual tendencies play in guiding behavior and interpretation.

Alternately, Levinson (2000) defines culture as “shared symbolic knowledge, that is, the values and meanings that provide a framework of interaction between people” (p.16).

Culture then can be understood as a framework of shared symbolic knowledge with values and meanings, a framework that stems from and manifests in situated contexts.<sup>11</sup>

Yet culture should not and need not be conceptualized as a bounded, pre-determined and internalized shared framework of knowledge and values that guide individual action. The term *framework* implies a bounded rigidity that does not quite capture the meaning of culture that is intended here. Such a rigid conception of culture proposes a sometimes false homogeneity, solidarity, and timelessness. In arguing to warn against the dangers of a tendency toward generalizing a culture and to place an

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<sup>11</sup> The “situated-ness” of a culture is important. In-group members abide by similar shared symbolic knowledge, and out-group members may not understand the meanings of those in-group constructs. Meaning-making is a local-in-group phenomenon that an outsider has access to, but only through a hermeneutic process. Also, various theories of culture presuppose that shared symbolic knowledge might become hardened, more flexible, or change over time and that the process of acquiring intercultural symbolic knowledge might become easier or more difficult accordingly.

emphasis on discourse and practice, Abu-Lughod (1991) maintains that one should stay close to the particularities of the fieldwork site and by doing so, "one would necessarily subvert the most problematic connotations of culture: homogeneity, coherence, and timelessness" (p.154). This view of culture presented here assumes that cognitive knowledge and embodied values change and vary within local groups and over time--and that diversity exists among members of cultural groups.

In *Identity and Agency in Cultural Worlds*, Holland et al (1998) theorize identity and agency in relationship to the cultural worlds in which an individual operates and maintain that "identity is a concept that figuratively combines the intimate or personal world with the collective space of cultural forms and social relationships" (p. 5). Identity then is a product of social contexts, though the individual reproduces and holds the potential to transform social contexts. In other words, the individual both produces culture and is produced by culture in interactive feedback loops.

#### *Conflict between Self and Culture*

Does culture shape subjectivities? The individual "self," consisting of both conscious and unconscious forces, can be thought of as being constructed of the subjective world--personality traits perhaps divergent from in-group norm constructs; an individual's fierce individualism while living within a collectivist culture might be a notable example. Mead defines this "subjective" sense of self as the potentially creative sense of "I" (Mead, 1934). Conflict between one's subjective experience and/or interpretations and the general normative climate of a culture can occur.

How does culture shape subjective worlds? Group cultural normative guidelines or "normative worlds" (Habermas, 1981) indicate in-group *shoulds* that guide acceptable

in-group behavior. Mead defines this as the various “mes” dependent on a “generalized other” (Mead, 1934). The “me” acts in accordance with what is consciously or unconsciously understood as “right” and “appropriate”—what is culturally given. Conflicts between the subjective world and normative world of the individual self can exist. For example, if an individual holds a value of peaceful resolution of conflict—conceived of as conditions of mutual understanding and harmony—that are in opposition to a general group norm of solving conflict in a manner that results in some losing and others winning, that individual’s value of peace becomes subordinated. Culturally “legitimate” norms of win/lose conflict outcomes dominate. In such instances, the conflict between subjective mode of conflict resolution and normative mode of conflict resolution may lead to internal conflict for the individual; in other words, the legitimacy of the individual’s subjective interpretation of how conflict should be negotiated is blocked or subverted by in-group normative guidelines that legitimize one mode of conflict resolution over another.

The prioritization of one mode of expression over another is of course the power dynamic involved in this individual-cultural conflict process. The denial or acceptance of the choice of a mode of expression (that is linked to an individual’s sense of “self”) represents the outcome of the individual-cultural conflict in the above example. The subjective “self” can resist or conform to in-group standards. The processes of resistance and conformity are critical for understanding change in a conflict situation between an individual and her/his in-group.

Norms that individuals acquire through interactions with others often construct ways of seeing and ways of being in the world. The individual-social relationship

undoubtedly shapes self and society. A dialogic relationship exists between self and society. Thus, the constructions of *self* in relation to *others* become essential to understand how subjectivities and in-group norms are established and how individual agency manifests in in-group contexts where agency can be expressed or denied. To use Mead's words, the "mes" validated in certain social contexts by group norms lead to situations where the "Is" can be expressed and/or denied.

### *Group Conflict*

Conflict between cultural groups is also important to understand. How does conflict between or among cultural groups bring about societal change? The struggle for control and power in the context of cross-cultural conflict is often a struggle of survival, material acquisition, identity and validation. Cultural groups compete with one another for available local resources such as water, food, oil, land usage rights—or the right to self-expression and/or the right to appropriate resources in a schooling context. Undoubtedly, *right* ways of being in the world are contested through power struggles over identity. Identity might be threatened and dichotomous constructs might be perpetuated. Desires to have a positive sense of self in relation to others manifest in narratives perpetuated about the other and through the criminalizing<sup>12</sup> of socially unacceptable behaviors or speech acts.<sup>13</sup> For example, longstanding Euro-American community members in Unityville might react to Mexican newcomers by constructing narratives about how they have brought crime with them (gang violence, drugs, rape) to their once peaceful town. In the context of enforced and rigid identities, in-groups

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<sup>12</sup> See Parnell, P.C. & Kane, S.C. (2003). *Crime's power: Anthropologists and the ethnography of crime*. Palgrave Macmillan.

<sup>13</sup> A speech act is vocal expression with implicit and explicit meaning.

members might attempt to validate their ways of being in the world through binary constructs of us and them and through establishing rigid criteria of belonging such as ‘One should speak English if they are American.’ Conflict between groups undoubtedly is mediated by what group holds more economic and political power; the dominate culture is validated through institutional means.

Societal change can occur through the conflict between an individual and her/his culture and conflict between groups in various state apparatuses: education systems, legal systems, political systems, and economic systems. What are the research implications of this theoretical discussion about culture, self, conflict, and change? Assumptions that a single culture exists at a research site, that local cultures are static, and that all in-group individuals conform to in-group cultural standards need be set aside. In the context of a multicultural school setting, a focus on diversity and the contestation or self-expression among members of cultural groups seems most appropriate. A local culture then, can be captured by the ethnographer through a mapping of patterns of discourse, behaviors, and dispositions; this map needs to include contradictions and conflicts among various local actors as well as changes over time that might occur. The cognitive knowledge and embodied norms of a group, an individual’s idiosyncrasies that might conflict with the group, and cross-cultural group conflict all need to be a focal point of observational awareness.

### *Intercultural and Multicultural Understanding?*

Let us assume that shared symbolic knowledge and embodied values can already exist between people with different backgrounds or that shared cognitive knowledge and embodied values can be built through cross-cultural interactions; this was the underlying



assumption of this action research project. Also, let us assume that an individual can have multiple reservoirs of shared symbolic knowledge--a multicultural self that is simultaneously aware of different cultural reservoirs in operation within a situated context. Hurtado (1989), in referring to Anzaldua's (1987) scholarship, refers to this multicultural awareness as "*mestiza* consciousness"--an ability to "perceive multiple realities at once" (p.855). Cultural mediation, understood as effective navigation on the borders and frontiers of different symbolic knowledge reservoirs, serves an important function in the building of intercultural understanding. It also acknowledges that an individual's identity can consist of different cultural reservoirs that are prioritized and applied according to contextual needs. A more complex theory of intercultural interaction posits that individuals and groups of people can have multiple shared symbolic reservoirs--alongside primary cultures--and that situated responsiveness to social circumstances requires the prioritization and application of particular symbolic reservoirs.

<sup>14</sup> Thus, culture and an individual's culture are not singular and static. Adaptive awareness guides valuations, behaviors, and dispositions in response to changing socio-environmental circumstances.<sup>15</sup>

Alred, Byram, and Fleming (2003) maintain that "intercultural understanding" can be understood as:

the negotiation between two contexts and perspectives which accepts the preservation as well as the change in the learner's identity. It requires flexibility of mind which allows us to cross borders and accept differences, so that we

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<sup>14</sup> The use of the term "symbolic reservoirs" is linked to a fluid conception of culture as cognitive knowledge and embodied value "flows" that stem from and manifest in situated contexts.

<sup>15</sup> See Brantmeier, E.J. & Jones, M.E. (2003). Globalization, education, and cultural change in Navajoland & Thailand: Snapshots of situated appropriation & adaptive intelligence. Presented at Comparative and International Education Society, Orlando, FL. Unpublished manuscript.

neither subsume another culture into our familiar categories, or over romanticize it (p. 8).

This conception of “intercultural understanding” assumes a dichotomy of two cultural worlds and over-simplifies the reality that multiple cultures exist in a multicultural schooling environment. However, it asserts the importance of flexibility of mind and assumes one can maintain an identity within a primary culture while adapting to and adopting an intercultural reservoir, “a new centre of interaction on the borders and frontiers which join rather than divide them” (p.4).

The prefix “inter” means between, therefore “intercultural” conveys common cultural knowledge flows shared by people from different primary cultures. Let us establish that there are both shared and divergent ways of interpreting experience and generating behavior among people from different backgrounds (Read white teachers, white students, Latino students, Japanese students, Arabic-speaking students). This assumption that a deep diversity exists, in the eyes of an interculturalist, is critically important. The term *intercultural* has a bias toward that which is shared, but it does not neglect diversity. The interculturalist Milton J. Bennett (1998) asserts the necessity of diversity affirmation as a prerequisite for intercultural understanding:

Unless we can accept that other groups of people are truly different—that is, they are operating *successfully* according to different values and principles of reality—then we cannot exhibit the sensitivity nor accord the respect to those differences that will make intercultural communication and understanding possible (p.196).

Similarly, in his foundational piece in the field of global education, Hanvey (1982) maintains diversity affirmation as essential for attaining a “global perspective.” He

asserts the need for “perspective consciousness”--one dimension of a global perspective--and he defines it as follows:

The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own (p.1).

According to Hanvey, recognition of an ethnocentric view of the world and differences others have in worldviews are essential to obtain a global perspective. According to Bennett and Hanvey respectively, recognition of difference is essential for intercultural understanding and global understanding. It provides a base for recognizing similarity.

If interculturalists like Bennett (1998) posit that recognition and a deep validation of difference are essential for intercultural understanding, then what exactly is the difference between intercultural and multicultural understanding? Differences and similarities between these two educational sub-fields still remain elusive and fuzzy. Cushner (1998) describes the difference between a multicultural and intercultural approach to education:

Multicultural education, according to Khoi (1994), refers to unrelated juxtapositions of knowledge about particular groups without any apparent interconnections between them. Intercultural, however, implies comparisons, exchanges, cooperation, and confrontation between groups. Problems and situations are seen as so complex that they can be dealt with only through the convergence and combination of different view points (p.4).

The crux of the differentiation above seems to be in the prefixes “multi,” meaning many, and “inter,” meaning between. Intercultural understanding conveys common cultural knowledge flows shared by people from different primary cultures; intercultural education would then aim to combine, compare, and connect differences. Multicultural, though somewhat shallowly conceived by Khoi (1994) above, emphasizes particularity and/or pluralism because of a necessity to resist homogenizing forces integral to dominate-subordinate power dynamics.<sup>16</sup> Is the difference between the two as simple as lack of focus on interconnections (Read multicultural education) and convergence of diverse viewpoints (Read intercultural education)?

The situated historical aims and practices of both intercultural education and multicultural education are scrutinized for their commitments to pluralism. Olneck (1990) critiques both the U.S. intercultural education movement in the 1940s and multicultural education movements in the 1970s and 1980s for a surface commitment to an authentic pluralism:

Despite its ostensible commitment to legitimizing pluralism, multicultural education fails to articulate an authentic ideology of pluralism and is in important ways repetitive of intercultural education. Most important, multicultural education is symbolically organized around the construct of individual differences and does little to enhance or to recognize collective identity in the United States (p.165).

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<sup>16</sup> Some argue that the term “intercultural” de-emphasizes heated debates about identity politics in “multicultural” educational pursuits and attempts to promote positive communications and relationships among various groups of people (Bredella, 2003); there is something to be understood in the difference between the assumptions undergirding “inter”cultural and “multi”cultural education.

With a two pronged critique, Olneck (1990) maintains that commitments to ideological pluralism—a deeper pluralist agenda aimed at affirming difference--were lacking in intercultural education in the 1940s and were lacking in multicultural education in the 1970s and 1980s. He also contends that a focus on “individuals” neglected the realities of conflict and inequalities between ethnic groups in the United States. In this historical analysis, both the intercultural and multicultural education movements are faulted for neglecting a deeper pluralist and cross-group agenda. However, Olneck (1990) does not provide working definitions for intercultural or multicultural education, but rather refers to them as educational movements.

In her recent book *Improving Multicultural Education: Lessons from the Intergroup Education Movement*, McGee Banks (2005) attempts to glean practical implications for present multicultural education efforts. McGee Banks (2005) surveys past efforts in intercultural and intergroup education and differentiates intercultural education from intergroup education by elucidating the historical formation of intercultural education as a response to nativist positions<sup>17</sup> on European immigration to the United States in the early 1900s, and the historical formation of intergroup education as a response to intergroup racial tensions in the 1940s (p. 3). Banks (2004) and Monalto (1984) claim that multicultural education is an outgrowth of these two historical antecedents. In this sense, intercultural education, intergroup education, and multicultural education are conceived of as movements stemming from situated historical circumstances. Though McGee Banks’ (2005) book offers much in terms of historical foundations of these distinctive movements and a suggestion for contemporary

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<sup>17</sup> A Nativist position was characterized by “white” bias and discrimination against new immigrants from southern and eastern Europe (McGee Banks, 2005, p.12).

educational borrowing such as implanting seeds of continuity in a new generation of multiculturalists, it does little to expose theoretical and conceptual underpinnings and connections of these two educational movements.

Implicit diversity and ambiguity abound when one seeks to understand working definitions of intercultural and multicultural understanding and the educational movements that attempted to advance both. Historically and contemporarily, both movements attempted/attempt to advance a pluralist agenda—though critiqued by some—and they attempted to promote common understanding. Ongoing theoretical and conceptual clarity about the purpose of both education that is intercultural and multicultural needs to be sought. Data generated from this dissertation project helps to modestly explore an education that is both “intercultural” and “multicultural.”

#### *Toward A Deeper Multiculturalism*

According to Banks et. al. (2001) the purpose of multicultural education is to reap the benefits that diversity offers. Gay (1992) identifies three major underlying principles of multicultural education theory in the United States:

Greater personal liberation and social justice for all groups; the celebration of human diversity in the educational process; and the centrality of multifaceted cultural pluralism in the historical, social, and cultural development of the United States (p. 51).

Sleeter and Grant (1999) include various social categories through which injustice operates: race; language; social class; gender; disability; and sexual orientation. With a more critical conception of multicultural education, they critique unequal power distribution in schools, “We take the position that schools generally operate in ways that

favor the ‘haves’” (p. viii). This more critical perspective in multiculturalism operates to deconstruct power and privilege in institutional settings (McLaren & Torres, 1999). One of the many agendas of deep multiculturalism<sup>18</sup> is to deconstruct white privilege by viewing racism as a system of domination that provides privilege to whites, sometimes overtly and sometimes covertly (McIntosh, 1989).

Related to a deeper multiculturalism, critical race theory posits: racism is common; white dominance serves both material and psychic purposes; race is a social construct; and voices of people of color need be heard in a racially hierarchical society (Delgado & Stefacic, 2001). Critical examination of race as a facet of oppression is necessary for a deep multicultural project. An examination of gendered oppression is also necessary. Feminist theory critiques patriarchy and male domination (Meehan, 1995). Haraway (1985) writes of fractured identities, “Gender, race, or class consciousness is an achievement forced on us by the terrible historical experience of the contradictory social realities of patriarchy, colonialism, and capitalism (In Lemert p. 540). Collins (1990) contextualizes a “matrix of domination” within a feminist and an Afro-centric framework, “Dominant groups aim to replace subjugated knowledge with their own specialized thought because they realize that gaining control over this dimension of subordinate group’s lives simplifies control” (In Lemert, p. 557). Haraway and Collins (and numerous unmentioned others) expose systems of oppression that control and dominate along gender and racial lines. However, spaces of counter-hegemonic resistance can be found.

Examining racial, gender, and linguistic oppression in everyday enforcement of the meanings of peace and non-peace at Junction High School emerge as an important

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<sup>18</sup> Gender, socio-economic, sexual orientation, and ability privilege also need to be deconstructed.

critical multicultural project—though this dissertation admittedly does not adequately address these mutually overlapping social categories.<sup>19</sup> This study does expose attitudes and behaviors of some white-American students and teachers in relation to newcomers whose first language is not English. It does explore social constructions of newcomers, mostly Mexican, that were perpetuated in the narratives of a uniformly white administration at JHS and the school district’s Superintendent’s Office. Perhaps more directly, this study explores an intercultural peace curricula project that can be considered counter-hegemonic to local cultural norms in operation at Junction High School. A lack of a value of diversity was part of the hegemonic articulated through assimilationist attitudes by the Superintendent, by some administrators, by many high school teachers, and by many Euro-American members of the student body. In a very real sense, fostering a value of diversity at JHS in an attempt to positively affect larger school climate concerns was counter-hegemonic; it challenged attitudes held and behaviors exhibited by many mainstream white students, teachers, and administrators.

### *Braiding Intercultural, Multicultural and Peace Education*

Implicitly and explicitly, three educational sub-fields are braided throughout this dissertation. Multicultural pursuits aimed at reaping the benefits that diversity offers through diversifying curriculum content (Banks et al, 2001) are combined with the intercultural pursuits of building “new centers of interaction on the borders and frontiers” (Alred, Byram, & Flemming, 2003, p.4). This work assumes that a value of diversity and that diversification of curriculum and power holders in stratified social institutions are

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<sup>19</sup> Addressing gender, socio-economic, linguistic, and sexual orientation related data will be conducted in a more deliberate and meaningful way in the future.



essential for social justice. Simultaneously, “new centers of interaction” are essential in the peaceful creation of globalized citizens for sustainable world.

Added to the complex task of education for cultural pluralism and common understanding is education for the elimination of both direct and indirect violence (Harris & Morrison, 2003; Reardon 1999). The call for education for the elimination of violence, for diversity affirmation, and for common understanding is a much grander call for human and planetary survival in the twenty first century; this dissertation is simply one microscopic attempt to heed that call.

### **Concepts, Theories, and Needs in Peace Education**

#### *Peace Theory/Thinking*

Scholars concerned with peace attempt to construct theoretical models for explaining various forms of peace and violence in our world. Johan Galtung (1969; 1988) infused peace theory, or a set of principles that guide peace thinking and peace education practices, with the concepts of negative peace, positive peace, direct (physical) violence, structural (indirect) violence, and cultural violence. Negative peace can be understood as the absence of direct physical violence. Positive peace can be understood as conditions without structural or indirect violence. For clarity here, structural violence can be understood as social, political, and economic arrangements (unequal distribution of basic goods and services, distribution of access and opportunity) that privilege some at the expense of others. Cultural violence is a form of harm perpetuated by in-group members; accepted norms legitimate the use of direct and indirect harm--be it aggressive normative monitoring that subsumes a cultural group's identity, or physical aggression

resulting from hostile conflict between groups. Peace theory focuses on understanding and explaining both direct and indirect forms of violence in order to create a more peaceful, just, and sustainable world.

Galtung's distinction between negative peace, or the absence of war or direct violence, and positive peace, the absence of structural and/or indirect violence (Galtung, 1988), is very helpful when positioning peace education in the context of social justice. Again, direct violence is physical violence between or among individuals, groups, and/or nations. Indirect violence can take the form of psychological violence--intimidation, bullying, fear of violence— and structural violence;<sup>20</sup> though it could be argued that psychological violence is part and parcel of structural violence. This more complex view of *peace* need be employed for understanding the connections of peace education endeavors to expand efforts toward *social justice*.<sup>21</sup> The semblance of peace in the form of absence of direct physical violence does not convey deeper conditions of peace that result from the absence of intimidation, bullying, and political and economic inequalities.

Peace thinking has evolved to integrate various facets of both negative and positive peace. Groff's model (2002) delineates seven central concepts in peace thinking:

- A. War Prevention (Negative Peace)
  - 1. Peace as Absence of War
  - 2. Peace as Balance of Forces in the International System
- B. Structural Conditions for Peace (Positive Peace)
  - 3. Peace as no war and no structural violence on macro levels
  - 4. Peace as no war and no structural violence on micro levels (Community, Family, Feminist Peace)
- C. Peace Thinking that Stresses Holistic, Complex Systems (Integrated Peace)
  - 5. Intercultural Peace (peace among cultural groups)

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<sup>20</sup> Political and economic structures that privilege some at the exclusion of others

<sup>21</sup> Italics are used to stress important words.

6. Holistic Gaia Peace (Peace within the human world and with the environment).

7. Holistic Inner and Outer Peace (Includes all 6 types of peace and adds inner peace as essential condition).

(p. 7-8).

Groff (2002) positions the need for peace thinking on multiple, interdependent levels in order to actualize a peaceful world. This model includes Galtung's early distinction of negative and positive peace. It also adds the level of integrated peace—holistic and systems conceptions of what peace could look like among cultural groups, between the human and non-human world, which are holistically integrated to include outer forms of peace and inner forms of peace that are often left to the world's religions traditions to cultivate. The benefit of using Groff's conceptual model for thinking about peace is that it adds the more complex "integrated peace" dimension and it includes vital focus on feminist, intercultural, planetary, and inner peace.

Berlowitz (1994) adds three important strategies for thinking about peace education: peacekeeping (peace through strength); peacemaking (peace through dialogue); and peacebuilding (peace through creating conditions necessary for peace: attitudes; dispositions; nonviolent interpersonal communication). Strategies or approaches to peace education can be structured in accordance with the previous three domains. For example, peacekeeping in a school can be understood as peace through control. Conflict management or mediation programs attempt to make peace. Peacebuilding initiatives tend to focus on building the conditions for positive peace.

### *The Challenge of Defining Peace Education*

Exploring the *how* and *why* of peace education theory requires getting clear on a definition for peace education—a challenging task indeed. Betty Reardon (1999), a leading peace educator and scholar, defines peace education as:

the transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities (p. 6).

Reardon (1999) maintains that the transmission of knowledge and skills, the enhancement of capacities, and a focus on real life problems and possibilities must propel peace education endeavors. The dimensions of Reardon's (1988) comprehensive peace education include: an integrated holistic education, a focus on the human context of relationships; ecological and planetary systems consciousness; and organic and developmental learning.

Ian Harris (2002), another leading U.S. based peace educator and scholar, defines peace education as:

Teaching encounters that draw out from people their desires for peace and provide them with nonviolent alternatives for managing conflicts, as well as the skills for critical analysis of the structural arrangements that legitimate and produce *injustice* and *inequality* (p. 4).

Harris's definition differs from Reardon's (1999) by focusing on the "drawing out" of desires for peace instead of "transmission of knowledge" for achieving and maintaining peace. Harris's definition assumes that a student's role is active, Reardon's—more passive. I prefer a focus on the "drawing out" of desires for peace because it implies peaceful teaching means toward a peaceful learning ends. Harris's definition of peace education places conflict resolution skills as well as the intellectual capacities for critical

analysis of structural causes and conditions for the perpetuation of the absence of peace as central to the aims of peace education. Harris's concern with "critical analysis" may be somewhat similar to Reardon's concern for the development of "reflective and participatory capacities for applying knowledge." Both concentrate on consciousness-raising in the process of empowering students and teachers to seek nonviolent means and ends. However, in general usage peace education is understood as education for the elimination of both direct and indirect violence (Harris & Morrison, 2003).

Both negative peace education and positive peace education manifest in the United States in the form of nonviolent conflict resolution education and multiple educative endeavors that raise consciousness and seek alternatives to remedy social injustice. In this sense and in an ideal form, peace education for remedying social injustice aligns with Freire's (1972) notion of "education as the practice of freedom" because it fosters consciousness of social injustice and fosters mobilization toward transformation—on individual, group, and structural levels.

### *Peace Education Theory*

Theories provide a set of principles for explaining how and why a phenomenon occurs (Carr, 1984). Peace education theory, or how educational processes do/can contribute to nonviolent social change by promoting the conditions of positive and negative peace, needs further development through case studies. Though implicit peace theory has guided peace education practice for a long time, peace education theory seems to have recently been made explicit and developed. In "Peace Education Theory," a recent article in the *Journal of Peace Education*, Harris (2004) presents five main postulates of peace education (teaching peace):

1. it explains the roots of violence
2. it teaches alternatives to violence
3. it adjusts to cover different forms of violence
4. peace itself is a process that varies according to contexts
5. conflict is omnipresent (Harris, 2004, p. 6).

Harris (2004) maintains that controversy surrounding the word “peace” and various manifestations of violence have helped shape multiple peace education endeavors with different theoretical assumptions: international education; human rights education; development education; environmental education; and conflict resolution education (pp. 8-16). Peace education theory contextualizes the form of violence and matches educational strategies for addressing that violence; it is responsive to form and context. Peace education theory as explained by Harris (2004) still remains somewhat unclear and needs more robust development.<sup>22</sup> Harris’s postulates of peace education explain what peace education does, how it does it, and what peace education is—to some degree. Harris places the peace education project within international, human rights, development, environmental, and conflict resolution education. A more comprehensive peace education theory would postulate peace education principles that guide peace education practices in multicultural contexts. It would also provide principles and orientations for both intercultural, multicultural, and “critical peace education”<sup>23</sup> endeavors.

### *Comparative Peace Education Research Needs*

From the international level to the national level, the study of peace education is a serious scholarly pursuit. Burns and Aspeslagh (1996) call for the international

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<sup>22</sup> This dissertation project makes a small contribution to clarifying or expanding theoretical orientations of peace education.

<sup>23</sup> See Brantmeier, E. (2003). Transforming the ‘Order of Things’: Peace education in dialogue with critical social theory. Ph. D. qualifying exams. Indiana University. Unpublished manuscript.

comparative study of education for peace through charting the basic peace concepts and educational manifestations in schools, through the study of policy and practice of peace education, and through a focus on values and worldviews in the framing of peace education endeavors around the world (pp. 226-229). Peace education is situationally defined, implemented (Salomon, 2003) and constrained or enhanced by diverse educational policy contexts. Insights gained through the comparative analysis of context-specific peace education policy and practice might yield theoretical and practical insights for educational borrowing, though the dangers of such borrowing are duly understood.<sup>24</sup> A comparative peace education project will help expose how understandings of peace and non-peace are contextually understood--and for what purposes certain understandings are perpetuated. It might also provide insights into building a more universal “culture of peace” that UNESCO refers to in the Decade for a Culture of Peace and Non-Violence for the Children of the World. A provision of United Nations Resolution 52/15 promotes, “Respect for all life, ending of violence and promotion and practice of nonviolence through education, dialogue, and cooperation” (UNESCO, 2000). The means is building a global culture of peace--something to which a comparative study of peace education might contribute.

Harris (2003) maintains that there is tremendous need as well as pressure in the United States to evaluate outcomes of peace education programs by U.S. policy-makers, taxpayers, and the larger peace community (Harris, 2003). Harris (2003) summarizes several research projects in the United States that document the positive benefits of conflict resolution education, a favored form of U.S. based peace education, on students’

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<sup>24</sup> The dangers of educational borrowing include over-generalized prescriptions for educational advancement applied without local input or consideration of situated contextual needs and desires.

social and emotional competency, academic performance, manifestations of violent behavior, and general school climate (Bodine, 1998; Harris, 2003; Jones, 2000; Roderick, 1998; Sandy S., 2000). These studies show that conflict resolution education works, though it varies in degrees of success. Further studies that document the effects of peace education programs can help legitimize funding and staff energy toward the goal of providing safe, caring, and positive school environments for children in schools.

*The Study of Peace Pedagogy in Teacher Education*

The study of peace education in the context of teacher education is also needed. Benton's (2003) study that involved practicing teachers from a U.S. Midwestern comprehensive university suggests that "teachers [in her study] are actively engaged in finding peacebuilding solutions for their students" and that:

It is only through intensive research and study of these practices and initiatives that a peacebuilding curriculum can be produced to help transform the present culture of violence into a culture of peace for our children and their children (UNESCO, p. 4).

The necessity to explore the conceptual frameworks of peace theory and specific pedagogical methods for *doing* peace in classrooms is vitally important. Though further U.S. based research is needed, notable international research and papers on the integration of peace education in teacher education have been written (Bjerstedt, 1994; Dubon-Haynes, 1996; Hanns-Fred, 1994; Harris, 1989; Hutchinson, 1996; Miller & Ramos, 1999; Reardon, 1999; Schmidt, 2000. In a survey sent by Bjerstedt (1994a) to an international audience of all Peace Education Commission members, 75 questionnaires from 33 different countries were returned. Bjerstedt reports that "Sixty percent favored a



combination of special courses on peace education within basic teacher training as well as promoting peace education objectives and procedures in a number of different courses in basic teacher education” (p. 1).

Another of Bjerstedt’s (1994b) studies conveys the results of interviews that involved fifty international experts on peace education and peace related issues from twenty-two countries. Some general and specific participant responses included: the perception of the need of peace education in teacher training and in-service training; the need for the use of a “didactic locus” strategy;<sup>25</sup> the need for instructional objectives that included promotion of global perspectives; consciousness-raising about peace education and current world affairs; concepts and theories including “interdependence” and “common security”; the need to teach skills of conflict resolution and critical media analysis; the need to foster relevant value perspectives, such as nonviolence ethics, global ethics, human rights; and the inclusion of both explicit and implicit peace education in teacher education and schools serving children (pp. 6-12).

Three basic approaches to teacher training were generally agreed upon by most respondents: a knowledge and awareness approach, an implicit value-oriented approach, and a skills approach (Bjerstedt, 1994b, p. 16). Knowledge and awareness of core issues of peace and war as well as direct and indirect violence become important goals for teacher education. Pedagogy infused with implicit values such as care, cooperation, and critical inquiry need to be present. Useful and realistic skills, such as those used in conflict resolution, need to be taught directly. The ideas presented by a transnational

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<sup>25</sup> “Didactic locus” strategy refers to ways peace education can be incorporated into teacher training: a special course on peace education; special-event focused on peace education; integrated into several school subjects in a cross-curricular approach; peace education as nonviolent interaction guided by peace values (Bjerstedt, 1994b, p. 7).

coalition of peace educators and peace scholars give many useful tools for doing peace in teacher training; they also suggest that peace education in teacher education is an emerging field that has limitless possibilities. Continued study of the ‘how’ of peace education in teacher education might contribute to enhancing peace pedagogy.

Though contexts between and within countries are culturally specific and contextually diverse, intelligent educational borrowing can benefit peace pedagogy in the United States and elsewhere. Burns and Aspeslagh’s (1996) anthology provides a twenty-five year look at comparative studies of peace education around the world (Burns & Aspeslagh, 1996). Such comparative study can only benefit understanding of the varied, situated, and common endeavors in peace education around the world.

### **Education Policy and Peace Curricula in Indiana**

Various definitions of policy enhance perspectives of the educational policy process. A definition of policy that includes both Bhola’s (2000) policy formulation focus on power elite intentions for the distribution of social goods, as well as Sutton & Levinson’s (2001) policy implementation concept of “appropriation” can be understood as:

an implicit and explicit expression of power and intent by ruling elites for the distribution of social goods in a situated context where institutions and people appropriate according to local needs, beliefs, and values (H622 Group Definition, 1/21/03).

In interactive feedback cycles, policy is negotiated between and among institutions and people at the micro and macro levels--particularly during the implementation process.

The intent of power elites during the formulation process is critical for understanding the above definition. Policies distribute social goods, and local actors negotiate policy content during the implementation process. Policy analysis should take into consideration how local actors “situationally appropriate” (Brantmeier & Jones, 2003) the cultural content of policy in the context of globalization for their local needs and concerns. The term “policy as practice” (Sutton & Levinson, 2001) provides a helpful non-dual conceptual framework for understanding the dialectic of policy and practice in the policy process. This study contributes to understanding how policy affects practice, how policy is appropriated by local actors and institutions, and how local practice might contribute to policy formulation in the future.

As stated in the original Proffitt Grant Proposal<sup>26</sup> (Korth, 2004) for the study of Unityville School District, this intercultural peace curricula development project was an opportunity to promote multicultural understanding in a traditionally mono-cultural Midwestern school that recently experienced an influx of transnational students. Doing an intercultural peace curricula project helped to address the challenges presented by changing demographics that Junction High School, as well as many other high schools in Indiana, the Midwest, and around the nation, encounter in an era of migration and immigration. This specific project helped to understand the constraints and possibilities within the local school culture coupled with the influences that both the state and national educational policy context had on a local peacebuilding initiative.

Flowing from the 2001 No Child Left Behind Act and previous governmental initiatives (i.e. Goals 2000), accountability-based teaching and learning steer a national

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<sup>26</sup> This dissertation project was funded by an Indiana University School of Education Proffitt Grant written by Dr. Barbara Korth.

education movement for the production of *better* educated persons; *better* is defined by improvement on state-standardized tests. The current national education policy context is strewn with obstacles for addressing schooling needs at the local level. How do the current national education policy climate and local Indiana state educational policy climate support the development and implementation of a local intercultural peace curricula initiative? What are the competing tensions in local schooling environments? How do the policy forces of standardization and accountability, combined with limited teacher energy, time, and available school resources affect the agency of local actors who attempted to promote cross-cultural awareness and intercultural understanding? Questions about the implications of macro-policy on local practice are many.

Current support in Indiana for the “Safe and Responsive Schools” movement and anti-bullying Senate Bill 231 suggest a shift toward the targeting of violence in public schools. Indiana State Senate Bill 231, passed into law:

- Defines "bullying" and requires a school corporation to adopt rules to prohibit bullying.
- Allows the use of grants from the safe schools fund to provide education and training to school personnel concerning bullying, and requires the inclusion of anti-bullying training in school safety specialist education.
- Requires each school to establish a safe school committee (Engrossed Senate Bill No. 231).

With the recent passing of anti-bullying legislation in the education committee of the Indiana state legislature, the time was ripe for an intercultural peace endeavor that responded to the situated needs of Unityville Schools. Similar to Indiana public schools

and Midwestern schools in general, the Unityville School District faced/faces challenges by the intercultural opportunities that changing demographics present.

Indiana educators and legislators recognize the need for increased cultural competency in a predominately white, middle class teaching force that serves an increasingly diverse Indiana student population. Effective July 1, 2004, cultural competency legislation that requires schools to address issues of diversity was enacted. In Section 2.8 of House Enrolled Act 1308, cultural competency is defined:

"Cultural competency" means a system of congruent behaviors, attitudes, and policies that enables teachers to work effectively in cross-cultural situations. The term includes the use of knowledge concerning individuals and groups to develop specific standards, policies, practices, and attitudes to be used in appropriate cultural settings to increase students' educational performance<sup>27</sup>

(<http://www.multiculturaledu.ips.k12.in.us/3044.aspx>).

The new legislation requires teacher training institutions to make efforts to prepare culturally competent pre-service teachers. It also provides materials to local districts and schools to promote cultural competency. Lastly, it provides guidelines for school committees working on school improvement plans.<sup>28</sup> Committees were required to:

- (1) identify the racial, ethnic, language-minority, cultural, exceptional learning, and socioeconomic groups that are included in the school's student population;
- (2) incorporate culturally appropriate strategies for increasing educational opportunities and educational performance for each group in the school's plan.
- (3) And recommend areas in which additional professional development is necessary to increase cultural competency in the school's educational environment. (<http://www.multiculturaledu.ips.k12.in.us/3044.aspx>).

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<sup>27</sup> Note that the purpose of cultural competency here is to increase educational performance, not necessarily to create safer socio-emotional environments or to enrich cross-cultural relations.

<sup>28</sup> 3 year strategic plans that schools are required to submit to the state under the mandate of Indiana Public Law 221.

Such recognition of the need for increased cultural competency seems a big step for a state challenged with increased diversity. An intercultural peace curricula project that engaged teachers in a professional development opportunity, because it attempted to address cross-cultural bullying, seems a good local litmus test for understanding the constraints and possibilities of intercultural and anti-bullying initiatives at the local school level.<sup>29</sup>

### *Peace Education Needs in Indiana*

Payne's (1991) dissertation on peace curricula concludes that the state of Indiana lacks peace education programs and effective and systematic curriculum for peace (Payne, 1991). Payne recommended several key aspects for curriculum development that are directly applicable to this study:

- Teacher training workshops for creating and implementing peace curricula
- Select, implement, and evaluate a peace ed. program in a school district
- Involve peace educators in curriculum development (Payne, 1991, p.99).

Despite the lack of existing peace curricula and peace education programs found in school districts around the state of Indiana, Payne (1991) enthusiastically provides several specific recommendations to bridge this gap. More than ten years later, this critical qualitative dissertation project included the study of teacher training and peace curricula development.

### *Building Intercultural Peace at JHS*

There is need for peace education research in general, and more specifically, peace education research that focuses on the interaction of people from different cultural

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<sup>29</sup> No evidence was encountered at JHS that would support the claim that school personnel were responding to or incorporating anti-bullying or cultural competency policy directives. In fact, the only time these two bills were mentioned was when I discussed them in teacher inquiry group meetings or in personal interviews.

backgrounds (Carter, 2002). The study of peace education, multiculturalism, and civic education in relation to minorities in pluralistic societies is important. Iram (2003) maintains:

To really understand cultures other than our own requires thoughtful, systematic inquiry into the similarities and differences of meaning, organization, and practice of our own and other ethnocultural groups. And as a result, it requires acceptance and assurance of cultural and political rights, both of individuals and of groups (p. 7).

Iram makes an important point concerning the cultivation of understanding of similarities and differences and cultural and political rights. It is important because it illuminates the potential for deep understanding and assurance of political rights that can emerge from meaningful cross-cultural interaction and relationship building. Humane relationship building and intercultural peacebuilding were important for addressing the needs of Junction High School. Reardon (1999 & 1988) argues that peace education endeavors should promote planetary stewardship, humane relationship, and global citizenship. Groff's conception of intercultural peace conveys the need to eliminate cross-cultural violence, both direct and indirect, as well as create positive relations among various cultural groups (Groff, 2002). Critical to intercultural peace is intercultural cooperation in which common goals are established (Reardon, 2003) and cultural relativity--defined as respect for differences in primary cultures—is fostered.

Lantieri and Patti (1996) maintain that valuing diversity via creating inclusive communities and schools is central to conflict resolution education in transnational contexts. If not already present, the introduction of the value of diversity, for example,

adds a shared value that forms a new layer of shared understanding—an umbrella culture of sorts. This common cultural value can be experienced alongside the unique constructed experiences of primary cultures. The new shared value of diversity represents another layer of mutual understanding from people with distinctive primary cultures.

### **A Critical Theory Project: Agency, Lifeworld, System and Change**

One of the primary research questions that guided this dissertation--more fully explained in the next chapter--asks what constraints and possibilities were encountered when a peace curricula was developed at Junction High School. Specific attention to both local school culture, the influences of wider educational policy,<sup>30</sup> and local appropriations of that policy provided insight into these constraints and possibilities. Therefore, the study begs an important *critical* question about the agency of members of a teacher inquiry group within the context of a curricula building project aimed at local change. Could existing social arrangements at JHS be transformed and/or reproduced? What were the existing limitations and possibilities in both a local school culture and wider education policy context for specific efforts toward intercultural social change? Where are the spaces for potential change in the cultural worlds and institutional realities of local actors?

Most simply, critical social theory aims to elucidate the tensions of human life—domination and the processes of subordination and liberation. More intensely in their later years, Frankfurt School critical social theorists focused on the recovery of human

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<sup>30</sup> Education policy here is understood as macro political, economic, social forces that manifest in specific legislation that influences practices of local schools



capacities<sup>31</sup> to transform structural realities in order to reclaim subjectivities and autonomy of the lifeworld (Habermas, 1984). Critical theory both tries to understand the functioning of the socio-material world and possibilities for emancipation of subjectivities amid structural constraints.<sup>32</sup> Ewert (1991) conveys that critical theory both illuminates social and material reality and goads us to transform it, “Critical theory is identified by an emphasis on emancipation that requires both enlightenment and action” (p. 346). Accordingly, this ethnographic action research project engaged a local group of teacher inquirers in a process of identifying local cross-cultural challenges and then asked teacher inquirers to create responsive curricula to address those challenges; it was an implicit attempt at enlightenment and action.

Certain concepts in social theory provide explanatory power necessary to understand influences on local conceptions and action at JHS. These concepts, borrowed from critical social theory, are further nuanced to describe complex systems relationships.<sup>33</sup> In the following section I will first explore agency within the context of Habermas’s (1981) conceptions of the lifeworld and system.

### *Agency, Lifeworld, and System*

Agency can be understood as the spaces of actualization of individual or group desires and/or goals. Agency is understood as the power of individuals and/or groups to bring their desires and/or goals to fruition; it is closely linked to volition—the exercise of will. Carspecken (1996) discusses the relationship of volition and “cultural structures:”

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<sup>31</sup> The potential for interactions guided by “communicative rationality” when subjects interact with subjects to build common understanding aimed at consensus (Habermas, 1984).

<sup>32</sup> Structural constraints include, but are not limited to economic and political arrangements.

<sup>33</sup> Systems relationships here refers to a nexus of lifeworld and system influences.

Volition itself depends on cultural structures to exist, because monitoring action impeti requires internalized position-taking.<sup>34</sup> But actors can innovate upon the cultural structures of which they are aware as well as choose among alternative cultural themes. Culture does not determine action. Each meaningful act made by any one of us will usually reconstitute cultural structures and be a new creation to a certain extent (p.191).

This hopeful portrait of individual agency within the context of cultural structures and available cultural themes<sup>35</sup> suggests the possibility of agency, but Carspecken (1996) also suggests that constraints exist because the distribution of cultural themes within a social site are limited, “One cannot act in ways that would require themes to which the actor has no access” (p.191). Also, certain cultural themes have more currency than others in a given social site. In this sense, the conditions of action of an individual or group of actors are in some sense governed by the available cultural patterns of a social site, though possibilities of generating new cultural patterns exist.

Constraints on agency can be understood as blockages that deny the actualization of individual or group desire and/or goals. From this conception, agency should be understood as situated within an action-oriented change context and it is understood that denial of agency can occur within this context; desires and goals are denied for a number of possible reasons. For example, self-perceptions of lack of expertise, a privileging of central authority, and educational policy influences that demand accountability could be used as rationale for explaining blockages that deny an individual’s or group’s agency.

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<sup>34</sup> Self-monitoring by taking on third person positions draws upon “cultural typifications” in Carspecken’s conception.

<sup>35</sup> Cultural themes are patterned norms, behaviors, and use of symbolic knowledge.

## *Lifeworld & Agency*

What spaces for individual or group agency are available in the “Lifeworld?”

Ingram (1990) succinctly conveys Habermas’s conception of the “lifeworld:”

A technical term referring to the way in which persons subjectively experience, understand, and interpret their world. For Habermas, it consists of those implicit cultural-linguistic assumptions, norms, and habits which form the shared background of action and thought. The lifeworld is primarily constituted through the medium of communicative action<sup>36</sup> (p.223).

The lifeworld then is comprised of both subjective and normative features that comprise the cultural-subjective world of everyday life in which purpose and meaning are constructed and derived.<sup>37</sup> In the context of action orientations, both subjective and cultural orientations that steer action, in principle, are malleable; actors can alter, challenge, and transform subjective and/or cultural norms, attitudes, behaviors, habits that are internal to their exercise of will. Therefore, in principle these norms and behaviors are within a cultural actor’s possibilities for change.

For example, if speaking English is required for in-group membership and one transgresses this norm by speaking Japanese, then in-group members might monitor that speech act by insisting, “Speak English.” In this sense, the English-speaking monitor of the norm “Speak English,” exerts cultural power by enforcing a dominant norm—he requires the Japanese speaking person to abide by local in-group norms. Local cultural

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<sup>36</sup> Habermas situates the possibility of a higher form of communicative rationality within the context of the dialogic process of intersubjectively shared commonality and crumbles the notion of the situated historical formation of *all* forms of potential rationality. This optimism toward the potential coupled with grounding intellectual endeavors in praxis needs created a split between Habermas and the early critical theorists Horkheimer and Adorno (Calhoun, 1995, pp. 28-29).

<sup>37</sup> The lifeworld is also comprised of the objective domain that is validated through multiple access.

actors could effectively contest the normative monitoring practice of enforcing an English-only policy in school and by doing so, they could change this dominant school norm. These counter-normative actions could bring about wider normative change within a local school context.

The limitations of wider socio-cultural context, such as the selection and prioritization of dominant norms, expectations, and identity constructions, constrain an actor's potential for innovative action. However, in principle, dominant features of the cultural milieu (norms, attitudes, behaviors, habits, identity constructions) can be critiqued, changed, or transformed. Conversely, resources external to the exercise of will such as financial resources and material goods, can prove to be considerably fettering because they are external to human volition; therefore, they are much harder to change.

### *System and Agency*

Ingram (199) conveys a definition for the complement of the lifeworld, the system:

According to Habermas, one can regard modern societies as composed of self-regulating economic and administrative systems, which react to aggregate inputs of supply and demand (as reflected in media of money and power) in a way that is largely unplanned and unintended. In contradiction to the lifeworld, the system is chiefly responsible for sustaining the material reproduction of society. Its operation can be objectively (functionalistically and causally) explained, but not, like the lifeworld, subjectively interpreted as meaningful and purposive (p. 226).

Several key points are important in the above quote. System influences are often unintentional, are in accord with the material reproduction of society, and are contrasted

by the lifeworld in that meaning and purpose are missing; the lifeworld is the arena of meaning-making. Previously, the point was made that lifeworld phenomena in the realm of action-orientations are malleable and in principle subject to change according to the will of local actors. On the other hand, systems phenomena are more difficult to change.

Habermas (1981) explains that system phenomena relate to action consequences: In capitalist societies the market is the most important example of norm-free regulations of cooperative contexts. The market is one of those systemic mechanisms that stabilize nonintended interconnections of action by way of functionally intermeshing action *consequences*, whereas the mechanism of mutual understanding harmonizes the action *orientations* of participants (p. 150).

Thus, the differentiating feature of the lifeworld and system is the focus on action *orientations* and action *consequences* respectively. Habermas (1981) implies that potentially lifeworld constructs are subject to change while the “nonnormative steering of individual decisions” that are characteristic of the system seems more difficult to change. The system, in this regard, resides external to human volition and poses significant obstacles<sup>38</sup> for change.

### *Colonization of Lifeworld*

In conflicts or crisis between the individuals or cultural groups and the “system,” the system can “colonize the lifeworld.” This is where trouble begins. Habermas (1989) elaborates:

We can represent the replacement of steering crises with lifeworld pathologies as follows: anomic conditions are avoided, and legitimations and motivations important for maintaining institutional orders are secured, at the expense of, and

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<sup>38</sup> Lack of resources would be an example of a system’s obstacle toward change.

through ruthless exploitation of, other resources. Culture and personality come under attack for the sake of warding off crisis and stabilizing society. Instead of manifestations of anomie (and instead of the withdrawal of legitimation and motivation in place of anomie), phenomena of alienation and the unsettling of collective identity emerge. I have traced such phenomena back to a colonization of the lifeworld and characterized them as a reification of the communicative practice of everyday life (p. 87).

Communication becomes instrumental and institutional order is maintained in a colonizing process. During the colonization of the lifeworld,<sup>39</sup> system realities such as supply, demand, and scarcity of resources affect decisions and potential change because subjective and or cultural (normative in a Habermasian conception) desires are denied outright or temporarily. Through a power-ridden process the de-legitimation of individual and cultural groups' experience or interpretation of the world can be replaced with institutional motivation and legitimacy. System imperatives instrumentalize lifeworld ways of interacting.

For example, legislators doubt that schools produce effective workers for the future workforce supply and demand needs. So legislation, such as the No Child Left Behind Act, passed through legislative bodies. NCLB urges states to adopt standardized forms of assessment. Schools are required to meet adequate yearly progress (AYP)--by state laws and through threats of withdrawal of Federal monies. Through educational policy backed by serious compliance measures, the state puts pressure on school districts to increase student performance on standardized tests. This system intervention affects the relationships of teachers and students because it puts more pressure on both to

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<sup>39</sup> This is a highly simplified portrayal of Habermas's notion of the system colonizing the lifeworld.

perform better on state tests. Teachers and students no longer have time to interact in meaningful ways or explore personally or communally relevant content because of systems pressure for the production good test takers. In this sense, state-level interventions to re-structure schools to produce a better work force negatively affect lifeworld interactions and squash local autonomy.

In the above example, communicative action, as stated by Habermas (1987), is realigned in relation to system constructs:

The effects of the system on the lifeworld, which change the structure of contexts of action in socially integrated groups, have to remain hidden. The reproductive constraints that instrumentalize a lifeworld without weakening the illusion of its self-sufficiency have to hide, so to speak, in the pores of communicative action. This gives rise to a *structural violence* that, without becoming manifest as such, takes hold of the forms of intersubjectivity of possible understanding. Structural violence is exercised by way of systematic restrictions on communication (p. 187).

Habermas conveys that everyday communicative interactions are colonized for instrumental means and through instrumental language. The *structural violence* he refers to is the system taking hold of communicative interactions potentially capable of an ideal speech situation—subjects speaking to subjects—and replacing them with instrumental system constructs that posit subject-to-object relationships; the subjects are presumed to be intent on utilitarian functionality. People interact for the purpose of getting something, not the potential for mutual understanding.

Teachers, who feel the pressure of an outcome-based insistent educational policy context, push their students to produce on tests. When an outcome based learning movement promotes teaching to the test (and state standards) and when one chooses to veer ‘off course’ by taking an off-the-subject valuable teaching moment, her/his choice is in conflict with an institutional influence to teach only to the test. Such conflict presents struggle between individual and/or group agency amid system’s limitations or constraints. Habermas’s notion of the “system colonizing the lifeworld” seems critical for understanding how individuals and groups get shaped through institutional colonization and how resistance can manifest and be directed toward fruitful ends.

The system does not always prevail. Habermas (1989) acknowledges that new forms of conflict, divergent from “welfare state patterns of institutionalized conflict over distribution” (p. 92) are emerging:

Rather, these new conflicts arise in domains of cultural reproduction, social integration, and socialization; they are carried out in subinsitutional—or at least extraparliamentary—forms of protest; and the underlying deficits reflect a reification of communicatively structured domains of action that will not respond to the media of money and power (p. 92).

Feminist movements, green movements, and peace movements provide a new form of protest, “It is possible to conceive of these conflicts in terms of a new form of resistance to the tendencies toward the colonization of the lifeworld” (p. 94). Though Habermas is quick to question whether these new forms of resistance might actually be transforming, he does acknowledge the potential for these conflicts to transform system imperatives. But be wary, the system is powerful. Habermas’s conception of the system and lifeworld



provides a conceptual and theoretical framework for understanding agency, possibilities, and constraints in the context of a peace curricula development project at Junction High School.

### **Chapter Conclusion**

This chapter surveyed important concepts and theories pertinent to data that will be presented in later chapters. Concepts and theories related to culture, intercultural understanding, and multicultural understanding were explored. Deep multiculturalism, which challenges race, gender, socio-economic, ability, and sexual orientation privilege, was argued to be an ideal form.<sup>40</sup> Concepts and theories related to peace education are essential for understanding the array of meanings that could be ascribed to peace and non-peace. Peace education is often defined and done according to the nested realities of local contexts. Peace through strength (peacekeeping), peace through dialogue (peacemaking) and peace through creating caring attitudes (peacebuilding) were mentioned as especially important strategies of peace education.

This dissertation project attempts to address peace education research needs through engaging teachers in an intercultural peace curricula project. Anti-bullying and cultural competency legislation in the state of Indiana provided a policy context ripe for such an endeavor. Understanding individual and group agency amid lifeworld and system constraints and possibilities remains a larger project rooted in the praxis needs of scholars and school teachers alike. This case study modestly contributes data for a better understanding of the possibilities and constraints encountered in school change efforts.

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<sup>40</sup> It is important to note this deeper conception was not realized through the intercultural peace curricula project. Rather, the beginnings of a conceptual and practical braiding of intercultural, multicultural, and peace education emerged.

The field work context and methodology employed will be thoroughly explored in the next chapter.

## Chapter Two: Field Work Context and Methods

### Introduction

This exploratory dissertation project attempts to reconstruct everyday understandings of peace and non-peace, to capture how the process of developing intercultural peace curricula affected attitudes and behaviors in teacher inquirers, and to ascertain how local school culture and the larger educational policy climate constrained or promoted such endeavors. As part of a larger collaborative study by the Unityville-Indiana University Outreach Project Research Team, a project that continues to engage an international team of graduate student service-researchers<sup>41</sup> and Indiana University School of Education faculty in a partnership with Unityville Schools, this dissertation project was a critical qualitative study of the development of intercultural peace curricula.

Qualitative methodologies were employed in both the data collection and analysis phases. A critical qualitative approach (Carspecken, 1996) was the best possible research methodology for this project given a detailed focus on attitudes, behaviors, and cross-cultural interactions in the daily lives of teachers and students at Junction High School. Because this project sought to study an opportunity presented for emancipatory change via intercultural peace curricula development, and engaged teachers in inquiry about their school, curriculum, and teaching, it falls within the action research tradition (Hammersley, 2004; Zeichner, 2003; Punch, 1998). During ethnographically informed (Wolcott, 1999) data collection concerning attitudes, behaviors, organizational culture, and the education policy context, ethnographic data triangulation methodologies that included multiple sources of information were used: teacher focus group interviews

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<sup>41</sup> Members volunteer their services and conduct research while doing so.

(Schensul, LeCompte, Nastasi & Borgatti, 1999); individual semi-structured interviews; participant observations (Emerson, Fretz, and Shaw, 1995), and relevant document analysis. The focal participant group consisted of an interdisciplinary teacher inquiry group comprised of seven teacher inquirers.

During data collection, eleven ongoing teacher inquiry group meetings were conducted along with semi-structured interviews and classroom observations with the seven teacher inquirers. Semi-structured interviews were also conducted with the ENL Aide, key administrators, and a Latino community organizer. Proceedings of the inquiry group meetings were observed by myself and a co-investigator to ensure validity; they were audio-taped, transcribed, and meticulously coded (Robson, 2002). Data analysis was a dialogic process occurring alongside data collection, though only low-level inferences (Carspecken, 1996) were made during initial phases of data collection. Validity of interpretation was ensured through multiple means: prolonged engagement, frequent member checks during meetings and interviews, and peer de-briefing—to name a few (Robson 2002, p. 174). This chapter provides detailed descriptions of the research inquiry domains, of the field work context, of the ethnographic action research design, of the participant group, of data collection and analysis, and of validity measures that were employed.

## **Research Context**

### *Site Selection and Field Work Context*

Originally, I planned to conduct a critical qualitative dissertation study of the organizational culture of a center for peace education in the state of Indiana. However,

when presented an opportunity to conduct an action research project that addressed the challenges facing a traditionally monolingual, monocultural Midwestern High School that had rapidly changing demographics, I decided that the project seemed advantageous to the advancement of education for peace and multicultural justice. Research that focused on the school culture and how overarching policy influences affected the daily lives of teachers seemed attractive; it provided an opportunity to ascertain both the constraints and possibilities for peace education in a public high school—a place I longed to get back to after four years of graduate study.

As a former middle school and high school teacher at public schools in Wisconsin, I was drawn to an opportunity to again work with teachers at the high school level. I was also concerned with stories I had heard about administrative and faculty attitudes, and the plight of newcomers at Junction High School. Having formerly worked as an English-as-a-Second Language teacher with Hmong refugees in Wisconsin, with Tibetan refugees in India, and in the aftermath of war torn Nicaragua, I had an affinity for the displaced, disadvantaged, and the marginal. In essence, my motivations included a desire to understand, a desire to help, and a perception of opportunity at Junction High School.

The opportunity to conduct research at Junction High School was contingent on receiving funding. Barbara Korth, with a small amount of my help in the form of a peace education literature review, wrote and submitted a Proffitt Grant application to the Indiana University School of Education in March of 2004. The grant application, entitled “Peace Curriculum as Multicultural Opportunity: Transnational Newcomers in a

Traditionally Monocultural School,” was accepted; we received funding to conduct an intercultural peace curricula project at Junction High School.

### *Demographic Context of the Research Site*

Specific demographic sources are purposely ambiguous and specific demographic numbers are only approximated in the following demographic overview to ensure the anonymity of the research site. Historically, Unityville has had a fairly homogenous Euro-American people with a small contingent of African American people. Traces of Native American people exist, but two local Euro-American written history books examined at the public library do not acknowledge contributions made by Native people; one focuses on how early ‘heroic’ Euro-American settlers fought and won land from local Delaware and Miami tribes.

With a population nearing twenty thousand people, Unityville is located near an urban center in the state of Indiana. Manufacturing industries comprise the bulk of economic activity in Unityville. A Chamber of Commerce study that was conducted by a local power company suggested that about seventy percent of citizens fit within the “farm and factory” descriptor, while about seventeen percent fit the “upscale and affluent” descriptor. The community has one technical college. A school board member and Junction High School teacher referred to Unityville as a “blue collar town.” Nearly eight percent of residents in the surrounding county live in poverty, which is close to the state average. From conversations with community members, high school faculty, and students’ parents, it is safe to say that the poverty rate is probably fairly high for many Latino families, while Japanese families maintain middle to upper class socio-economic

status. Adult male members of local Japanese families are mostly employed in administrative positions at manufacturing companies.

Over the last several decades, the population of the surrounding county has remained consistent. In recent years, increased migration and immigration by both Latino (Read mostly Mexican-American or Mexican) and Asian (Read mostly Japanese) people have changed the demographics, though the Euro-American population is clearly still an overwhelming majority. State statistics indicate that since the 1990 census the Latino/a population of the surrounding county has increased over three hundred percent. In an interview with a local Latino community organizer, Ernesto Billings, he suggested that about 600 Latino families live in Unityville, a number probably much more reliable than the state or national statistics.<sup>42</sup> As an owner of an apartment complex with Latino tenants, he relayed that several families share the same household (PICO 2/8/05).<sup>43</sup> Having lived in the state for nearly twenty-five years, Ernesto suggested that Latino families in the 1980s migrated to the state to find farm work and now Latinos--mostly from Mexico--are finding work in the factories of towns and cities (PICO 2/8/05). Ernesto claims that job opportunities in factories, construction, and service industries in small towns or cities are currently enticing Latinos to settle in those towns or cities, which is different from living in rural "camps" as they did in Indiana during the 1980s (PICO 2/8/05).

Demographics at Junction High School reflect the surrounding community. Based on district information for 2003-2004, the Unityville School District as a whole

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<sup>42</sup> Information collected ethnographically can sometimes explain contextual details better than government surveys.

<sup>43</sup> "PICO 2/8/05" is an abbreviated form of Personal Interview Community Organizer and then the date, February the eighth, the year 2005. All personal interviews and teacher inquiry group meetings are cited in a similar fashion.

currently has a five percent total minority population consisting of African-American, Asian-American and Hispanic people. Junction High School has about ninety four percent white/Caucasian students, and about six percent of students who were non-white. Of minority populations, African-Americans and Latinos comprised the largest numbers, with some Asian students, a handful of Native American students, and an even smaller number of students who identify as multi-racial. During the course of the 2004-2005 school year, several newly arrived Latino students enrolled at Junction High School. Over fifteen percent of the high school students receive free or reduced lunch.

*Peace Curricula Project Context: Indiana University-Unityville Outreach Project*

In the fall of 2003, a diverse, international, and multi-lingual team of Indiana University researchers, sponsored by Dr. Barbara Korth and directed by Ph. D student Chris Frey, were invited to engage in a systematic, flexible research project that focused on newcomer acclimation in Unityville Schools. Newcomer students, as well as white-American<sup>44</sup> faculty, staff, and students were interviewed in their first language either individually and/or in focus groups. Some typical Unityville Middle School and JHS newcomer student statements included:

- “We don’t have any friends.”
- “They (native students) don’t like us.”
- “Not even teachers want us to be here.”
- “Some teachers make fun of us in class.”
- “We are not welcome here.”
- “They don’t want us to be here, they scream at us in the halls.”

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<sup>44</sup> Again, white American and Euro-American are used interchangeably throughout to refer to the majority members of the school population.



- “I don’t like to go to lunch; they see me and start making fun of me.”
- “They tell us, ‘migrant’ leave from our town.” (Korth et al p.32)

Several newcomer students felt very unhappy with their classroom and social circumstances at Unityville Middle School and JHS. Numerous general findings emerged from the study entitled “Report for Unityville Outreach Program”:

- Faculty & Staff felt under-prepared to meet the needs of Newcomer (Spanish speaking, Japanese speaking, and Mandarin speaking) students (p. 6).
- Faculty expressed interest in acquiring responsive teaching skills to work with newcomer students (p. 8).
- High School faculty were aware that racial incidents and bullying are occurring in school (p. 21).
- English acquisition by newcomers was a school district concern, but little linguistic expertise existed within the School District (p. 6).
- Formal & informal practices (especially at the high school level) seemed to result in unintended cultural suppression (p6).
- Differences in needs existed among Japanese, Mandarin speaking, and Spanish-speaking newcomers and community differences existed in attitudes about those groups (p7).
- Socio-emotional needs of newcomer students (fear, trauma, isolation) needed to be addressed (p 6, 14).
- Newcomer students did not feel welcome in schools (p12).
- Non-English use in school was viewed as a problem by mono-lingual English speakers (p. 9).

From these findings, it was obvious that needs existed in the areas of staff & teacher professional development, newcomer support, and intercultural relationship building. Numerous practical and creative recommendations for a safer and positive school climate were conveyed in the “Report for Unityville Outreach Program” (Korth, Frey et al., 2004). In the area of professional development, the Indiana University Research Team wrote:

We believe that teachers need (a) information about basic cultural differences across Latino, Japanese and Taiwanese cultures, (b) skills relevant to the integration of both second-language learners and appropriate pedagogies into individual classrooms, (c) basic language training, (d) increased tools for facilitating communication and discussion among all students in the classroom, (e) knowledge of the social-emotional needs of newcomer students, especially as these relate to the cultural transition/adjustment period, and (f) an understanding of policy-related issues (Korth & Frey et al, p.34).

A need was explicitly expressed for anti-bullying & conflict mediation training, “We found, for example, that teachers need to learn effective ways to intervene and stop harassment of ENL (English-as-a-New Language<sup>45</sup>) students in the school” (Korth, Frey et al, p. 35). Challenges that need to be addressed in the short term were included in the “Report for the Unityville Outreach Program:”

- Meeting the social and emotional needs of ENL students

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<sup>45</sup> ENL (English-as-a-New Language) and ESL (English-as-a-Second Language) are used interchangeably throughout to refer to newcomer students. This reflects how teacher inquirers use both terms to describe newcomers. Though referring to these students as a collective category as such does not recognize the diversity of students with origins from Mexico, Peru, Ecuador, Guatemala, Puerto Rico, the Dominican Republic, Taiwan, Japan, and Israel. This general categorizing as ENL or ESL itself says something about how these diverse groups are constructed.

- Developing a caring culture, including intervening when uncaring attitudes are expressed
- Sheltered Instruction: Adapting instruction for ENL learners (this could involve other pedagogical options for adapting instruction – sheltered instruction is just one example)
- Working with culturally-diverse families
- Learning about the cultures of our school community
- Culture and pedagogy: Effective instructional strategies (pp. 35-36).

The research team organized proposals for immediate action under the following categories: building on strengths; support groups for ENL learners; cultural transition/adjustment counseling program for newcomer ENL students; professional development for teachers; and parent involvement and advocacy (pp. 27-38).

This peace curricula development opportunity was one of several professional development opportunities presented to Unityville School District; it was not the only opportunity. The faculty originally reached out to a team of multi-lingual, multicultural, and international graduate students and faculty at Indiana University in the Fall of 2003. Provided as an option to Junction High School in September of 2004, this intercultural peace curricula project was a response to locally defined needs and desires. During an early September administrative meeting, the assistant principal, key teachers, and the District ENL coordinator agreed that this was an acceptable and desirable project, though school board approval and criminal background checks on all Indiana University participants were insisted upon before the project could begin (FN 9/7/04).<sup>46</sup>

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<sup>46</sup> FN 9/7/04 refers to Field Notes from September the seventh, the year two thousand and four.

### *Research Inquiry Domains*

The following three inquiry domains and subsequent research questions guided overall data collection during this ethnographic endeavor, though the benefit of responsive qualitative data collection is that much more than “answers” to the three empirical research questions exist within the overall data set. In fact, some of the most interesting data was generated during tangential exploration of participant interest and meaning-making during inquiry group meetings and personal interviews. The side-tracked conversations provided social contextual data and insight into the everyday issues of importance.

However, the following research questions undoubtedly focused data collection and guided analysis. The following inquiry domains, which represent the backbone of this study, were divided into empirical questions and theoretical directions:

#### *Inquiry Domain One: Reconstructing Everyday Meanings of Peace and Non-Peace*

##### Empirical Question/s:

What are the situated understandings of peace and non-peace at Junction High School? (Including how are particular understandings enforced AND what contestations occur regarding understandings?)

##### Theoretical Direction:

Integration of theories of intercultural interaction with theories of intercultural peace curricula.

#### *Inquiry Domain Two: Doing Intercultural Peace*

##### Empirical Question

How might the development of intercultural peace curricula affect attitudes about peace & non-peace and behaviors toward “others”?

##### Theoretical Direction:

Dichotomies and diversity implicit in intercultural interactions in the context of peace curricula development.

### *Inquiry Domain Three: School Culture & Education Policy Context*

#### Empirical Question

What constraints and possibilities are encountered when curricula is developed for intercultural peace education at Junction High School?

#### Theoretical Direction:

Nature of power dynamics involved in the promotion and/or limitations of change within schooling systems.

Constructing inquiry domains inevitably steers the process of data collection and analysis, though I tried to be as flexible and responsive as possible to the events and associated meanings that organically sprouted during ethnographic inquiry.

## **Locating the Research Tradition and Approach**

### *Ethnographic Action Research*

Locating the research tradition of this project was challenging. For example, to place this project within the framework of interpretive ethnography, although there were elements of interpretive ethnography, seemed misguided given a major focus on an innovation process—not solely explaining *what was* but also monitoring and participating in the development of *what could be*. Therefore it was both analytic and prescriptive. In the process of aiding the development of *what could be*, I undoubtedly influenced and was influenced by the research participants of this study. Expertise in this project was both external, by utilizing my knowledge-base and experience in cross-cultural settings, and internal because I utilized the expertise of local teachers and students at Junction High School. In this light, there were attempts made to ensure that external expertise was in reciprocal relationship to the internal expertise of participants at JHS. For example, the curricula that were developed were not an external creation that I imposed on

participants, but rather a participant-driven creation that responded to local classroom needs. I provided readings that were a catalyst for ideas and classroom practices based on teacher inquirer identified issues such as racial bullying and a lack of a value of diversity.

Labeling this project an “ethnographically informed” (Wolcott, 1999) qualitative study seems the most appropriate.<sup>47</sup> Briefcase and fossil fuel ethnography most adequately captures the mode in which I conducted research at JHS. Divergent from the historic habits of going somewhere far off and living among a group of people that are inherent in the traditions of cultural anthropology, I did not live and breathe the community, nor did I “deeply hang out” in the wider Unityville community as Wolcott (1999) suggests. Rather, I arose early, gassed up my automobile, and drove the over-an-hour back-road journey to Junction High School in Unityville. “Fossil Fuel” ethnography suggests that I used large amounts of fossil fuel to drive to and from the research site.

This was a research limitation for two reasons. First, gaining a first hand understanding of community dynamics and community relations proved very challenging; living in the community, rather than driving to the community and working mostly at the high school, would have afforded this opportunity. An understanding of community dynamics was obtained by talking with teacher inquirers and JHS staff and by interviewing a Latino community organizer. Contextual data on wider community dynamics was somewhat lacking from the data that I collected.<sup>48</sup> Driving to the community was also a limitation because insiders often gave directions and asked me about the drive. This discussion, in some cases, seemed to further accentuate the strong insider-outsider construct existing in the local cultural system. I was not a community

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<sup>47</sup> Ethnography has connotations and a history; the researcher goes off somewhere and lives the daily lives of participants in the tradition of participant observation.

<sup>48</sup> The larger Unityville ethnography data set has more community-oriented data.

member. I had to drive long distances to get to Junction High School. I was an outsider at first. Ameliorating the effects of outsider status was very important to gain an insider's perspective during nearly eight months of field work at Junction High School.

This research project has a critical ethnographic orientation and falls within the framework of critical social research. The peace curricula research project aligns well with Carspecken's (1996) descriptions of the concerns of critical social researchers:

We are all concerned about social inequalities, and we direct our work toward positive social change... We also share a concern with social theory and some of the basic issues... the nature of social structure, power, culture, and human agency (p.3).

Critical social research aims to understand inequalities and inform understanding of the nature of individual, cultural, institutional, and structural power and the interdependencies among these non-mutually exclusives features of social life. Such a systems analysis links local action (sometimes discourse) in relation to broader social, economic, and political spheres of influence. This project modestly attempts to add to that critical understanding of the linkages of local practice, wider educational policy context influences, and dominant ideologies in operation.

#### *Action Research and the Researcher's Role*

Perhaps the most peculiar and challenging feature of this project was that it falls within the action-research tradition. Aligning with descriptions of action research, this project sought to facilitate an emancipatory change<sup>49</sup> process through engaging teacher inquirers in a peace curricula development process (Punch 1998, pp. 169-171).

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<sup>49</sup> Emancipatory change here refers to change that increases individual and/or group agency under conditions in which intentions and actions are limited in significant ways.

Observing and facilitating a change process from the inside out requires one to toggle between emic and etic perspectives, and between action and inquiry. A methodological tension arises because this dissertation project aimed to research the very process it facilitated; it was simultaneously both research--in the sense that it aimed to describe and theorize social phenomena situated in a local context, and action--in that it attempted to change teachers and students at Junction High School through a peace curricula development project. Reflection on insights arising from the dialectic of research and action were critical for a deeper understanding of an effective action research methodology.

Hammersley (2004) questions if action research is a contradiction in terms; he claims that tension exists in action research because inquiry can be subordinate to action or inquiry can be primary to action.<sup>50</sup> In a dichotomous approach to inquiry and action, the role of the researcher during inquiry is to explain the social phenomena and the role of the researcher in action is to facilitate change. In this peace curricula research project, the initial months of observations, interviews, and teacher inquiry group meetings were designed to be non-intrusive and explanatory—in this sense observation driven. They focused on describing the socio-cultural context and group interactions at hand. In the latter stages of the research project, during curriculum development, I provided teacher inquirers articles, ideas, and suggestions. For example, I provided websites to the social studies and Japanese teachers about Hiroshima, a website with *The Help!Kit* for secondary teachers of ESL students and one on the Algebra Project to the math teacher,

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<sup>50</sup> However, awareness of action as a mode of inquiry or inquiry as a mode of action breaks down a false dichotomy between action and inquiry. Action and inquiry are not viewed as separate phases in a research process that engages subjects and objects, but simultaneous when viewed as part of a dialogic exchange between co-participants (co-subjects) in the exploration of a given social phenomena in the process of intended change. Inquiry in itself is action, and action in itself is inquiry.



and I dialogued with some teacher inquirers over e-mail about their units. After Thanksgiving break in November, I assisted Rafael, a Latino boy, with a social studies assignment by performing a dialogue to his social studies class that was set in ancient Rome; Rafael was Caesar and I played the part of Crassus. In general, Latino students interacted with me differently after this performance; they spoke to me in Spanish and smiled at me in the hallways more frequently. My role as a researcher changed over time from the explainer of phenomena from an insider's perspective to a participant in and advocate for intentional change.

#### *An Action Research Approach and Change*

Previously, I discussed the role of a researcher as both an observer and facilitator of change in action research. Action research also has the connotations of an intentional effort that engages teachers in inquiry about the educational process. Zeichner (2003) maintains that U.S. school-based research with teachers can become an opportunity for transformative change, given the right conditions. Based on a comparative examination of case studies in Wisconsin, Massachusetts, Georgia, and Iowa, Zeichner (2003) identifies key dimensions of transformative teacher action inquiry. They include the establishment of rituals and routines that build communal norms, as well as, "Respect for teacher knowledge and voice, a safe and secure environment for inquiry, sufficient time to inquire in depth, and intellectual challenge and stimulation" (p. 320). The peace curricula development project was a professional development opportunity that attempted to facilitate participatory school change. It engaged teacher inquirers in a grassroots

project in which they explored an array of issues related to the acclimation and integration of newcomer students for a period of about six months.<sup>51</sup>

In the context of an eight year action research project with schools, Haggarty and Postlethwaite (2003) warn that a deficit approach inherent in action research is unhelpful to some teachers. The importance of not going into the project with an overwhelming sense that something was wrong with the school curricula and pedagogical choices was very important. Building on existing school and people strengths was crucial; the relationships of researchers with participants is critical to ensure overall success of action research projects (Boog, 2003). Monitoring my own impressions about the research site and building positive relationships with participants by valuing their knowledge and expertise was essential to ameliorating the potential for a deficit-oriented approach.

Reflexivity was integral to my action research methodology during the data collection and analysis phases. Understanding how my presence affected research participants was also very important. For example, when walking into a social studies classroom in mid-November, a Euro-American male student said, “Are you FBI?” as I walked into class. When asked why he said that to me, the adolescent said, “You come walking in here, looking all important” as he puffed up his shoulders (FN 11/14/004). In my field notes I wrote about the incident, “I must really look odd in my corduroys, black [Italian] Brandini shirt, and new black boots. I guess I do look out of place, maybe I should dress more blandly or something. I should for surely watch my confident gait” (11/14/04). After that incident, I consciously dressed more blandly and tried to better fit in with my

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<sup>51</sup> Teacher inquirers were engaged in the curricula development process for about six months. I was engaged in on-site inquiry for about eight months.

surroundings. I dressed in typical male teacher garb—button up shirt, dress pants, and belt.

I also realized that my whiteness and maleness were advantageous in some circumstances, and in some regards, while disadvantageous in others. In conversations with fellow co-investigators Barbara Korth and Yoko Nakamichi (an IU graduate student from Japan), they relayed that perhaps my whiteness and maleness afforded me site access privileges that were not so readily available to them. When I first dressed to mirror white male teachers, getting to know Latino students proved challenging. Eventually, after students found out I spoke Spanish, I could not talk with them in English in the hallways. If I would say “Hi” in English, they would reply in Spanish. After Felipe Vargas, a Chicano co-investigator, visited students for one day and obtained more contextual understanding of Latino student lives in four hours than I had in four months, I understood that my whiteness, cultural background, and my Spanish language deficiencies were a disadvantage in some circumstances.

In the beginning of the data collection, attempts were made to be as non-intrusive as possible. After re-thinking an initial approach where I asked teachers to do observations right away, I decided to be less intrusive. I sat in the library and read through nearly ten years of high school year books during down time during the day. This allowed staff and faculty the opportunity to approach me rather than vice versa. Toward the middle and end of the research project, I more openly approached people to ask for interviews and to get permission for observations—when I was a more familiar face around school.

I never assumed the position of a neutral observer of phenomena in this research context, though there was various times (Read during classroom and informal

observations) when I was consciously more neutral than others (Read sharing my opinions in later teacher inquiry group meetings). Both my status as a graduate student and the fact that I was from Indiana University pegged me as an outsider; I was oddity, an outsider graduate student from Indiana University—arguably the flagship university for the state of Indiana that holds an esteemed academic reputation. Several times graduates from Purdue made comments to me about athletic competition between Indiana University and Purdue University; I felt awkward in these circumstances because I could not talk about recent football or basketball games with them.

I engaged in a dynamic, dialogic learning process that assumed intersubjectivity could be created among researchers and participants. Dialogic here refers to the exchange of views that took place; it does not assume I held a neutral relationship with participants. Intersubjectivity here refers to the process of building common, shared understanding of one another and the research site based on building relationships during the research process. It also conveys a sense of vulnerability to being right and to being wrong as part of the inquiry process.

### *Changes in the Research Design*

Obstacles in the field required responsiveness in the research design. Originally, I had intended to start observations for this ethnographic project at the beginning of September. However, due to various reasons--the necessary human subjects approvals at my home university and standardized test preparation and delivery during the month of September among them--I was unable to begin official observations at Junction High School until the school board approved the larger Indiana University-Unityville collaborative project during the middle of October.

In the original research design, student members of a language buddy system that was being developed by Lisa Bennett, an English and ESL teacher, were designated as co-participants in the development of the peace curricula. The buddy system would have partnered newcomer ESL students with non-newcomer JHS students to foster friendships and cross-cultural learning. However, due to multiple commitments and duties, including involvement on a writing team and tutoring ESL students before school, Lisa Bennett never fully developed the language buddy system during the 2004-2005 school year. I personally offered to take over this responsibility from her, but she was reluctant for me to do so. Considering that the language buddy system was never fully developed, the original research design was changed to focus primarily on teacher inquirer engagement in the peace curricula development process. Including ESL students and mainstream Euro-American students in the process through personal interviews, and shadowing them during classes and other daily activities, became a secondary research pursuit. Though considerable data based on these interviews and observations was amassed, they will not be included as a focus for analysis in this dissertation.

Originally, research questions included the term intercultural. For example, originally the first research question read, “What are the situated meanings of intercultural peace and non-peace at Junction High School?” However, the term “intercultural” seemed too much like an external construct being imposed on teacher inquirers. In the beginning teacher inquiry group meetings, I chose to focus on words associated with peace and non-peace, not intercultural peace and non-peace. Because the term “intercultural” seemed rather foreign to the research site, I used it very sparingly when talking with teacher inquirers throughout the peace curricula development project;

the project was referred to as a peace curricula and not an intercultural peace curricula process. This is important to note because it subtly changed the focus of study toward issues of peace and non-peace rather than issues of the intercultural—which was earlier described as shared understanding between individuals or groups with distinctive primary cultures. The intercultural pursuit of developing shared understanding was left implicit in the curriculum development process and final curriculum products, in that participants wanted to build empathy in the mainstream school population for the situation of newcomer students.

On the surface, the challenge of labeling what we were doing as a curriculum in the singular or curricula in the plural may seem trivial. However, the differences of singularity and plurality emerged as important in later stages of this project because eventually the teacher inquiry group decided and then developed curricula—different organized content units taught in separate content-area classrooms. The term curricula is predominately used throughout this dissertation to describe the several different units that emerged from teacher inquirers’ engagement in this project.

Lastly, in the original research design, I had planned to capture the implementation of peace curricula. Due to my own time constraints and late implementation dates by teacher inquirers, I was unable to observe the implementation of all peace curricula units. Data from a co-investigator’s observations is still to be processed; there is imply too much data to process at this time.<sup>52</sup>

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<sup>52</sup> To be included in future analysis and writing.

## **Participant Group**

### *Recruitment of Teacher Inquiry Group*

After completing the necessary procedures to obtain Unityville school board approval for the Indiana University-Unityville Collaborative Project, recruitment of teachers for the teacher inquiry group began. During initial conversations about recruitment with Julianne Franklin, the distance education coordinator and an insider advocate for the peace curricula project, she stated that it was important to have teacher inquiry group members already “committed to the cause” as members of the inquiry group. Julianne expressed that she had several people in mind already for the peace curriculum group; she planned to talk with the assistant principal about the selection of teachers (FN 10/21/04). In an administrative meeting two weeks later, Barbara, Julianne, Betty (the Unityville District ENL Coordinator), Carrie (the assistant principal of JHS), and I discussed the list of potential teacher inquirers that was initially brainstormed by Julianne.

During our meeting, the assistant principal expressed concern about several teacher choices because of prior time commitments. For example, three of the seven members of the teacher inquiry group were coaches, and the assistant principal wondered if they would have enough time to devote to this endeavor. Also, teachers in the social studies department were described as over-committed; I was asked if it was necessary to include teachers from this department. I replied, ‘I think so because social studies lends itself to issues involved in intercultural peace curriculum’ (FN 11/ 4/04). In my mind it was also necessary because I had heard reports from two staff members, and saw report

cards in previous days, that suggested that several ENL students were failing classes in the social studies department.

In the October administrative meeting, we discussed whether or not including teacher inquirers with “negative” attitudes would be helpful to the project or not. It appeared that insiders could identify fairly easily those people at JHS who would support the project and those who would not support the project. I suggested, and the ENL coordinator agreed with a nod and smile, that an inquiry team that included “diverse” voices might really be beneficial and representative of the school. Barbara suggested that this was a good idea, although she had reservations about including too many “resistant” teachers in the group because there were only seven teachers. Mathematically speaking, nearly one third of teachers would have had ‘resistant’ attitudes that could have caused problems during curriculum development (FN 11/ 4/04).

Selection of the teacher inquiry group surely was conducted primarily from the inside out. The distance education coordinator and the assistant principal were the key players in the recruitment phase. Julianne identified and Carrie, the assistant principal, confirmed these choices with some questions about busy schedules and prior time commitments. It was eventually agreed that a teacher with a “resistant” attitude should be included, but not many teachers of this sort of attitude were desirable. The “success” of the project, to use Julianne’s words, depended on teachers “committed to the cause” (FN 11/ 4/04).

### *Brief Teacher Inquirer Biographies*

Seven teacher inquirers were selected to participate in the teacher inquiry group. Of the seven, most teacher inquirers were Euro-American, female teachers and school



personnel. Five of the seven teacher inquirers taught in academic content areas. Having Mexican and Euro-American heritage, one female guidance counselor identified herself as half Mexican. One male teacher was recruited for the group. The distance education coordinator, Julianne Franklin, was also included as a member of the teacher inquiry group. Brief biographies of individual teacher inquirers follow.

Julianne Franklin was the distance education coordinator at JHS. Her job was to connect faculty and staff at JHS with distance learning opportunities. She originally contacted Indiana University and another local international organization to inquire about help with addressing the needs of newcomer students in the Fall of 2003. She was one of the key players through her organization of the initial Indiana University Team flexible research study in Unityville Schools. She had two children who had gone to school in the Unityville School District, and she lived in Unityville. Her husband was a local businessman.

Pam Green, a science teacher at JHS, had taught at the high school for five years. She taught life sciences courses and beginning biology. She was the only female member of the science department where she served as department chair. She was eager to become a member of the teacher inquiry group when approached about the opportunity. Prior to getting teaching certification, she worked as a biologist engaged in mosquito control in a surrounding county. She had two children who attended school in the Unityville school district and she lived in Unityville (PIScienceOne 12/2/04).

Lisa Bennett was the veteran teacher among the teacher inquiry group members, with thirty years of service at JHS. Originally, she started as a Spanish teacher and eventually taught both Spanish and English. In 2003 she “was given the ENL class”

(PIEngOne 12/9/04). She taught English ENL, English 10 and English 11 during the 2004-2005 academic school year, and also served on a writing assessment team for the state of Indiana. During the course of the school year, she organized a meeting between the mayor's office, local business leaders, a Latino community organizer, and an outside international organization to address the working conditions of Latinos in community businesses. She came to school early each day to help ENL students with their homework.

Denise Davis was a Japanese and ENL teacher who had taught in the school district the previous two years. Denise's job, which had nearly been cut the year prior by Central Administration, was being funded by a local community organization that supported the teaching of Japanese language—apparently for business reasons.<sup>53</sup> She taught four levels of Japanese class and one ENL class—during period seven. She was the faculty sponsor for the Japanese Club. Denise did not live in the community; she commuted daily.

Mary Hanks had been a Guidance Counselor at JHS for two years. She identified herself as half Mexican and said she is shy about her Spanish speaking abilities (PIGCOne 11/23/04). During the fall of 2004, she had been newly appointed the ENL coordinator for the school. She was the faculty sponsor of the Student Minority Group, a group of minority students who got together to talk about issues of prejudice and discrimination at JHS. She was also a girls' basketball coach at JHS.

Thomas Spalding, the only male member of the inquiry group, taught pre-algebra and algebra II. He had been teaching in the School District for a couple of years. Out of

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<sup>53</sup> We did not find out exactly why this organization supported the teaching of Japanese language, but it was mentioned that it was connected to business interests.

all teacher inquirers, he was the most reluctant to join the teacher inquiry group because of his prior commitments as the freshman girls basketball coach. In January, Thomas seriously questioned whether or not he should continue as a member of the teacher inquiry group because he did not feel he was as committed as other members of the teacher inquiry group (PIMathTwo 1/18/05). Thomas finished his last year at JHS in 2005; he found a job in a different school district and moved with his wife.

Jennifer Arnold was a social studies teacher who had taught at JHS for ten years. She taught world civilization courses and AP European history. Unlike all other teacher inquiry group members, Jennifer approached me to become a member of the teacher inquiry group team. She displaced an original social studies department choice, which actually worked out for the better because the original person was a committed basketball coach.<sup>54</sup> Jennifer was a member of the JHS Curriculum Committee, a formal group that approved new curriculum requests and course additions at JHS prior to sending the documents to Central Administration for approval. Jennifer commuted to Unityville daily from a nearby suburb of a large urban center.

Each of the seven inquiry group members were given a stipend of one thousand dollars, funded by the Indiana University Proffitt Grant, to honor their participation and time commitments to the peace curricula project. This was not without complication. On two separate occasions during the school year, I approached Lisa Bennett about her absences at teacher inquiry group meetings. I asked if she still was committed to the project and both times she affirmed her participation. In the end, I asked Lisa if it was appropriate that she receive full compensation given her absences at multiple teacher

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<sup>54</sup> Navigating basketball game and practice schedules was a challenge when trying to establish teacher inquiry group meeting times. Basketball is an important sport in Indiana.

inquiry group meetings. She reported feeling “blindsided” by my question and proceeded to question other teacher inquiry group member’s motivations and commitments to working with ENL students. Providing money for member participation was not without complications, but it did honor the time and energy of participants. It was an attempt to provide extra incentive for teacher engagement.

### **Data Collection and Analysis**

Given a research focus on attitudes, behaviors, and how local efforts of a small group of teacher inquirers was constrained or enhanced by local school culture and wider policy influences, a qualitative approach seemed the most appropriate. Details of everyday discourse could be captured through observations and interviews. A focus on the situated understandings of peace and non-peace provide a case example to ponder the many conceptual and theoretical questions proposed in the previous chapter. What are the possibilities and constraints of intercultural, multicultural and peace education at a local public high school during a rather interesting and peculiar time in a nation’s history—post 9/11 and the swing through a rather politically conservative decade? A critical qualitative action research approach was the best methodology because it provided opportunity for close observation and the capturing of personal narratives of people at Junction High School in order to reconstruct their lifeworld—systems of norms, values, and cognitive knowledge that steer sense and meaning-making.

Ethnographic data collection was guided by Carspecken’s (1996) critical qualitative approach. During data collection, thick descriptions in field notes, according to Carspecken (1996) criteria, were employed; the time was recorded frequently; only

low-level inferences were made, context information was included; verbatim speech acts were recorded in quotes; room diagrams were employed; and speech acts, body movements, and body postures were recorded (Carspecken, 1996, p.47). During field observations, a primary focus on interactive scenes was conducted. Interactive scenes were understood as interactions between two or more people in a given context. Position-taking was critical to understand researcher and participant “cultural typifications” and personality idiosyncrasies in the hermeneutic inference process (Carspecken, 1996, pp. 99-102).

The bulk of data was collected during the approximated fifty field visits I conducted to the Unityville community and/or to Junction High School.<sup>55</sup> During several initial administrative visits, Barbara Korth and I conducted field work together. Yoko Nakamichi accompanied me for most teacher inquiry group meetings. Yu-ting Su, Felipe Vargas, Naomi Sotoo—all with expertise in the first language of ENL students--conducted on-site research on one or two occasions each. During the latter phases of curricula implementation, Dini Metro-Roland accompanied me several times in order to get acclimated and to build relationships with research participants. In essence, Dini’s role was the strategic naïve outsider. He joined the research effort at JHS toward the end of peace curricula development in order to walk participants through a reflective process about their experiences. His observations and impressions provided another validity check in order to ensure accurate rendering of local school culture and the diverse personalities that comprised it. Still, most of the field visits that I made to Junction High School were solo.

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<sup>55</sup> Most of these field visits (45+) were conducted at JHS.

### *Data Recording*

Data was recorded by two principal means, field notes and a micro-cassette recorder that were brought to the field site daily. During observations, semi-structured interviews, teacher inquiry groups, and after informal conversations and observations in the halls, field notes were recorded in a three ring notebook. These field notes were labeled raw notes, given they were notes taken in the field during research. After or shortly after returning home from a day in the field, I reconstructed the notes from raw note form to Microsoft Word documents. These notes were referred to as electronified notes. During the process of electronifying notes, I would more fully describe interactive scenes and interviews.<sup>56</sup>

Personal semi-structured interviews were recorded with a micro-cassette recorder. To ensure that vital information was not lost, teacher inquiry group meetings were always recorded with two recording devices, a micro-cassette recorder and a back up—sometimes a standard tape recorder and sometimes a digital recorder. I transcribed all nine full teacher inquiry group meetings shortly after the meetings. A co-investigator or friend conducted accuracy checks on all nine teacher inquiry group meeting transcriptions to ensure accuracy of transcription. The two small group inquiry meetings were reviewed and summarized by either a teacher inquiry group member or myself.

### *Data Dialogues*

During data collection, I encouraged “data dialogues,” an innovative method that promoted a hypothetical conversation among various participants at my research site. In other words, I used data collected from some observations and interviews and asked other

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<sup>56</sup> It is important to note that not all raw notes, due to time and energy constraints, were fully electronified.

participants to reflect on certain speech acts and normative claims. This promoted insider responses to certain speech acts in order to shed light on any diversity or contestation of attitudes and norms. For example, in the second teacher inquiry group meeting, I asked teacher inquirers to reflect on a conversation with a Euro-American student during a social studies classroom observation. Teacher inquirers reacted to the student comments and this provided an opportunity for reflection on attitudes related to language use and to cultural assimilation. It was obvious that teacher inquirers, for various reasons, contested the norm of ‘Speak English only in our school’. Such an insider data dialogue shed light on the diversity of attitudes concerning the norms of language use in the school.

*Data Collection Phases*

The following chart explains the three phases of data collection, the types of activities conducted during data collection phases, and a general timeline in which those activities were conducted.

**Data Collection Phases**

Phases	Types of Activities	Timeline
Phase One: Initial Contact and Observations	Administrative meetings; attended school board meeting; visited public library; school board approval meeting; non-intrusive library, hallway, lunchroom JHS observations; school yearbook reviews; school discipline code review; teacher inquirer recruitment meetings; attended faculty meetings; attended professional development day; began classroom observations; electronified field notes.	September 7 through the middle of November
Phase Two: Peace Curricula Development	Bulk of classroom observations; teacher inquiry group meetings; helped organize professional development day; facilitated session for professional development day; shadowed ENL	November through April

	students; helped develop newcomer orientation guides; electronified field notes; developed interview protocols; conducted interviews; transcribed group meetings and personal interviews; accuracy checks on transcriptions.	
Phase Three: Peace Curricula Implementation and Examination	Implementation observations, teacher inquiry group reflection meeting, administrative interviews; department chair interviews; personal interviews of teacher inquirers (Dini Metro-Roland conducted).	April and May

It is important to note that considerable data was amassed during this ethnographic project at Junction High School, and considerable data about the Unityville School District existed from the Indiana University-Unityville team efforts. However, this dissertation primarily focuses on teacher inquiry group meetings conducted at Junction High School to answer the aforementioned research questions for the peace curricula project. More thorough and exhaustive analysis of peripheral interviews for the peace curricula project will be conducted in the future.

The following formal data triangulation inventory maps out the data I collected as a primary investigator at Junction High School. The chart does not include countless informal conversations and observations that I conducted at JHS. Other co-investigators for the wider Indiana University-Unityville Outreach Project have undoubtedly amassed considerable data related to wider qualitative research pursuits in the Unityville School District.



## Formal Data Triangulation Inventory

<u>Type</u>	<u>Explanation</u>	<u>Numbers</u>
Teacher inquiry group meetings (full)	Group meetings to discuss issues related to peace curricula and to develop peace curricula.	9 full group meetings, some participants absent at several meetings.
Teacher inquiry group meetings (small group)	Lunch meetings with available participants to discuss professional development day and peace curriculum development.	2 small group meetings, several participants absent during meetings.
Teacher inquirer classroom observations	Classroom observations during initial phases to understand and explain context.  Classroom observations during curricula implementation.	5 plus initial classroom observations per content area teacher inquirer. 2 life sciences class observations of peace curricula implementation. 1 English class observation of peace curricula implementation
Teacher inquirer semi-structured interviews	Personal interviews with teacher inquirers during initial phases of research, midway during the research process, and process reflection toward the end of the school year.	Initial: 1 per 7 teacher inquirers. During: 1 per 7 teacher inquirers. Reflection: 1 per 7 teacher inquirer. (Conducted by Dini Metro-Roland).
Administrative semi-structured interviews	Semi-structured personal interviews with assistant principal and principal of JHS.	1 initial interview with principal and vice-principal. 1 interview with vice-principal during curriculum development. 1 process reflection interview with assistant principal, 1 with principal and vice-principal (Co-investigator Yoko Nakamichi present).
ENL Student Shadows	Shadowed English-as-a-New Language students for 3 hours during school day.	2 shadows each of 3 different students. 1 shadow of one student.
Student Interviews	Semi-structured individual and group interviews.	1 interview with 1 student. 2 group socialization connections with Latino students.
Faculty and staff interviews	Semi-structured interviews with key school faculty and staff.	2 interviews with ENL Aide. 1 interview each with department chairs: social studies, English, foreign languages.
Community Interviews	Semi-structured interview with key community member.	1 interview with Latino community organizer.
Document Review	Review of pertinent documents	Student handbook, school discipline code, high school yearbook, school district ESL plan, ESL student individualized learning plans.

### *Data Analysis*

Data collection and data analysis were viewed as a dialogic process without exclusive temporal phases; data analysis was ongoing and interwoven with data collection. However, during the initial several months of data collection, low-level inferences were made--not high-level inference interpretations of speech acts or body language observed in interactive scenes. In this sense, the researcher attempted to keep as close to the data as possible and to not jump to conceptual or theoretical conclusions based on limited observation. Though designing a research project and related interview questions implicitly steers the theoretical orientation employed in data analysis, I attempted to allow the data to speak to theory during the analysis phase.

The process of open coding was employed during the analysis of nine teacher inquiry group meetings (Robson, 2002). The type of open coding conducted aligns with Carspecken's (1996) description of low-level coding, "coding that falls close to the primary record and requires little abstraction" (p. 146). Therefore, I interchangeably labeled the process open-coding/low-inference coding during the coding process. The nine teacher inquiry group meetings were meticulously open/low-level coded to understand the general categories that emerged. Afterwards, a master open coding list was compiled to help structure analysis and organization of the narrative that portrays the teacher inquiry group meeting process in the following dissertation chapters. Axial coding and selective coding (Robson 2002, p.194) were employed intermittently during the process of open coding in order to examine emerging categories related to the study's overarching inquiry domains.

Raw field notes, electronified field notes, and semi-structured interviews were reviewed during the process of writing the ethnographic narrative in the following chapters. Field note observations that spoke to specific categories were used to substantiate, nuance, or more thickly describe a particular cultural theme or event that took place. These field notes themselves were often open/low-level coded when electronified and/or reviewed to more fully understand an inquiry hunch. In this way, data was triangulated in order to substantiate various claims. Documents relevant to the overall research site were reviewed in the moment in the field. However, an extensive, exhaustive, and systematic review of all pertinent documents related to the research project was not conducted; the sheer mass of data and limited amount of time was a major obstacle to the completion of this robust task.

### **Data Collection and Analysis Limitations**

#### *Outsider Status*

Briefcase ethnography, using a briefcase to carry electronic recording devices, pens, notebooks, clock, breath mints, and multiple folders with research and school information, was the type of ethnography conducted during the data collection phase. In the morning I would pack my briefcase with field notebooks, interview protocols, and related research articles for the days' endeavors. When driving, I would sometimes make notes about what I planned to do, who I planned to talk to about what topics, and sometimes I advanced my Spanish-speaking abilities by listening to a Spanish conversation and grammar CD.

When I arrived at the school, I would walk alongside the cold, gray, squared Indiana limestone walls of JHS carrying my briefcase; a couple of engineers walked about the hallways carry briefcases during the months I was there. The briefcase was a sure sign of outsider status. I entered Junction High School through the corrugated, windowless aluminum doors. I walked past the “Stop: Security Alert. All visitors must obtain a pass from the office” sign, greeted the student monitor sitting at the table in front foyer, signed-in at the office, and then dropped my coat and briefcase in the distance education classroom. Usually, I put my coat on a lone steel hook in the corner and stored my brief case on the fringes of the room by the distance education coordinator’s desk. I had no permanent space of my own at the school; I was marginal. This marginality was difficult to overcome, and I tried to ameliorate my outsider status as much as possible.

When I observed in the hallways, library, the lunch room, and during classes, I usually had only a notebook and a pen. I decided early on that I would not use a laptop for observations because rarely did I see anyone with a laptop at JHS. I brought my laptop only in the last couple of weeks of interviews and observations during April.

When reflecting on initial contacts at JHS, I noticed that the first several weeks of conversations were with other marginal people in the building: substitute teachers, students who sat on the periphery of the lunch room, special needs students, first or second year teachers. Though I tried to interact with mainstream school personnel, my interactions were limited at first.

In the context of Junction High School, briefcase ethnography was a limitation because traveling each day as an outsider from Bloomington to JHS only further accentuated insider and outsider dynamics. My marginal status as an outsider, though it

did allow for conversations with other “marginal” people, was an obstacle to overcome in the pursuit of understanding Euro-American mainstream faculty and student perceptions of newcomers at JHS. After being in the building for several months—especially after the February professional development day—mainstream Euro-American teachers approached me with more friendliness and ease. One faculty member approached me after the February professional development day and asked me how the “Hispanic Project” was going. A couple of Euro-American students frequently called me the “IU guy” when I entered class for observations.

#### *Limited Community Data*

The focus on teacher inquiry group meetings, personal interviews, and classroom observations—all taking place in the school—suggest some of the limitations of both the data set and the methodology. In other words, I gained very thorough understanding of the school context and culture, though limited community understanding. Though I did conduct one interview in the community with a Latino community organizer, the bulk of ethnographic understanding of the community was collected in the form of participant perceptions of community relations and dynamics that were expressed in formal and/or informal interviews or inquiry group meetings. Besides a visit to the public library, occasional meals at local Mexican restaurants, and two visits to the home of one of the teacher inquiry group members, limited direct community participation took place in the context of this research project. This is not to say I did not try. Originally the Indiana University Team attempted to submit a grant proposal for a “Changing Community Dialogue” public forum, but the superintendent’s office denied support for this endeavor.

We were told to work with the school, and in effect, stay away from the community (FN 9/24/05).

### *Dissertation Limitations*

Another limitation of this dissertation, as mentioned previously, is that it is not exhaustive and inclusive of all data collected and analyzed during a nearly eight month ethnographic project at Junction High School. It also does not include the larger data set collected by multiple co-investigators from the fall of 2003 forward. Core data used for this dissertation are taken from teacher inquiry group meetings and related interviews—my focus as part of the larger IU Research Team effort. The larger data set will be used in the future to convey a more holistic and contextual account of Unityville and JHS.

Given the short time period in which this dissertation was written, about five months, sufficient time to complete comprehensive analysis of the overall compiled data is lacking. With more time and more distance from fieldwork, perhaps more holistic analysis and description will emerge. However, the paradox of distance as friend and foe will be encountered. Temporal distance may provide a more integrated, holistic analysis and fresh theoretical eyes, but distance may also prove detrimental to capturing detail.

### **Validity**

Several validity techniques were employed throughout the data collection and analysis phases. Frequent member checks with research participants occurred whenever possible; this was necessary to ensure fair treatment of participants and to ensure validity of interpretation in the process of hermeneutic reconstructive analysis (Carspecken, 1996). Member checks were sometimes conducted in teacher inquiry group meetings by

asking points of clarifications about what participants meant. They were also conducted in de-briefing sessions with certain participants after meetings closed. During the analysis phase, I e-mailed some participants questions of clarification about my interpretations. A bit of the data from those e-mails is included in the chapters that follow. I did not receive responses from several e-mails that I sent.

During data collection about attitudes, behaviors, organizational culture, and the education policy context, ethnographic data triangulation methodologies were used that included multiple sources of information: individual and focus group interviews, participant observations, and relevant document review. “Triangulating” data in this manner ensured internal validity: it added consistency of interpretation for generalized truth claims that emerged in data analysis and allowed for the location of negative cases which often provide subtlety in analysis. “Triangulating” data in this manner might shed light on differences between or among subjective and normative worlds (Habermas, 1984). In other words, data “triangulation” was not solely used to ensure consistency or validity of claims made in the analysis phase; the “triangulation” method was also used to shed light on the differences individuals had from the group and differences that existed between attitudes and written public documents. Attempts to employ negative case analysis were made.

Considering the exploratory nature of this study as well as the organizational case study approach, external validity or the generalizability of these findings was not the purpose of this research pursuit. However, insights might prove useful for similar schooling conditions. Comparative case studies might prove useful in understanding

teacher agency amid policy constraints and possibilities. Theoretical findings apply more broadly.

Studying the very process I facilitated invited several challenges in regard to methodology. Challenges of validity of interpretation were met through multiple means. Yoko Nakamichi, a Ph.D. student and a co-investigator for the Indiana University-Unityville Outreach Project, was present at most large group teacher inquiry group meetings. Her role was to take notes on body language to ensure accurate reconstruction of meanings of various conversations that took place during teacher inquiry group meetings. This, alongside with habitual peer de-briefing shortly after each meeting and member-checking (Robson 2002, p. 174), helped to ensure validity of interpretation. As mentioned previously, multiple multi-lingual, international graduate students helped conduct research at JHS.

Further peer de-briefing occurred when riding in the car with co-investigators on the numerous drives home. Indiana University team meetings facilitated by Barbara Korth also provided further opportunities for peer de-briefing and support in relation to conducting research at JHS. Ongoing examination of researcher bias helped to ensure that my subjective interpretations did not get projected onto situations and/or insider interpretations—or at least I was aware that I was projecting in the process of facilitating meetings or engaging in curricula development. Democratic practices, namely participatory engagement and inclusive representation, were striven for throughout the research process.



## **Chapter Conclusion**

This critical qualitative study integrated ethnographic methods in the context of developing peace curricula. The research aimed to describe everyday understandings of peace and non-peace, to ascertain overarching policy constraints and possibilities, and to examine any changes in attitudes and behaviors based on teacher inquirer participation in the peace curricula development process. The next three empirical chapters are organized in relation to these overlapping inquiry domains. Chapter Three presents data that describes everyday understandings of peace and non-peace. Chapter Four ascertains some of the school culture and policy context constraints and possibilities encountered when doing peace at JHS. Finally, chapter Five presents data concerning the engagement of teachers in reflection on and critique of the peace curricula process.

## Chapter Three: Everyday Understandings of Peace & Non-Peace

A Note Received by Denise Davis on March 17, 2005 from Jerry Changer:

Greetings. My name is Jerry Changer. I'm in the 10<sup>th</sup> grade and an okay student. One of my best friends is Sarah. She is an Arabic girl who is from Israel. Everyday, I hear people slander her. I hear people threaten her. They see all Arabs as "terrorist", an image created by modern society. It is my hope that we can break down these barriers, but it is increasingly difficult. I love my country, but it is hard to oppose army boys in a climate of patriotism.

One used to be my friend. He never thought like that. Now, he says Sarah should die.

What exactly have they been taught?

Moreover, when I see and hear my elders put up with this, it leads me to question if they are in favor of this racism or not.

With much respect,

Jerry Changer (A Euro-American male student.)

Jerry decided to let a teacher know about his concerns over his friend Sarah being racially harassed, about the negative images of Arabs in modern society, about a thick patriotic climate, and about potential silent adult approval of racial harassment at Junction High School. He questioned the education that his former friend received, a formal and/or informal education that this friend to believe that Sarah should die.

One of the teacher inquirers quickly showed me the note when I arrived at school that March day. She had typed the hand-written note on her computer. Until then, I had not witnessed very many instances where people at Junction High School, students or faculty, were willing to be so directly critical of racial harassment and general school climate concerns. Jerry was definitely atypical in this regard. He spoke out directly to a teacher about the harassment, thick patriotic climate, and silent adult approval he had been witnessing. When I went with Jerry and Sarah's brother to the vice principal's office to address the letter, Mr. Keeper (the vice-principal) said he would talk to the boy

who made the comments about Sarah. He said he would not be able to change his attitude, but he could “muzzle” him. Mr. Keeper also sent an e-mail around to teachers after my request for this—a request that was based on teacher inquirer recommendations. One teacher said this e-mail did not directly address the racial harassment issues and that it was “not enough.”

### **Introduction**

The Jerry Changer note foreshadows further data related to everyday understandings of peace and non-peace that will be more deeply explored later in this chapter. As discussed in the previous chapter, the concepts and theories of “peace” related to peace education endeavors can be quite complex. Peace can be conceived as the absence of direct physical violence as well as the absence of racist comments and behaviors in relation to the previous letter by Jerry Changer. In everyday interactions, material culture, speech acts, and behaviors can be analyzed to understand the situated meanings—the ‘normal’ or ‘common’ understandings and uses in everyday life at Junction High School.

This chapter is organized to present ethnographic data related to the initial approval phase of the intercultural peace curricula project and to relay everyday understandings of peace and non-peace gathered during daily school observations and weekly teacher inquiry group meetings.<sup>57</sup> The first section entitled “Approval Obstacles” documents the approval phase prior to beginning formal teacher inquiry group meetings. The second section entitled “Images of Peacekeeping” provides ethnographic data

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<sup>57</sup> Initial teacher inquiry group meeting were conducted each week. After the holiday break they were held bi-weekly or monthly.

gathered during school observations. The third section entitled “Reconstructing Everyday Understandings of Peace and Non-Peace” provides data from initial teacher inquiry group meetings. Sections two and three examine explicit and implicit messages sent to students, teacher inquirer understandings of peace and non-peace, and stories associated with non-peace related attitudes and behaviors.

### **Approval Obstacles: Standardized Tests and the “Chain of Command”**

September is a busy test preparation month at Indiana high schools; most are preparing for Indiana Statewide Testing for Educational Progress (ISTEP). Curriculum at this time of the school year is heavily scripted. Junction High School was no exception:

Ed: ...If there were some significant events, or significant time periods [in the school year] that seem to be um not more or less important, but if there is...

Assistant Principal [Carrie Ground]: Probably like the month of September (matter of fact like) for that very reason, I-STEP, you know there's a lot of emphasis on the time that school starts with reviewing and Math and English classes, those various standards that'll be tested on the I-STEP test. So it's pretty intense for kids during that time period and we give 'em a week or so to settle in to the classes like we talked about, but then it's boom (**stresses**) you know they're hit with these I-STEP lessons and review and grammar, especially the ninth and tenth grade levels.

Ed: Yeah, so the I-STEP's are primarily English and Math focused in those classes and probably the curriculum and... (pauses)

Carrie: Right. It is designed specifically towards those skills, in fact you know...they give us, the teacher is responsible for turning in a chart of the various lessons at the ninth grade level.

Ed: Uh-huh.

Carrie: ...that they've taught that correlate with the standards taught on the I-STEP.

Ed: Uh-huh

A. Principal: So the curriculum I would say the month of September, couple of weeks in August is geared strictly towards that.

Ed: Uh-huh, uh-huh, yeah... (PIAOne 11/22/04).

Both instruction and curriculum were heavily driven by standardized tests during the month of September in order to prepare ninth and tenth grade students to succeed. At the beginning of the 2004 school year, when Barbara Korth and I attended meetings with administrators to start the peace curricula development project, they were hesitant to allow the project to begin. Time constraints given ISTEP test preparations were part of the reason. E-mails from JHS faculty indicated that they were busy preparing for the ISTEP tests. Also, following protocol, or the “chain of command” in the words of the District ENL coordinator (FN 9/7/04), was necessary in order to get approval to proceed with the peace curricula project.

The previous spring, the Unityville-Indiana University Outreach Project Director Chris Frey and I had brainstormed ideas for a submitting a grant application to a local Unityville community organization. Chris Frey wrote the grant application for funds to support a Unityville community dialogue on issues of diversity. Part of that grant application read:

We are requesting funds from the Tulip Community Foundation to organize and implement a series of “Changing Community Dialogues” (CCD) in Unityville. Starting in fall 2003, Unityville Schools and a team from Indiana University-Bloomington have been investigating and addressing issues associated with Unityville’s increasing internationalization through the Unityville-IUB Outreach Project. Throughout out the course of our work, many participants have noted the need for improving cross-cultural communication and relationships both in the schools and the larger community.

CCD would address these issues through six structured conversations, three in fall 2004, and three in spring 2005. CCD would address these issues through six structured forums. We will draw on experts in community mediation and conflict resolution from inside and outside the community, and structure the conversations so that a diversity of viewpoints and experiences are represented. Based on a community dialogue model, the CCD will be structured so that all participants are able to contribute equally to the discussion. We plan to hire translators for non-English speaking community members as well, so that a multitude of voices can be heard....

CCD fits into the mission of the Unityville Schools in that it continues the corporation's role as an educational leader in the community, while addressing the social, cultural and emotional obstacles to a quality education. CCD will serve as a bridge between the community and Unityville Schools by promoting intercultural understanding through structured conversations about our changing needs as a growing community (GA 5/20/04).

The Changing Community Dialogues Grant needed approval from the School District prior to being submitted to the Tulip Community Foundation. When sent to the Superintendent's Office<sup>58</sup> in the Spring of 2004, he denied support for sending the grant to the Tulip Community Foundation. Apparently, Mr. Sander, the superintendent, wanted to "shut down" the whole collaborative project between Indiana University and Unityville in the spring of 2004 without explanation. In teacher inquiry group meeting three, several teacher inquirers<sup>59</sup> discussed why they perceived the project had been slated for shut down:

Teacher inquirer 1: We were given nothing.

Teacher inquirer 2: No information at all? (several people laugh)

Teacher inquirer 1: In fact I couldn't even get a meeting.

Teacher inquirer 3: They're worried about their dirty laundry being aired.  
(serious tone)

Someone: That's it. (TIG Three 12/9/04).

During a September 7<sup>th</sup> 2004 meeting at Junction High School, a vice-principal of Junction High School reported that there was concern over the focus of the Changing Community Dialogues. She expressed worry about an open discussion about diversity issues in the community (FN 9/7/04). During the same September 7<sup>th</sup> meeting with a JHS guidance counselor, the assistant principal, an ENL teacher, the District ENL coordinator, and Barbara Korth, the conversation focused on several issues related to a then *potential* peace curriculum development project. The development of a buddy system for ENL

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<sup>58</sup> Sometimes referred to as "Central Office" by insiders.

<sup>59</sup> Teacher identities are purposely concealed here.

students and faculty development for addressing the needs of ENL students were talked about by Lisa Bennett, an English-ENL<sup>60</sup> teacher. A guidance counselor who had been working with ENL students the year prior<sup>61</sup> explained the individualized learning plans developed by the ENL Aide, Jessica Brian, for ENL students. Failing ESL students in relation to No Child Left Behind and Indiana Statewide Testing for Educational Progress (ISTEP) accountability was the focus of comments made by the ENL District Coordinator (ENAOne 9/7/04). She relayed that in one of the District's Elementary schools ESL students were not meeting adequate yearly progress (AYP) based on NCLB standards. Also, Unityville Middle School's ESL students were also having trouble meeting AYP. AYP was not her only concern; hiring Spanish-speaking paraprofessionals was also hindered by stipulations in NCLB. Elementary and middle schools could not hire local Spanish-Speaking paraprofessionals because of the NCLB paraprofessional requirement of at least 2 years college education and the passing of a para-professional test. In other words, the guidelines for paraprofessionals outlined in NCLB were reported as a major obstacle to the hiring of local Spanish-speaking para-professionals.<sup>62</sup>

This early September meeting closed with the assistant principal and ENL District Coordinator suggesting that all IU Team members would have to get criminal background checks prior to conducting work at any schools. They also suggested that the whole project would need to be approved of by the Superintendent's Office and probably the school board.

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<sup>60</sup> She taught both mainstream English and one "ENL English" class.

<sup>61</sup> It was decided, shortly after this meeting, that Mary Hanks would take over the coordination of ENL students. The previous guidance counselor who coordinated the ENL program was not interested in talking with me during the school year. In fact, she sometimes looked away when she saw me.

<sup>62</sup> Thus, this stipulation in NCLB can promote a mono-lingual learning environment because it establishes an obstacle for some bi-lingual paraprofessionals.

### *Public Image Management*

Managing the public image of a schooling system in a community was no small task. During a September 24<sup>th</sup> school visit, Julianne Franklin [Distance Education Coordinator] and Denise Davis [Japanese-ENL teacher] suggested that there was a central administration fear of negativity and “bad press” in relation to the Indiana University-Unityville Outreach Project. This fear was confirmed during a meeting with the assistant superintendent when he said, “We don’t want to get any bad press” (FN 9/24/04). Throughout the meeting where key players had gathered to talk about the future of the Indiana University-Unityville Collaborative Project,<sup>63</sup> the assistant superintendent appeared to be very guarded, flipping non-specifically through his copy of the Comprehensive Collaborative Proposal (see Appendix A) that Barbara had prepared and had given him at the beginning of the meeting. He rarely engaged Barbara with eye contact when she was presenting the plan of action. He looked down and with a somber expression throughout most of the meeting--eyes focused, furrows in his cheeks<sup>64</sup> (FN 9/24/04).

During the same meeting, Mr. Beck, the JHS principal, took the lead by giving an Outreach Project History. He openly supported the intercultural peace curricula project, as did Betty Mobil, the ENL district coordinator. Both the principal of JHS as well as the assistant superintendent reiterated that the Comprehensive Collaborative Proposal--that included the intercultural peace curricula project proposal--had to be passed by the school board. We were told to prepare to submit a proposal to the School Board on October 12<sup>th</sup>.

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<sup>63</sup> Barbara Korth and I both were considerably nervous because a negative meeting outcome could have shut down the whole project.

<sup>64</sup> His furrowed expression changed after the meeting when I asked him about where he went to college.



*Power and the Construction of Mexicans*

The September 24<sup>th</sup> meeting conversation with the assistant superintendent, the ENL district coordinator, the assistant principal and principal of JHS, the distance education coordinator, Barbara, and myself was side-tracked several times. The longest and therefore most notable sidetrack conversation was about Mexicans. Mr. Beck conveyed a community belief that some Mexicans are considered “outlaws because they’re Mexican” (FN 9/24/04). He reported two drive-by shootings related to Mexicans in the community and Betty Mobil reported a related rape. Betty, the ENL coordinator for the district, implied that the Mexicans were committing a lot of the crimes in the community, “Just look at the criminal reports” (FN 9/24/04). There seemed to be a tinge of fear under girding her comment. When Mr. Beck spoke about the isolation of Mexican kids at Junction High School, he said, “They do it themselves” (FN 9/24/04). He was non-specific about what exactly he meant.

Mr. Beck mentioned that there was much job competition between African-Americans and Mexicans in the community. Julianne shared a story about her husband hiring Mexicans at his local company because “they are better workers.” In an interview in March with Jessica Brian in the ENL Resource/In-School Suspension Room,<sup>65</sup> she wrote down a conversation she had with a community member that conveyed this community member’s perception of Mexican people:

Unityville should be re-named “Uvillco” [like Mexico]. There are so many Mexicans here now. It gripes me that we have to pay for them being here. We are losing our social security benefits because they don’t pay taxes. They receive

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<sup>65</sup> For part of the day, in-school suspension kids were sent to the ENL Resource Room for Jessica Brian to watch.

benefits and health insurance, but they don't contribute to the costs. We have to pay for them to have classes in English and special class formats and special helpers at school. Why should we have to pay for that? If they are going to be here, then they need to speak English. No more handouts (IPI 3/8/05).

This Euro-American community member complained about giving Mexican students 'handouts' in the form of special services to help them learn English at school. She reiterated "Speak English," a norm-defining comment heard much by Mexican students at the high school. Not contributing to social security was another complaint. She failed to mention that some Hispanic workers in community businesses were paid as little as \$2.50 per hour for their work--labor exploitation by some white business owners indeed.

I digress from talking about the peace curricula project approval process intentionally here in order to more fully paint Euro-American perceptions and monitored norms in relation to newcomer Hispanics. The Euro-American social constructions of 'others' such as Mexicans and African-Americans were important here. Unequal power relationships existed among racial/ethnic groups in the School District. No non-white people held positions of power in the School District.<sup>66</sup> In my observations, I saw one African-American teacher who taught at a local elementary school.

The social construction of minority groups helped to shape belief systems that affected newcomer students. White people in positions of power in the school district openly constructed Mexicans as criminals, explained student behaviors in school as self-isolating, and also positively stereotyped Mexicans as "hard workers." African-Americans, in the eyes of Mr. Beck, were so assimilated that they could be 'considered

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<sup>66</sup> The power hierarchy (School board, members of the Superintendent's Office, high school administrators) was predominately white and male. There was one white female administrator at the high school, one white female school board member, and the ENL District Coordinator was a white female.

white.’ Quite to my shock when talking about how Hispanics had a bad reputation in Unityville in an interview months after the September 24<sup>th</sup> meeting, Lisa Bennett reported a community perception of Hispanics: “Hispanics are the new niggers of Unityville. I never (**stresses**) use that (**stresses**) word” (PICO 11/1/04). She looked me directly in the eyes. She then explained how Hispanics were considered lower than other groups in typical Unityville community perceptions. I flinched at the fluid use of the N-word, but understood the point that she was making about negative communal perceptions of Hispanics. I thought of an elementary teacher who was reported to have said that “Hispanics are the new blacks of Unityville.” Negative perceptions of Hispanics were obvious, and it made me begin to wonder about local white constructions of racial/ethnic hierarchies. It also deepened my own sense of empathy with the plight of Hispanic students in Unityville Schools and families in the wider Unityville community.<sup>67</sup>

White constructions of a racial/ethnic hierarchy were becoming glaringly apparent. White constructions of what it means to be a good, acceptable person were obviously the standard by which other groups were measured. Speaking English above all tended to be the most important normative rule that needed to be followed. If you lived or went to school in Unityville, typically Euro-American people felt you ‘should speak English.’ There was a tendency to place Hispanics toward the bottom of the racial/ethnic hierarchy. Little discussion of socio-economic relations or arrangements in the context of different ethnic groups relations took place. When residency status of Hispanics was discussed by faculty and school personnel, it was discussed quietly. For

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<sup>67</sup> A Latino community organizer, Ernesto Billings, reported considerable housing and worker exploitation (PICO 2/8/05). Mr. Edwards, a Spanish teacher at JHS, explained “Hispanic Night” at the courthouse-- when all the Hispanic law violators were convened to be sentenced (PIS 4/20/05).

example, a librarian one day whispered to me that “You can tell the undocumented ones” because they ‘acted nervous around you.’<sup>68</sup>

Attempts were made to counteract negative comment made about Mexicans. As part of the September 24<sup>th</sup> meeting conversation with the assistant superintendent and others, Barbara mentioned that struggles between and among minority groups were linked to white privilege and a system of dominance. This point was not further discussed at the September 24<sup>th</sup> meeting. However, it would later be visited in a teacher inquiry group meeting. On a couple of occasions,<sup>69</sup> I checked the arrest reports in the local newspaper and found no Latino names.

#### *School Board Approval Meeting*

After the September 7<sup>th</sup> contact meeting and then the September 24<sup>th</sup> administrative meeting with the assistant superintendent, we were urged to present the project for School Board approval. It took about five weeks in order to get the intercultural cultural peace curricula project approved. Both Julianne Franklin and Barbara commented later that they thought the process was very quick. In moments of impatience in early September I reflected that the “slow process” of gaining access to the school was probably related to ISTEP testing (FN 9/7/04). After the September 7<sup>th</sup> meeting I wrote in my field notes,

It appeared to me as a bureaucratic formality and a possible stalling mechanism because of the speed of change. “Slow” [said by Betty Mobil in the meeting] was expressed as a normal pace in Unityville School District. I also felt that if they had the time to know me better, they wouldn’t prolong the intervention. In any

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<sup>68</sup> A helpful reminder--a single quote is a paraphrased speech act and double quote is an exact speech act.

<sup>69</sup> This was not systematically conducted.

case, patience is required. It may not be until mid-October when I can start working in the school (FN 9/8/04).

We had to follow the “Chain of Command” by first having an initial meeting with key players, then by getting the project approved by the assistant superintendent, and finally by the School Board. I considered all of these bureaucratic formalities and constraints to beginning work that I knew would affect the lives of young adults at Junction High School. I surely was impatient to begin the project. But the five week acceptance process itself provided insight into several constraints: time and energy focused on ISTEP testing in September; ascending the chain of command and getting approval at all levels; and administrator fears of community perceptions of the schools. It also shed light on the possibilities: trusting insiders who understand how school culture and the “chain of command” operate; the dedication and determination of key players in the project like Betty Mobil, Julianne Franklin, and Barbara Korth; and a sincere intention to provide a quality education to all students by the School Board members.

*October 12<sup>th</sup>, Dia De La Raza*

*Dia De La Raza* can be translated in English as “Day of the Races.” *Dia De La Raza* is a national Mexican holiday that celebrates the mixture of Spanish and indigenous cultures as part of a historical colonial legacy (Available at: [http://zedilloworld.presidencia.gob.mx/PAGES/culture/note\\_12oct.html](http://zedilloworld.presidencia.gob.mx/PAGES/culture/note_12oct.html)). Quite different than an October 12<sup>th</sup> celebration of the “discovery” of America by Christopher Columbus in the United States that often focuses on the founding of a “New World” at the neglect of the existence of an “Old World”, *Dia De La Raza* celebrates the blending of the Old the and New World—the blending of different races of people. In the words of the philosopher Antonio Caso in 1918, it was a day to celebrate “*La Raza*,” the “Mexican *mestizo* race.” (Available at:

[http://zedilloworld.presidencia.gob.mx/PAGES/culture/note\\_12oct.html](http://zedilloworld.presidencia.gob.mx/PAGES/culture/note_12oct.html)). Coincidentally, the school board meeting at Unityville fell on the same day as this national Mexican holiday. Debated by some in Mexico, celebrated by others, *Dia De La Raza* celebrates a legacy of racial and cultural mixing.

On the night of October 12<sup>th</sup>, the approval for the Junction High School-Indiana University Outreach Project fell toward the end of a full meeting agenda. Prior to the presentation of the Project by key players from Junction High School and the presentation of the Comprehensive Collaborative Proposal by Barbara Korth, the projected twenty seven to twenty-five million dollar Junction High School renovation project was introduced by the contracting company. A new “friendly entrance” and an administrative office located strategically next to that entrance for security purposes were highlighted to the school board. Also, a new parking lot design that maintained separate parking lots for students and faculty was considered a key feature of the new renovation (FN 10/12/04).

When the Junction High School--Indiana University Outreach Project was presented to the school board, the assistant superintendent started the discussion of the project by introducing an assistant principal of Junction High School, Carrie Ground. Carrie suggested the collaborative project between Indiana University and Unityville Schools started when two Taiwanese students--who spoke “Taiwanese”--needed help at the high school. She explained the initial inquiry study was conducted by Indiana University in the fall of 2003 and mentioned that the assistant superintendent had supported this initial study. This is important to note because she relayed that her superior, someone from the Superintendent’s Office, supported the initial phases of this

project. Julianne Franklin, distance education coordinator at JHS, explained the challenges with “ESL” students and then discussed some of the interventions of the IU-Unityville Outreach Project already--socialization connections with ESL students and the development of a buddy system. She discussed the importance of early interventions as a “step in a positive way” in the context of “moving the [ESL] students forward” (FN10/12/04). Her conversation focused on how to better “integrate” students into a mainstream system.

Barbara Korth introduced the Unityville Outreach Project Comprehensive Proposal next. She expressed appreciation for past collaborations and several board members smiled—which changed the serious tone and business-like conventions of the meeting. When Barbara mentioned “cross-cultural” bullying, the face of the Assistant Superintendent grew more focused. When several Indiana University graduate students who work with the project were introduced, he smiled and seemed to be pleased at the five or more of us that were there. The Project was approved with little discussion by the School Board. School Board members atypically smiled and some laughed in side conversations. Reassurances to the Board that criminal background checks would be conducted for anyone entering school buildings were given by the Assistant Superintendent (FN 10/12/04).

When Barbara and I were eventually introduced to Junction High School Faculty by the principal, we were introduced as the people who came to help the ENL students and the ENL program. Ironically, though we did talk about ENL students in the teacher inquiry group meetings, we more often talked about attitudes and behaviors of mainstream white teachers, administrators, and students. Most of the curricula eventually

developed also focused on creating a better school climate for ENL students by focusing on attitudes and behaviors of mainstream white teachers and students. We were introduced as helpers of ENL students and the ENL program but the work we did focused on wider school climate concerns. There was a discrepancy in how we were introduced to the faculty and what we actually did.

A school district culture that follows a chain of command that leads from the Superintendent's Office and the School Board downward to the administrators of schools, then to teachers posed challenges to the beginning of the peace curricula project at Junction High School. Administrators conveyed considerable worry about what the overall Unityville-Indiana University Collaborative Project might unearth and how that would be perceived by the community. The Assistant Superintendent was concerned that the local media might get involved. We assured him of our Human Subjects obligations of strict anonymity of participants and the research site. Barbara and I bluntly told him that we could not and would not talk to local media.

The dedication of key supporters of the project was essential for its approval by the school board. Obtaining the necessary approvals to begin ethnographic research at Junction High School was over month long process. Our initial meeting on September seventh reaffirmed School District commitment to helping newcomer students, specifically at Junction High School. Shortly after the October twelfth approval by the School Board, I began traveling to Junction High School for three visits per week during the initial phases of the action research project.



## **Images of Peacekeeping, Control, and the Military at Junction High School**

When driving my car into the school parking lot on the morning of a field observation, I normally observed a city police car at the front of Junction High School. A police car sat in front of both the middle school and high school almost every day I went for fieldwork. The School District hires off-duty, local, armed police officers to patrol the school and monitor the halls during the school day. Peacekeeping, or peace through strength, by armed police officers is a common mode of keeping the peace at Junction High School. Harris (1999) maintains that peacekeeping “depends on force to deter aggression” and considers peacekeeping as a short term goal to stop violence in schools (p. 300). Given direct violence at Columbine High School in Colorado and most recently at Red Lake, Minnesota, security is a top priority at most schools around the United States.

At a faculty meeting when the principal was selling the upcoming multi-million dollar renovation that will significantly disrupt normal school routines, he highlighted how new faculty and student ID stations at all entrances and exits would help facilitate better security (RNMA 3/10/05).<sup>70</sup> The principal, Mr. Samuel Beck, made positive comments about knowing who entered the building at all times during the school day. During the same meeting, an architect who was working on the renovation project suggested that during site preparation, the school would “...look like a war zone...” (RNMA 3/10/05). During an interview with the principal at the beginning of field visits, he described Junction High School culture as conservative with an emphasis on control over the kids:

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<sup>70</sup> Raw Notes Meeting Agenda 3/10/05

Ed: You said culture of the school and I'm interested in that. What did you mean by that?

Prin: Well I think the culture of Junction High School is kind of conservative.

Ed: Conservative, OK.

Prin: I think it's kind of a well disciplined school where if you would go to a lot of other different schools our size or inner city schools or places like that it might be more laid back. Our (**stresses**) culture is of more of control...

Ed: Uh-huh

Prin: ...of the kids, you know and making sure everybody is where they're supposed to be and that the kids are respectful.

Ed: Is that the reason for the police car?

Observer Comment: Looking over his shoulder at the police car that sits in front of the school on a daily basis.

Prin: (laughter) Yeah

Ed: Is it a visual?

Prin: Yeah, you know um that type of thing, you know the whole learning respect and responsibility and being in class on time, and you know doing the best you can while you're in class and trying to teach some skills that will help them in society (pauses) and coming to school, being at school...

Ed: Umm hmm. So being prepared is really important--being on time.

Prin: Umm hmm, that type of thing, versus you know, some schools are pretty laid back (pauses) you know, I don't know if they mean to be that way...

Ed: Uh-huh

Prin: ...but I've just been to some schools before... I just think maybe we have a higher expectation here for student behavior.

Ed: Uh huh.

(PIOnePrin 11/8/05, p. 15).

Discipline, control of the kids, being prepared, and being in the right place at the right time comprised the principal's description of a conservative school culture. Mr. Beck did not directly engage my question about the police car as a symbol of control, but he continued to talk about respect and responsibility as values associated with Junction High School culture. This culture was talked about as well disciplined in relation to more laid back inner city schools. He recognized Junction High School as having a different culture than other schools. Peace, or order via control, was maintained through a visible police presence, high expectations for student behavior, and a monitored student dress code—which he discusses in the interview immediately after the dialogue above. Controlling student behavior and attire was an important component of maintaining a

“conservative” school culture.

A physical description of the entrance of the high school conveys this climate of control and other components of school culture. When one walked past the windowless, solid aluminum doors at the visitor entrance to Junction High School, (s)he was greeted by an imposing sign that had four “Security Alert” stop signs in its corners. The sign read, “All Visitors Must First Report to the Office to Sign In for a Visitors Pass.” Student hallway monitors, typically young female office helpers, were sitting at a greeting table in the entranceway. A police officer was often found nearby. When in the office, a visitor was instructed to sign a visitor register list and to wear an orange visitor I.D. tag to mark them as a legitimate visitor—a fairly common practice in many Indiana schools. Keeping the peace via controlling who enters the building was a daily concern for staff at JHS. Visitors were channeled through a formal process and identified as outsiders. Insider and outsider status, in other words who belonged and who did not based on established criteria by dominant in-group members, emerged as a major theme in the wider ethnographic data set.

When walking down the main hallways near the office of Junction High School, one sees periodic posters conveying various messages to students, “Be Proud! Be Positive! Be Courteous!” Dozens of photographs of the “Wolves Winners,” high achieving students, hung in display cases on the wall. Two Euro-American students were featured for perfect K-12 attendance. Some posters relayed messages about going to technical college or to a four year college. Multiple Selective Service posters were seen around the guidance counseling office. Over the course of the year, more selective

service posters were added to the hall walls. For example, one gendered Selective Service poster added in March read:

Think selective service doesn't matter? (really huge--) THINK AGAIN. Turning 18? (smaller print at the bottom--) The Law says men must register with the Selective Service when they turn 18. Men who do not register miss out on job training, student loans, and government jobs. Think about it. (FNSCEDs, 3/8/05).

The poster explicitly spoke to eighteen year old boys who were considered “Men” and urged them to follow the law; the consequences were harsh because certain benefits of registering (jobs and loans) would be forfeited. A different, more patriotic Selective Service poster had a United States flag with a picture of the Statue of Liberty. It read, “Keep America Strong: Register for Selective Service (RNMO 11/29/04). Another Selective Service poster in a nearby stairway that had an African-American man leaning on one knee read:

Guys, you have a special responsibility. Our flag. It's more than just stars and stripes. It's the promise that America will always be strong and free. It's a reminder of all we have to do to stay that way. If you're a man, do your part. Register with the Selective Service when you are 18. It's your civic duty. It's the law. Register. [www.sss.gov](http://www.sss.gov).

This poster sent a message to boys that they needed to protect the country and it called upon an implicit gendered message that men should protect women—it is a “special responsibility.” It challenged a boy's manhood in relation to his patriotic duty to potentially serve in the military and thus defend the liberties gained through sacrifice and wars in the past.

Several visits by military recruiters from the Army, Navy, Air Force, and Marines occurred throughout the course of the school year. Both Navy and Army of One

calendars that featured men and a few women with machine guns were made available for teachers on the large table in the faculty lunch room (FN 12/2/04). The Marines in particular were more aggressive about their recruitment. On one particular day, a partnered recruitment team split up, one person manning<sup>71</sup> the table and the other making strategic patrols into the lunch lines to talk with boys about their future armed forces career possibilities. The following dialogue recounts a conversation I had with a Euro-American boy with whom I was eating lunch on the day the Marine recruiters patrolled the lunch line:

Ed: Do you like Marine recruiters?

Boy: No

Ed: Why?

Boy: Have you seen “Fahrenheit 9/11?” (Ed laughs).

Ed: (Laughing) Don’t you want to be a Marine?

Boy: (Looking down at the table, serious)<sup>72</sup> No.

Ed: It’s ok, I don’t either (RN 11/11/04).

When I left the lunch room that particular day, both a boy and a girl were doing push-ups in order to obtain Marine Corps stickers (RN 11/11/04).

On the same day I shadowed<sup>73</sup> Laura, a Mandarin-speaking student, in her social studies classroom. Her social studies teacher showed the movie “First Knight” starring Richard Gere in order to “get a taste of what loyalty meant [during feudal times in

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<sup>71</sup> Gendered word use intended. It stresses the ‘dominant’ masculine traits these men had: clean shaven, physically fit, upright postures, firm hand-shakes.

<sup>72</sup> A note on the notations system used within the context of speech acts: ( ) were used to comment or indicate emphasis of a speech act; they are placed after the word they mark. Brackets [ ] are used to provide relevant contextual information.

<sup>73</sup> “Shadow” here refers to an observational technique where I continuously followed newcomer students to two or three mainstream classes to observe classroom interactions and curriculum choices.

Europe]... a taste of what warfare was back then, equipment, armor” (RNLS 11/11/04). Messages of militarism and patriotic duty by the presence of military recruiters and Selective Service posters were reinforced through sword and armor fighting scenes in the social studies classroom on that particular day. Political posters were not scarce in this social studies classroom. Considering it was an election year, students were asked to create political posters with slogans. The biggest and most visible student poster as one walked into the classroom read “Vote for President Bush.” Other posters read “Vote Bush for 04 President” and “Republicans vote Bush.” Eleven posters were pro-Bush; two were pro-Kerry. One Pro-Kerry poster read, “Kerry for President. Time 2 Change. The Change is You. The violence stops here. Support our troops” (FNS 12/8/04). The counties surrounding Unityville, like all other counties in the state of Indiana besides Monroe County, voted Republican for the 2004 presidential election.

In the faculty lounge, a science classroom, and at other locations around the building, a photograph of a tough-looking white student football player in uniform with black shading under his eyes read, “My opponents are the only people I push around.” Another caption reads, “Ben Meyer of the Wolves chooses to push around his opponents, not his classmates. What’s your choice?” (RNCOS 11/29/04). The anti-bullying poster sent a message that it is right to “push around” opponents on the football field, but it was not right to push around one’s classmates in school. There was a time a place for sanctioned symbolic violence.<sup>74</sup> The poster asked all students to think about the appropriateness of “pushing around” students in school and gives a model student, a football player, as an exemplar of right action—pushing around his opponent on the

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<sup>74</sup> Simulations of violent actions not considered actual violence by some people: shooting pretend guns or tackling someone on a football field could be considered symbolic violence.

football field. The oppositional construct “opponent” was used to explain an appropriate outlet for aggression. An image of a large male football player staring at the onlooker sends a gendered message and constructs a certain kind of masculinity—physically strong male, morally correct in terms of an appropriate channeling of violence or aggression, and a role model for other students.

Though messages about peace were not explicitly conveyed in the hallways or procedural rules guiding everyday life at Junction High School, peace could tacitly be understood as peacekeeping through control of student and visitor behavior. The construction of masculinity in relation to future military roles and responsibilities was particularly acute, perhaps because of foreign conflicts in Afghanistan and Iraq in combination with high alertness in response to perceptions of post-911 terrorist threats. Messages of control and of violence were pervasive at Junction High School.

### **Reconstructing Everyday Understandings of Peace and Non-Peace**

What were teachers’ everyday understandings of peace and non-peace at Junction High School? The term “everyday understandings” can be conceived of as the meanings associated with words in daily life. The term “situated meanings” suggests the contextual basis of various meanings as interpreted by insiders. In this sense, the situated-ness of understanding was undoubtedly comprehended by the researcher through a hermeneutic process; position-taking with participants to understand both subjective meanings and normative or group meanings was essential to hermeneutic understanding (Carspecken, 1996). As mentioned in the previous methodology section, data gathering was

understood as a dialectic—a process in which researchers and participants dialogue in order to more fully understand one another. Accurately re-constructing everyday understanding required both an emic and etic approach. Insider’s meaning and interpretation were at the heart of an emic approach. The researcher reconstructed implicit metaphors, tensions, and ambiguities during the process of analysis—an etic endeavor through which one attempts to more deeply understand the lifeworld of insiders.

“Getting at” subjective meanings, group meanings, and tensions in meanings about peace and non-peace could have been achieved in a variety of ways. Directly asking what somebody thinks of when they hear the word peace was one way. Observing material culture, interactive behaviors, and listening to everyday speech acts while more “deeply hanging out” (Wolcott, 1999) in an ethnographic project was another way to more fully understand tacit meanings and valuations—that were sometimes conscious or unconscious to participants and were ascribed in a variety of ways in a school. I asked directly and observed indirectly the situated, everyday understandings of peace and non-peace.

During the first initial teacher inquiry group meetings, we explored everyday understandings of peace and non-peace through several activities. During our first meeting, I asked teacher inquirers to make a list of “words that go with peace” and a list of “words that go with non-peace.” Teacher inquirers were asked to use a free-listing technique (Schensul, LeCompte, Nastasi, & Borgatti 1999) in their reflection notebooks and to then to prioritize by selecting the most important word from their list. Finally,



they were asked to explain why they choose that particular word as the most important. The findings are presented in semantic fields and the discussion that follows.

*Teacher Inquirer Semantic Fields*

The term semantic field refers to a group of words that participants associated with peace and non-peace. These groups of words were organized into charts to better understand the similarities and differences in participant understandings. During inquiry group one, teachers were asked the following: “Please write the word peace in your notebooks. Please make a list of all the words that go with the word peace.” The list for each participant was recorded in a reflection notebook; I collected the lists at the end of the meeting and transferred them into semantic fields—organized groups of words that convey meanings. In bold and underlined are the words chosen as most important by each participant and the ones they shared with the group.

**Peace Semantic Field**

Participants

“Words that Go with Peace”

<b>Guidance Counselor: Mary Hanks</b>	Kindness, understanding, brotherhood, <b><u>togetherness</u></b> , tolerance, open-mindedness, compassion, compromise, fairness, equality
<b>Math Teacher: Thomas Spalding</b>	Pacify, <b><u>community</u></b> , docile, comfort, non-abrasive (understanding, togetherness, acceptance, harmony, respect, tolerance—these were added from the group list).
<b>Japanese/ENL Teacher: Denise Davis</b>	<b><u>Harmony</u></b> , equilibrium, balance, kindness, thoughtful, non-aggressive, (caring, pacifist, respect, tolerance, community—these are additions to the list)
<b>Science Teacher: Pam Green</b>	Calm, happy, relaxed, patience, <b><u>acceptance</u></b> , understanding, empathetic, non-hostile (togetherness, community, harmony, respect, tolerance—these were probably added from the group list)
<b>Social Studies</b>	<b><u>Respect</u></b> , cooperation, acceptance (circled), love,

<b>Teacher: Jennifer Arnold</b>	negotiation/collaboration, friendship
<b>Distance Education Coordinator: Julianne Franklin</b>	<b>Understanding</b> , non-violent, caring, consideration, warmth, respect, comforting, stable, light and airy.
<b>English/ENL Teacher: Lisa Bennett</b>	Friendship (circled), communication, non-violence (circled), anti-war, <b>tolerance</b> , understanding, empathy (the compiled list from the group was written on the side.)  (TIG11/17/04One)

*Discussion of Table*

When comparing and contrasting participant lists, several interesting patterns emerged. In two cases, participants chose similar words. Both Lisa and Julianne wrote non-violence and non-violent respectively. Lisa also chose empathy while Pam chose empathetic. The parts of speech of various words that “go with peace” were quite different. Non-violence and empathy are nouns, while non-violent and empathetic are adjectives—words that describe. The complete list that participants constructed consisted of a mix of both adjectives (docile, non-hostile) or words that describe, and nouns, words that convey conditions (equilibrium, balance, togetherness, love) and/or qualities (compassion). Conceptions of peace were in descriptive terms and/or as conditions or a quality. In a conversation after the inquiry group meeting, Julianne expressed surprise that much diversity existed in participant lists of words that go with peace and non-peace.

Several participants associated peace in terms of its opposite: non-abrasive, non-violence, non-violent, non-hostile, anti-war. In other words, peace was conceived of as the opposite of abrasive, violence, hostility, and was the opposite or being against war. Peace was constructed in a binary relationship with its less desirable or undesirable opposite.

Quite differently, Denise, the Japanese/ENL teacher, listed harmony, equilibrium, and balance. These are different conceptions of peace because these words convey an implicit model of an interplay of opposites rather than binary constructions. The terms equilibrium and balance implicitly suggested opposites in relation to one another. Before we read too far into these word choices, an examination of why participants chose certain words as the most important is in order.

As a follow up to the listing activity, I asked the participants about their word choices, “Why is that the most important word that goes with peace?” (TIG11/17/04One)

Ed: ( I look at Julianne and say:) Why understanding? Why did you choose understanding? Why is that the most important word under that category?

Observer Comment: probably asking too many questions here, I just wanted to clarify what I mean.

Tape Count 143

Julianne: Umm, because if people have an understanding of each other they are more likely to be able to be peaceful (**stresses**). (She stops talking. I pause for a couple of seconds, wait for additional comments, and go to the next person.)

In this conception of peace, understanding between people is a pre-requisite for being peaceful. Peace is relationally conceived as between two or more people.

Ed: O.K. Why did you choose togetherness? (I look at the Mary).

Mary: I felt that if we are not together, then we can't get anything accomplished. I mean we have to at least realize we are occupying the same space (**stresses**), and try to work together.

Ed: So working together is really important? (She nods) Um.

Mary talked in the negative and in terms of the opposite of togetherness. Togetherness would allow us to accomplish things. She discussed how it was necessary to acknowledge one another and necessary to try to work together. Again, the word associated with peace was a relational construct.

Ed: How about this one Pam? (I point to the word acceptance on the flip chart).

(Observer Comment: I need to see if it's o.k. to call this teacher by her first name.)

Pam: If we can umm...accept everyone's individuality then I think we have a better chance at achieving peace. (I pause, look at her to check if she's finished.)

In this conception, accepting individuality was a prerequisite for peace. Peace was conceived as an end goal, and the acceptance of individuality might help at achieving that goal. There was an implicit cause and effect model in operation in the above comment.

Ed: O.K. Next word. (I point to "community").

Thomas: Um, the more peace you have, the better you will be able to build community (says softly).

Tape Count 150

Ed: (I repeat): The more peace you have the better you will be able to build community?

Peace is not an end goal in this statement, it is a means to achieve something else—the building of community. In other teacher inquiry group meetings, Thomas again stressed the importance of community and community-building.

Ed: O.K. (I pause, say O.k. I look at the Japanese/ENL teacher). Why harmony? Why is (changes) was that the most important choice for you?

Denise: Because with harmony, I think a lot things fall under the category of harmony. There's balance. There's respect and all that. But, when you achieve harmony (she pauses...)

Ed: O.K. So you see balance and respect and peace underneath harmony? Or that's part of...

Denise: Yes. (gets interrupted)

Ed: of what harmony means?

Denise: (nods).

Observer Comment: I'm very conscious of time here.

Pam conceived harmony as an overarching concept under which other words like balance and respect "fall under." There was an implicit over and under model for explaining the relationships of balance and respect to harmony.

Ed: O.K. Next one. Thank you. (I look at the social studies teacher.)

Tape Count: 158

Jennifer: (unintelligible. Something like 'to show respect is') You feel that you can identify someone else as not just being different, but not only respect their issues or where their stance is coming from, but also, going back to acceptance

what Pam (she looks at her) said, that promotes peace, that's necessary for peace to happen.

R: O.K. So you tied a couple of different, particularly acceptance and respect, seem to go hand and hand for you. (she nods, the ENL/English teacher enters the conversation).

Tape Count 163

Respect and acceptance were pre-requisites for peace . Jennifer noted that it is important not only to respect issues and where their stance was coming from but also to *accept* them. She referred to Pam's previous statement about acceptance and also discussed peace in a relational way—in a self-to-other construct. Peace was something that “happens” and respect and acceptance were means for achieving peace. There was a means-ends model in operation in this statement. The English-ENL teacher entered the conversation by tying some of her words together:

Lisa: And I'm kind of the same, tolerance and empathy. If we can understand what situation someone else is in, and we can respect (**stresses**, and momentarily pauses) that they have differences, and we can learn to live (stressed) with those differences, then it all comes back to peace.

Ed: So you mentioned a couple of different words, you mentioned respect

Lisa: Umm. (nods in agreement).

Ed: You said acceptance.

Lisa: Uh-hmm.

Ed: Your relationship to tolerance and peace. (Looking at Lisa, checking for understanding).

Lisa: Uh-hmm. (TIG11/17/04One)

Similar to Jennifer, Lisa chose to talk about two words. Through understanding someone's situation, respecting differences, learning to live with differences, “it all comes back to peace.” Lisa claimed that through understanding situations (position-taking), respecting differences, and “learning to live” (tolerance) with difference, peace was achieved. Interestingly, she emphasized difference as important to “coming back to peace.” Similar to other group members, peace was constructed relationally, though she used a we-to-other construct rather than a self-to-other construct.

Several group members discussed the necessary conditions for peace to happen and view peace as an end product. Differently, Thomas viewed peace as a means to achieve community while Pam suggests acceptance of individuality as most important when discussing peace. Community and individuality might be in tension in these two conceptions. Peace was several times constructed in a relational manner, as either between two people or two or more groups of people. This understanding of peace hinges on interactions in self-to-other or group-to-group relationships.

*“Non-Peace” Semantic Field*

After making a list of words that go with peace, participants were asked to create a list of words that go with non-peace, or the opposite of peace. I asked, “Please write the word non-peace in your notebooks. Please make a list of all the words that go with the word non-peace.” The lists were organized in the chart that follows. In bold and underlined are the words chosen as most important by each participant:

Participant

**“Words that Go with Non-Peace”**

<b>Guidance Counselor: Mary Hanks</b>	Fighting, arguing, <b><u>division</u></b> , unfairness, close-minded, apathy
<b>Math Teacher: Thomas Spalding</b>	War, struggle, <b><u>conflict</u></b> , hurt, abrasive (division, ignorance, aggression exclusion, anger—these were added as part of the group’s list).
<b>Japanese/ENL Teacher: Denise Davis</b>	War, <b><u>aggression</u></b> , conflict, anger, struggles, hatred, argument, (division, ignorance—these were probably added to the list.)
<b>Science Teacher: Pam Green</b>	Anger, <b><u>ignorance</u></b> , hostility, threatening, uptight, anxious, stereotypic, hatred (conflict, division, aggression, exclusion--these were probably added as part of the group’s list
<b>Social Studies Teacher: Jennifer Arnold</b>	Hate, ignorance, <b><u>exclusion</u></b> , conflict (circled), lack of resolution, division, anger
<b>Distance Education</b>	Violent, angry, hostile, fighting, war, <b><u>conflict</u></b>

<b>Coordinator: Julianne Franklin</b>	
<b>English/ENL teacher: Lisa Bennett</b>	Violence (circled), <u>anger</u> , non-tolerance, superiority, ethnicity and gender bias, hate (circled), weapons  TIG11/17/04One

*Discussion of Table*

When examining the chart, several patterns emerge. Four participants chose conflict as a word they associate with peace. Two of these participants chose conflict as the most important words on their list. Interestingly, conflict, then, was viewed as related to non-peace, or the opposite of peace. Three participants listed war as a word that goes with non-peace. Two participants chose both violence and three chose hatred. Interestingly, words that could be easily categorized as direct violence (fighting, war,) were far fewer than words that could be categorized as indirect violence (unfairness, close-minded, anger, anxious, hatred, ignorance, lack of resolution, ethnicity and gender violence, division). After creating their initial lists, participants were asked to choose and then explain the most important word on their list:

Ed: (I pause to write.) Can we start with anger? Why did you pick that as the most important word that goes with that category?

Tape Count 178

Lisa: Because anger leads to everything else, and anger happens because there is no empathy, because there is no understanding. So it is that sense of ‘we are better, the superiority, we are better than you, and I am angry with you because you are not the same as I am.’

Ed: (She pauses). O.k. thank you. Do you have anything more you want to add?

Lisa: No.

Ed: O.K. Excellent. (I look toward the next teacher).

Jennifer: On exclusion, just, again keeping people at bay, or whatever your perception is, and obviously that’s going to make, it’s impossibility for peace. So, um, again sort of the “we are better” idea.

Ed: So you are agreeing... (I look at Soc. Teacher, then the Eng/Enl teacher)

Jennifer: We are the exclusive group, we won’t allow you to come in.

Ed: So exclusion in the sense, did you say distance?

Jennifer: Yah, keeping people at bay.

Ed: Keeping people at bay is what you said? (She nods, says yah.)

Both Lisa and Jennifer talked about an attitude of superiority and keeping people at bay respectively. Denise continued:

Denise: Aggression kind of the same lines of anger. Not thoughtful, just based on emotion. Rather than on a (pauses) on a thoughtful way (laughs.)

Tape Count 194

Ed: O.K. So you connect the idea of aggression with um.. ahh.. the opposite kind of is a thoughtful way?

Denise: Yah, Yah. Lacking any kind of decisiveness, or caring, that's involved, is based in an emotional place. (pauses).

Ed: Ok. Ok. (pause, look at Thomas). Conflict, what do you mean by conflict?

You choose conflict as the most important word that goes with that category.

Thomas: I think for conflict there is good conflict and bad conflict. More umm, ahhh, there's ways of responding that are not good. There's good words and there's bad words that don't bring peace.

Ed: O.K.

Thomas: A person might not be peaceful, but, in the long run, conflict could be peaceful, but (pauses) if there's more of a selfish desire for the conflict, it's not going to be peaceful.

Tape Count 206

Ed: O.K. so selfishness is key to what you are talking about. You said the difference between good and bad conflict, and you noted that there was a difference. (I look at Math teacher and he nods).

Ed: O.K. (I say this more loudly, conscious of time) Next word, ignorance.

Pam: Ignorance, umm, if you don't know (stressed) something, umm, you don't understand why someone or something occurs or happens. That can be very unsettling to you and this can lead to the lack of peace. If you don't, and it's not just a cultural issue it can be any aspect of what's going on in society. If you don't know something, if you are ignorant about it, umm, so therefore you don't understand it, that can make you have a feeling of not being at peace.

Observer Comment: Who is she referencing?.

Ed: OK. It sounds like you kind of couple ignorance with understanding? Those two words, in your view, seem to go together?

Pam: Right.

Ed: OK. Division, thank you (I look at Sci. teacher).

Mary: I think along the same lines as conflict, there's just something that's keeping two or more groups apart. Umm, some issue, idea, belief, or something. (pauses)

Ed: O.K. So keeping people apart, or groups of people apart. (The Guidance Counselor nods. I look at DEC).

Julianne: I choose conflict. Conflict is non-peaceful. If there's conflict then there is unrest. And umm, and so that was my main point for non-peace.



Ed: OK.

Julianne: Conflict among people or ideas.

Ed: Conflict among people or ideas and the notion of unrest.

Julianne: Correct.

Ed: In your notion of what conflict is. (pauses).

Tape Count 228

Ed: I would like to transition to activity two (More up-beat voice).

(TIG11/17/04One)

Lisa connected anger with a lack of empathy and understanding. She also conveyed an attitude of superiority that was based on the “other” being different, or not the same. Implicitly, she talked about an attitude of a white (or Euro-American) group superiority over other groups. Similarly, Jennifer talked about exclusion as “keeping people at bay” and suggested that the basis for exclusion was an attitude of superiority implied boundary maintenance. Jennifer spoke of a boundary maintenance behavior in the form of exclusion, “We are the exclusive group, we won’t allow you to come in.” Interestingly, both Lisa and Jennifer did not explicitly refer to the “we” group that they are talking about. Based on other conversations, however, it is reasonable to claim they are referring to white students, or more specifically, certain white student groups at Junction High School. Not labeling the Euro-American or white student group when talking about “students” at Junction High School was a common occurrence (PISS11/22/04). As Korth (2005) maintains, Euro-American students are constructed as whole students, while other student groups are constructed in non-holistic terms. Perhaps this tendency to not label Euro-American students in everyday teacher discourse came from a fear of being racist or a fear of generalizing when talking too much about the white student group; or perhaps it’s a manifestation of white privilege in the sense that white people do not *have* to label

their “exclusive” group because whites are clearly in the majority.<sup>75</sup> Dominant and minority group relations and boundaries were obviously connected to participant word choices related to non-peace. Non-peace, like peace, was conceived in a relational we-to-other manner and group superiority and inferiority was part of a boundary maintenance process.

Mary, who identified herself as bi-racial/bi-ethnic, chose division as the most important word that went with non-peace and referred to “something that’s keeping two or more groups apart”—again alluding to divisive boundary. She explicitly used the word “groups”; Lisa and Jennifer also discussed their words using a collective pronoun, “we.” This group phenomenon was an important construct for explicit analysis and it steered how I observed interactive scenes during both formal and in-formal observations in the school; I nearly always noted both ethnic, race, linguistic, and gender (not always class) as identity criteria<sup>76</sup> when describing interpersonal interactions.

Jennifer suggested exclusion as an “impossibility for achieving peace” which was viewed as an end result in the context of her response. Denise aligned aggression and anger and defined aggression as the lack of thoughtfulness and caring; aggression was viewed as an emotional, not a thoughtful response. Thomas differentiated between good and bad conflict and words that bring or do not bring peace. He maintained that if a conflict was motivated by selfish desire, peace will not follow. Peace, again, was something that “follows;” it was constructed as an end goal. Ignorance was the most important word for Pam. She suggested that not knowing or not understanding leads to a

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<sup>75</sup> In an e-mail member check, Julianne (Distance Education Coordinator) relayed that it probably was related to the Euro-American population being in the majority.

<sup>76</sup> I did not note class which can be hard to determine from looking at people. A couple of times I was inaccurate in ethnic/racial descriptions and I made notes to correct these inaccuracies.

feeling of non-peace. Pam typically used the word ignorant when describing students who said stereotypic slurs or displayed racist behaviors.<sup>77</sup>

Conflict among people or ideas or a condition of unrest was chosen as the most important term associated with non-peace by Julianne. Peace and conflict in this conception were dichotomous; conflict was viewed as the opposite of peace. It is important to note that some would view conflict as a necessary means to attain peace and justice, not as a binary opposite of peace. However, Julianne suggests, “If there’s conflict, there’s unrest.” The next logical leap was that if there was unrest, there was no peace. Non-peace and conflict were synonymous.

The words that people chose as the most important from their lists were quite different. Interestingly though, all responses imply non-peace as a “self-to-other” or “us-and-them” construct, a relational and/or interactive construct. Non-peace could have been conceived as an inner state of turmoil or war among nation-states, but it was not. Conceptions of non-peace were rooted in everyday experiences at Junction High School. Non-peace was not something in another community or something ‘out there’ in mainstream media. Non-peaceful attitudes existed in the hallways and classrooms of Junction High School. Non-peaceful behaviors affected the experience of many newcomer students who were on the outside of a local dominant group cultural practice that demarcated in-group and out-group status. In later chapters where teacher inquiry group meetings focused on curricula development, an analysis of how the curricula related to improve cross-group relationships will be conducted to more fully understand peace and non-peace as a relational construct between groups.

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<sup>77</sup> The vice-principal Mr. Keeper also used the word “ignorant” to describe student attitudes related to the Jerry Changer letter.

*Teacher Inquirer Identified Non-Peace Related Attitudes and Behaviors*

After completing the initial individual listing and prioritization activity, participants were asked to do a group brainstorming activity. I asked, “Could you identify peace related attitudes and behaviors that you see in your classroom or in school?” I was trying to “get at” everyday understandings of peace, situated in the context of everyday interactions:

Lisa: It’s easier for me to do the opposite. (A couple of people laugh, I look around the group.)

Ed: Would it be easier for you to do the opposite?

Someone says: Exactly.

Julianne: It would be easier for most (stressed) of us I think.

(TIG11/17/04One P. 7-8).

Julianne, who often was the first group member to speak, recommended that the group start with the opposite, “maybe we’ll realize that there are other things in the opposite that we are bringing forth. Because right now when you say that, I don’t see them.” The group started by naming non-peace related attitudes and behaviors. As participants expressed a word, I listed them on a flip chart and asked them to identify what they suggested as an attitude or as a behavior. The compiled list is represented on the chart that follows:

**Non-peaceful Attitudes and Behaviors**

Name calling (identified as behavior)
Prejudice (identified as an attitude)
Exclusion (identified as attitude and behavior)
Anger (both? Discussion as both attitude and behavior)
Derision (identified as behavior)
Lack of empathy (identified as attitude, later one group member suggested it was the most important).
Physical abuse (kicking, shoving, bumping (in the halls) (identified as

behavior)	
Whispering/gossip (identified as behavior)	
Stereotypic slur (identified as both attitude and behaviors, stereotyping/slurs)	
Rude comments (identified as behavior)	
Ignoring (identified as behavior)	(TIGOne11/17/04)

*Discussion of Table*

Some negotiations occurred when participants were asked to label their contributions as attitudes or behaviors. For example, anger was labeled as both an attitude and a behavior. Participants discussed anger as internal (attitude) and also external in the manifestation of visible violence (behavior). Lack of empathy was identified as the number one non-peace related attitude by Julianne, the distance education coordinator:

Lisa: Derision (says softly.) Derision (says more loudly.)  
 Julianne: Or lack of understanding, or more of a lack of wanting (**stresses**) to understand. And a lack of empathy. Yah, definitely a huge lack of empathy.  
 Lisa: Huge (**stresses**) lack of empathy.  
 Julianne: I would say that would be number one.

Identified as a non-peace related attitude, lack of empathy eventually emerged as a major recommended theme that needed to be addressed through the developed peace curricula as well as a faculty professional development day led by members of the Indiana University-Unityville Outreach Project Team. Deeper analysis of empathy as an overarching group focus will follow in later chapters.

*Related Stories and Implicit Understandings of Non-Peace*

Directly asking participants to identify peace and non-peace related attitudes and behaviors was one way to build an account of everyday understandings of peace and non-

peace. However, discussion of real life stories revealed some of the explicit uses and tacit understanding through concrete remembrances:

Ed: Now, I want to ask somebody to look at one of those, and could you share a concrete scenario or story, um, based on one of these non-peace related attitudes and behaviors that you have identified? (TIGOne 11/17/04).

Pam, who listed stereotypic slurs as a non-peace related attitude and behavior, shared a story about a “male Caucasian” who, in her classroom, stereotyped a female Hispanic student, “You carry knives, you all carry knives.” Pam reported that she felt embarrassed to be Caucasian and intervened by asking the girl if this was offensive. She then asked the boy “How would you like it if someone placed a ‘redneck’ stereotype upon you?” (TIGOne 11/17/04). A stereotypic slurs placed upon the “other” due to “ignorance” about cultural differences was a repeated theme that Pam discussed. Hispanic students were criminalized as knife-carriers by a white student in this story.

Lisa said, “We don’t have enough time, for all of the behaviors that I see (shakes her head, looks down)” (TIGOne 11/17/04). When asked to share a story that is the *most* important, she began:

Lisa: One is, and my students now (stressed) know not to ever (slightly stressed) bring it up, because they [regular English class students] know that I teach ENL [English as a New Language classes]. So when I’m in a regular English class, for example, that’s where this happened. It was a quote ‘American’ (puts her hands in the air and moves her fingers to emphasize quote) student

Observer Comment: She’s been struggling with what to call non-newcomer high school students.

Tape Count 334

who said, thinking about Hispanics, ‘What are they doing here? This is our country, we made this country. They have no right to come here.’ My immediate comment was I looked over the class and said, “Are any of you Native Americans, are any of you Indian? If you are not, and that includes me, then this is not your country (**stresses** each of the last three words individually). Your ancestors, somebody (stressed) came here from Europe, and found a new life and

made a new life. And that's what many of these students are doing with their parents. So, don't ever say to me, 'this is our (**stresses**) country.' So they don't say that in my class anymore.

Tape Count 343

Pam: And even from a scientific standpoint, the Native Americans weren't Native Americans, they came from Asia.

Lisa: (interrupts) Correct, Correct. But if anybody owns (gets interrupted, they talk over one another).

Pam: Asians came over here first (talking over the Eng/Engl teacher).

Lisa: Exactly.

Pam: And we call them, we call the society, Native Americans.

Lisa: Right. (TIGOne 11/17/04).

Lisa shares a story of a white student claiming white people, not Hispanics, "made" this country. He claims the privilege and status of a "maker" of this country. Lisa rebuts by challenging his sense of ownership of being American. She suggests Euro-American settling was one of displacement of Native Americans, struggle and strife. She asked the student in her class, who felt that Hispanics do not belong in the United States and have no right to belong, to think about their own ancestors' struggles and to empathize with Hispanic students and their parents. She challenged the student who constructs boundaries of who belongs and who does not. Lisa did not tolerate such talk in her classroom.

In both Pam and Lisa's stories, the teacher inquirers intervened to do something about the non-peaceful incident they explain. Similarly, Thomas intervened in a physical fight between two Euro-American boys at the beginning of the school year:

Thomas: Day one, I have two students ready to start a fight in my class. Day one of school. There's anger there.

Ed: Day one you had two students try to start a fight?

Thomas: Yah.

Ed: Who were these students, were they men, women, were they?

Thomas: Two guys.

R: Two guys? Where they um?

Thomas: Two Freshmen.

Ed: Were they Euro-American? Were they from different groups, or?

Thomas: Nope. Same group. They just beat up each other over the summer and just brought it to school. (pauses)

Ed: So there seemed like there might have been a history of that particular conflict? And they physically got in it in your classroom.

Thomas: Well they would have, till I jumped in (makes a small forward body movement.)

Everyone laughs.

Ed: You had to be the mediator. (TIGOne 11/17/04).

In the previous stories, teacher inquirers reported about students who held stereotypic conceptions of Hispanics, about claims of “belonging” and being American made by a Euro-American student, and about a physical fight between two Euro-American students. These stories were connected to non-peace related attitudes and behaviors that they identified at Junction High School. Implicitly, non-peaceful attitudes and behaviors included negative stereotypes perpetuated about the “other,” a practice of claiming that newcomers did not belong—surely a boundary maintenance technique, and physical fights. These incidents were presented in opposition to peace at JHS.

### *Peace, Lack of Empathy, & Normative Monitoring*

So far I have been discussing everyday understandings of peace and non-peace as relayed by teachers during an exercise conducted in a teacher inquiry group meeting. Several data sources that include teacher inquiry group meetings, ethnographic observations, and personal interviews, suggest that lack of empathy about language use was connected to the existence of a non-peaceful climate for newcomer students at JHS. The following presentation of data from a teacher inquiry group meeting, school and classroom observations, and a personal interview with further explore understandings of peace and non-peace in relation to non-English language use at Junction High School.



In this schooling context, White-American attitudes about language affected the socio-emotional experiences of newcomers, both in terms of their classroom experiences and their social experiences in the school. In a personal interview, I asked why Juan, a Latino adolescent, did not sit by white students during lunch, he said, “They tell me ‘go back to Mexico, don’t speak Spanish’” (SCTwo 11/11/05). During lunch room observations, I noted that Hispanic students sat at the *same* table with other Hispanic students across time; the same students sat at the same table day in and day out. Looking around the cafeteria I saw white students sitting together and several African-American and multi-racial students mixed in with various white students. On one particular day when I talked with a history teacher about where Hispanic students sat, he pointed to the “Hispanic table”-- as if it was common knowledge. There were known boundaries where Hispanic students sat, and these segregated boundaries were maintained. As mentioned previously, Juan was told to “go back to Mexico, don’t speak Spanish” if he attempted to sit by non-Hispanic students. Other acts of normative and behavior monitoring by Euro-American students were also reported. For example, Lisa reported that Hispanic students were habitually asked by Euro-American students to go to the back of the lunch line during lunchtime (TIGEight 3/16/05). The lunch room was a non-formal schooling context where geographic boundaries were maintained, discriminatory practices were enacted, and where non-English language use was monitored.<sup>78</sup>

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<sup>78</sup> However, Latino students did not outright conform to the normative ban on Spanish-speaking. When I sat with Latino students during lunch on several occasions, we spoke in Spanish--and English when necessary due to my troubles with Spanish comprehension.

In the first teacher inquiry group meeting when other teachers shared non-peace related stories, Julianne told a long non-peace related story about language use:

Julianne: I've seen with students and faculty a real lack of empathy dealing with language. Where I hear, see a group of Hispanic students speaking Spanish to each other. And have another student walk down the hall and say 'Don't do that here.' Trying to tell them 'don't speak your native language here.' And I also heard from a faculty member that didn't think they should be allowed to speak Spanish in the classroom (voice lowers, then increases) and if they did (**stresses**) it automatically meant they were talking about her in a negative way  
Eng/Enl: (adds) Or cheating.

Observer Comment: Constructions of peace and non-peace = Don't speak Spanish here. You might be cheating or talking about me.

Julianne: Well, I didn't hear the cheating, I'm just saying what I heard. So, a total lack of empathy that there would be a reason why they would niche together. If you had a problem in the class, of course you are going to lean over to the person next to you to speak them in your native language to ask a question. Why would anybody assume (**stresses**) that it automatically meant that they were talking negatively about you?

Tape Count 414

We don't think that about students who speak English, if they lean over and whisper to each other, or to ask a question, they are automatically talking negatively about the teacher in the room. It's just a shame

*Note: Last three words were very difficult to transcribe*

for students to not understand how isolated these students must feel and why they would niche together and want to seek their own language. And to tell them "don't do that here." I just (pauses, shakes her head a little).

Pam: And I think that is a very big issue with faculty and students. That's where the non-peace part of me with the ignorance comes in.

Julianne: I find (gets talked over)

Pam: I can't speak another language. So automatically, when you don't understand what someone else is saying, I can see where the other person is thinking, 'what are they saying?' The same thing about a Hispanic student who doesn't speak the English language and hears a conversation going on. That's why I see where they're very, they're very quiet people. They're very reserved and they don't say anything. But you can see the look on their faces all the time of 'what's going on around me, I don't understand it. And I'm right here this little space, and there's this big space around me and I don't know how to deal with it' (voice gets softer with pronunciation of words and volume.) That is, that is a very, when we get into that language barrier thing...

Julianne: And that's why I thought lack of empathy is number one. Because how could you not have some kind of empathy for that situation, what that must feel (**stresses**, but with lower volume ) like (pauses) to be that (**stresses**) isolated. And then not only be that isolated, but then be asked not to even be able to niche

together with your own kind without people coming down on you for that. I mean, anyone who's ever been to a foreign country where they can't speak the language, what do you do? You niche into your own little group and you speak English. Because you don't understand and you  
Tape Count 439  
want some help from those people. And why people can't have any kind of understanding (**stresses** 'any kind of understanding') of that, is (pauses) appalling to me. (TIGOne 11/17/04).

Julianne was appalled by lack of understanding of some faculty and non-newcomer students at Junction High School. She acknowledged the isolation, both physical and emotional, that newcomer students felt. Her statement, "but then be asked not to even be able to niche together with your own kind" suggested empathy and disagreement with the practice of isolating students from one another by not allowing them to speak their first language. Julianne disagrees with this boundary maintenance practice that enforced English as a dominant language in the classroom. This quote conveyed her empathetic response for newcomer challenges and her perceptions of a lack of empathy in relation to first language in both students and faculty at JHS. However, an empathetic response to mother tongue use was an exception, not necessarily a typical response to non-English language use. For example, "Some of the high school students said that if newcomer students didn't talk English it was because they 'had a bad attitude'" (Korth, Frey, Hasbun, Nakamichi, Pereira, Soto, & Su 2004). Such normative monitoring, or monitoring of the norm 'one should not speak another language besides English in our school' was typical at JHS.

*'Speak Our Language Abide by Our Philosophy'*

Another example of English language use as a norm monitored by the members of

the dominant group<sup>79</sup> can be examined by looking at my interaction with a Euro-American male student when sitting in the back of a social studies classroom during an observation. The student turned around to ask me why I was observing in the classroom. I said to “study education for diversity,” and then I said I was studying “students whose first language is not English as well as issues of ethnic and racial diversity in the school.” He said:

I don't have a problem in this class. (He pauses) In terms of ethnic/racial diversity. (He pauses) I believe if you come to this country, you should speak our language. You should abide by our (**stresses** the word our) philosophy. That's just what I think (**stresses** “I”, points to himself) though.

He paused for a moment, says something else I couldn't hear and then conveyed:

Unityville is a good place. We're mostly Caucasian. It's changing though. It's complicated. (Pauses, thinks, then says...) I don't care anyway. I'm moving to Canada. (He turns around and continues his work) (CO SS11/14/04).

On the recommendation of Julianne, someone with whom I often dialogued about the agenda for teacher inquiry group meetings, this interactive scenario between a student and myself became the focus of conversation for teacher inquiry group meeting two.<sup>80</sup>

There were ambiguities about exactly what this student meant. A lengthy quote that illustrates teacher inquirer interpretations from this inquiry group meeting follows:

Thomas: (Interrupts) I think one thing I see is ‘that's what I think.’ That's a lot of what people think is right (**stresses**) now, and that's what they think and that's what they live by. And if that's the case there's 6 billion different philosophies in this world. I mean as far as what people think, and every one of them they think is the right way.

Observer Comment: I couldn't hear the first part of the comment. I initially had no idea what this person was really meaning by what he said.

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<sup>79</sup> Normative monitoring is the process by which dominant groups monitor and enforce certain norms through speech acts or behaviors in a given social context.

<sup>80</sup> This is an instance of a “data dialogue” referred to in the chapter on methodology.

Ed: So I don't understand what you are saying...

Thomas: (interrupts) It's kind of getting into the philosophy of 'it might be right for me to think this way, but maybe it's not the right way, but that's just how I'm going to see it, I'm not going to change (inflection) because of what other people might say' as far as coming across (????)

*Note: Can't understand word on tape for transcription..*

Julianne: The one thing that I saw in that comment though was that he does leave room for others' opinions.

Someone else says "Yah."

Julianne: But not saying, but realizing that not everybody doesn't think this way. And know that there's that difference there. Which a lot of people don't leave leeway for, when they associate the 'I think' as the right way (**stresses**) to think. Which I thought the student had given other opinions to fit into, ya know that worldview.

Thomas: Sometimes they use that comment just as cop out. That's just what I think. (interrupt each other)

Julianne: Well I see with that too, and with us only reading it on the page, not feeling the attitude. You're right. If we had heard the word, we'd probably know the inflection that was behind them.

Thomas: Uh-hmm.

Julianne: Where you are seeing it one way as very stringent, I looked it at as more open for other opinions, not being stringent. That's very interesting. That comes up.

Pam: I thought of it the same way you did. He didn't seem totally (**stresses**) narrow minded

Denise: Yah.

Pam: about it. But (**stresses**), instead of dealing with or understanding the differences, he's just going to run away from it. He's going to run to Canada.

Someone: Yah.

Pam: And the other thing that got me, was that I also felt that he had a great amount of ignorance (**stresses**) of many cultures because does he not think the culture in Canada

Denise: (laughs)

Pam: is different from what's here. I mean it is different. Yah, they might be Caucasian in appearance, but yet culturally (**stresses** culturally) Canada is different from the United States and that he's going to run from one culture into another and he thinks he's going to be escaping. Instead of actually having to confront it(**stresses**) and maybe deal with it and assimilate that culture into his culture. I don't feel the he is ready to do that is the way I took it.

Jennifer: The fact that Unity is good place, and I found it ironic that this individual speaks of Unity as a good place.

Observer comment: I realize I made a big mistake here. I kept the pseudonym Unity in the scenario rather than the actual name of the town.

Ed: O.K. I'm sorry, Unity is -----[actual name of city]. In this context.

Jennifer: Oh, O.k.

Someone: O.K.

Ed: I got to be clear. I didn't mean to interrupt you but I just wanted to be clear.

Jennifer: Yah, so anyway I just found it ironic that unity is mentioned and then there's obviously a lack of accepting diversity and in his ideology somehow. So if unity is threatened by the approach taken here in this context.

Ed: Mmm. (long pause, 5 seconds).

Denise: I felt in a lot of ways this is representative of hmm, a large section of the community who feels that ya know, that 'you need to speak English if you are going to live here. Or go back to the country from whence you came'. (different voice register used).

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You need to accept our way of doing things, or go back to where you came from.' And um, in that sense it was somewhat, somewhat typical. (pauses) And I agree that he may have been a little bit less narrow minded than some folks though, because he did recognize that it was his opinion. Ya know and that it was his (**stresses**) opinion, and that it wasn't everyone's opinion.

Jennifer: I kind of took it like Thomas took it, like I think that, people of this era kind of always give tribute to being politically correct (inflection on correct) and whether that's really there in the feelings though. It depends on the tone and (looks to DEC) how it was stated.

Julianne: Yah, because the first statement that I had written down was that I felt the scenario was fairly typical, but less hostile than most.

Jennifer: Uh-hmm.

Julianne: So I'm kind of seeing

Jennifer: Yah,

DEC: A little less hostile, but others didn't necessarily read it in the same way.

Ed: Do you think it's less hostile from that 'that's just what I think though' ( I repeat) 'That's just what I (**stresses**) think though'. Because that's why you are seeing it more...(look at DEC)

Julianne: That's part of it. I kind of broke it down into three areas. Where the student is saying, 'I don't have a problem.' And he doesn't have a problem because he sees himself as accepting of ethnic, racial diversity. Hmm, that really he doesn't have a problem because in his community, most (**stresses**) people are Caucasian anyway, really. So he's also saying by the time this community has a real (**stresses**) problem, like when he's saying 'this is going to get worse, it's going to continue to get different, I'll be gone (**stresses** last three words)'. So then he goes into kind of the 'I believe' part of it, where he's saying "immigrants should only speak English, they should learn our ways and think like we do' kind of saying when in Rome do as the Romans do part of it. And then the "I don't care.' I don't care because it doesn't affect (**stresses**) me.' The 'I don't care because I can leave.' And the 'I don't care because I'm going to leave.'" So he's got all those parts there. I did think he was a little less hostile than most only because he's leaving open an area of other ideas, realizing 'this is what I (**stresses**) think. Maybe not everybody does. Or truthfully (**stresses**) realizing that not everybody does.

Ed: Mm...

Denise: It's also evident that he notices that the situation is complicated. I thought that was kind of telling.

Julianne: Yah

Denise: He realizes that there were things (**stresses**) that he didn't understand or at least couldn't articulate at that moment. (pauses)

Julianne: I would say that he doesn't put himself in a place with ... ethnic and racial diversity. So he finds himself accepting only because he doesn't interact with these differences.

7:11 A.M. Tape Count 152

Mary: And for me I try to think of how can I respond to a student like this. Because I mean honestly I've had a student in my office before who comes up to me and says, you know 'I don't like Mexican people. They're all bad' this and that. And being half Mexican thinking, what do I say?

Observer Comment: Other group members, particularly Julianne, shifts in her seat, I shifted in my seat at this personal narrative. I nod my head up and down and look at Mary directly to encourage her to share more.

Ya know, you are telling me that my family is bad (softly spoken). And I have to come across in a respectful way that's not going to say 'you just said that to a Mexican person.' Ya know, and putting them down. So what I just said was maybe you had a bad experience with one Mexican person. They're not all that (**stresses**) way. And I think you got to find a respectful way to do that with students because not only do you want them to feel attacked, but whatever you tell them (matter of fact like) it's going to go home to their parents.

Julianne: Uh-hmm.

Tape Count:158

And that's mainly where those beliefs are coming from. So you have to not only respect the student but you have to show them that there are (pauses), mainly their beliefs are faulty but you still have to value the beliefs of their parents and not put down their parents.

Julianne: That must be hard for you (looking at GC).

Mary: It's difficult.

Julianne: It is (reassuring).

Mary: Well not that it, I mean generally. That's what you've got to do. You got to find some way. So it's hard (**stresses**) trying to think of ways to point out. And I mean I think the danger in the conversation we are having today about Caucasian students is that we're kind of grouping them all together when there are a lot of student here who are very (**stresses** with louder voice) respectful. And who know right from wrong. And maybe don't have as faulty of beliefs as some of the other students do. And so that's the danger in grouping them all together. We have to realize that we do have students who understand (pauses briefly)

Observer Comment: 'Understand' is non-specific.

Mary: more so than others and who. They're our strengths. And those are where we have to start with I think.

Ed: I think that's a really critical point. I've been sitting in on classes and hearing stories and different things like that. And I'm wondering similarly, how, how diverse of perspectives I'm getting from some of the students I'm talking to. I

talked to a student the other day in your class (looks at Math teacher) who said the same thing as this scenario right here in the hallway to me. He said, quote unquote, 'I think it's gay. They should speak English. They should hmm, not group together' and different things like that. That was one (**stresses**) student. And I'm wondering, wondering how widespread some of these attitudes and beliefs are in the general Caucasian population here.

Observer Comment: I consciously use Caucasian, though I don't prefer using this word, and I look at the science teacher when I do because she often uses this word when referring to white people.

Tape Count: 161

Pam: I think unfortunately (**stresses**) you have more of the negative outbursts than you do of students... We have a lot of kids that are very respectful. But most respectful kids are not going to say negative things about other people. (pauses) You are just going to hear the negative things from these kids that come out of these kids that are very outspoken and shouldn't be saying those things. And the kids that 'no, that's not something appropriate to say' probably looks off and will not say to that person who said the inappropriate thing, 'that's not right (**stresses**) to say.'

Ed: Mmm.

Pam: I don't think they are going to be vocal (**stresses**) enough to do that. Because first of all the kid shouldn't have said that to begin with. You know, so I think a lot of kids who would be more sensitive to the differences among every kid aren't going to come out and say, 'you shouldn't do that. That's not right. This isn't right.' Unfortunately.

Ed: Mmm... Does anyone want to add anything before we bring the meeting to a close here? Because I'm realizing it's 7:14 right now.

Denise: One more quick thing about being conscious of other people's perspectives and not you know, realizing where they are coming from. During my first year of teaching, something came up about the confederate flag.

(Looking up, hand extended) And I said

7:15 A.M.

Something about the other meanings of the confederate flag and that you have to be really careful because, ya know it has a lot of racial implications for people. And I realized. And then they started to talk to each other and 'so and so has a confederate flag and so and so confederate flag' and I realized that a lot of people in the room, their folks (**stresses**) probably have a confederate flag and perhaps that something of an affront to that (**stresses**, and then softly laughs) You know.

Ed: mmm (meaning yes, I am listening.)

Denise: And perhaps I spoke a little bit too freely there or not carefully enough. (Pauses)

Ed: Yah, that's a whole incident, it's a symbol that represents a legacy and past (**stresses**) and of course is interpreted as really differently by a lot of different people. Some would take as extremely offensive (**stresses**), some would say, "Well it means this, so blah, blah, blah, blah." Mmm. Thanks for sharing that (looking toward Denise).



Julianne: I think Mary's comment is the most (**stresses**) important. We do have to look at everyone as individual, and not (**stresses**) group people together. (5 second pause)

Tape Count: 167

Ed: Mmm. Yah. That's interesting because it gets complex, too. If you focus on the individual too much you might say there's not a group phenomena going on either. You know what I'm saying? (Looking at Julianne). So, so, on one hand it gets really complex. You say everyone's an individual, but is there real world group phenomena that's going on too (long, drawn out). Whereas you don't want to generalize to an entire Caucasian student population, that this attitude about language exists, for example. It's like where are the boundaries of the group and the individual. And, is everything individual, or are (**stresses**) there group realities here at school?

Observer Comment: A couple of group members nod their heads.

Someone says: It is.

Julianne: I take that to mean, I think what she's (looks at Mary) saying is be mindful of both. That there may be a group setting, but always keep in mind that there are (**stresses**) individuals. And each person within the group is also (**stresses**) an individual.

Mary: And I think one of the most important things I learned throughout college was the differences within groups. There's more differences within groups than there are differences between groups. So we just have to realize, that yes (**stresses**) there's a group of people, but within that group they have their own individual differences. They have a common thing that's binding them together, but (pauses), they're not the same person.

Tape Count: 177

Ed: Yah. I think that really adds a lot of clarity.

Julianne: Just because there's a few that are vocal doesn't mean that they are carrying the majority of the belief.

Several people say: Yah.

Julianne: And I think we have to be mindful of that too.

Mary: And we have to realize the one's that aren't vocal and who are respectful are thinking, 'those people are morons.' (she laughs, J/Enl laughs too). They may not be saying it, but they're thinking it. I mean they're not...

Julianne: Exactly.

Ed: Yah.

Mary: They are probably treating those students differently, which isn't necessarily good because it depends on how they are approaching that. But, um. They see it. They just don't know how to deal with it. And I think that's something we need to teach the kids. If you see this happening, it's the same thing with bullying, you know all this bullying stuff is big, anti-bullying, it's the same thing. You just have to teach kids to be bold enough (stress bold enough) and how to stand up for what's right in an appropriate way.

Someone says: Yah.

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Observer Comment: We are past the allotted meeting time but the discussion is still going strong here.

Pam: And I think there's kids that see the other students who are being so vocal and so negative. I've often said I'm embarrassed (**stresses**). And sometimes when you are so embarrassed about it you are so shocked (**stresses** with loud voice) you don't even know what to say. So I think where there's kids that are being respectful and not saying these negative comments when they hear'em, it's like 'oh my God, and I can't believe they said that again' I think it's the embarrassment (**stresses**) of it, they feel. You have this overwhelming feeling of shock and you can't verbalize what the feeling is (**stresses**) and how to respond to that. That shock factor you're trying to deal with.

Ed: Yah, It's real interesting. Those moments of, of, when you are shocked (**stresses**), how do you react? Um. I've been in the position before, I understand what you are saying. Somebody says something that is very shocking.

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Pam: And the next day you think, why didn't I say this?

Denise: Yah.

Pam: So hindsight is 20/20. Why didn't I just come out and say this, this, it's so shocking and humiliated and embarrassed about what somebody else said, you just don't, just can't verbalize. (very fast) You can't get it all worked out in your head and verbalized. (very loud with a lot of emotion). So that you don't end up embarrassing yourself on top of whatever was said already.

Ed: Could you practice at that? (to Sci).

Pam: Oh my goodness.

Ed: Could you practice at that? Could you acquire skills?

Someone says: Oh, yah.

Mary: You could say I'm embarrassed for my race out loud you know in front of the person (several people laugh) that way the person would then realize what they said...

Pam: Or I'm embarrassed for you (**stresses**). Ya know, the person that said the negative thing. I'm embarrassed for you (**stresses**) and what you said and showing your ignorance.

Ed: Hmm. Cool. I'm really conscious of time. It's about 7:20 and I have about 21 things that I would have liked to get done today (several people laugh). But that's cool because it's a venue for us (looking around) to bring our concerns to the table and talk about these issues. Do you mind if I zap you an e-mail with a guiding question for your reflection notebooks for next time? (Several people nod) And can we meet next Thursday instead of next Wednesday?

(TIGTwo pp. 9-15 12/1/04)

This sequence represents some of the group dynamics that took place throughout the teacher inquiry group meetings. More specific to this meeting, their conflicts of opinions and interpretations about the interactive scene between a Euro-American male student

and me in a social studies classroom were many. Participants questioned this student's sincerity when he relates his opinion by saying "That's just what I (**stresses**) think though." Thomas and Jennifer felt that he was not being sincere, whereas Julianne and Denise interpreted this as more open than other people who have expressed similar sentiments about language use and assimilating to the 'American way.' Group members disagreed about whether or not this comment was representative of a general school attitude. Mary pointed out the danger in over-generalizing this as an attitude that all Caucasian students hold and reacted with real world stories of being put in difficult situations as a bi-racial or bi-ethnic person by students who say negative things about Mexicans to her. Pam discussed the complications and embarrassment some she feels when negative things are said; she suggested that this embarrassment creates confusion and serves as a hindrance to intervention in some situations. She empathizes with Euro-American students who do not agree with what is being said, but do not really know exactly how to intervene. Several group members indicated that teaching Caucasian students to stand up against racist or linguistic attitudes and behaviors was important.<sup>81</sup> The meeting ended with Mary and Julianne suggesting that it was important to recognize differences within groups as well as differences between groups.

### *Language, People in Power, & Peace*

Whether or not a mainstream attitude of "speak our language, abide by our philosophy" was dominant in the school and community was debated by teacher inquiry group members. However, this attitude existed at the top of the power hierarchy in the

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<sup>81</sup> Prejudicial or discriminatory comments about language use. See Skutnabb-Kangas, T. (2003). Intercultural cooperation without linguistic human rights - a recipe for exclusion? *UNESCO Conference on Intercultural Education*. June 2002; Jyväskylä, Finland. Published in Conference Proceedings

Unityville School District—a district that placed importance on the “chain of command.”

In an interview with the superintendent, Mr. Sander, I asked the following question:

Ed: Some would argue that all (**stresses**) Americans should learn more than two languages. How do you respond to that?

Mr. Sander: I have a prejudiced view there. (pauses) I think they need to learn to speak English. If you come to a country, learn English.

He added: That’s important. (PIS 2/9/045).

In the flow of our conversation he mentioned that ‘I don’t say it [view about speaking English] (**stresses** say it) like some of the kids though.’ Mr. Sander shared that his ancestors came to America from Europe and “they had to learn English” ( PIS2/09/05). Without prompting, he started talking, “Mexican-American, African-American—that doesn’t matter. We’re all Americans” (with hand gesture and emotion behind words). He said that when African-Americans use the African, “they are separating themselves from us.” “We’re all Americans, that’s it. (**stresses** *it*, pauses briefly). “Don’t tack that on (said with emotion)” (PIS 2/9/05). His approach to difference is apparent in these comments. Separating identities through hyphens that designate core elements of American identity was unacceptable in his opinion. I did not prompt him with a question. He wanted to tell me this—like it was important that I know his position on this. I briefly wanted to challenge him on this, but I, a relative youngster, was sitting across from this older, hardened and opinionated man--the type of man I have challenged before to no avail. In the flow of the last part of the conversation, Mr. Sander mentioned, “Maybe it’s just my generation.” I said softly that some of his views reminded me of my deceased step-father.

When talking about ENL students, he said, “The younger we get them, the better it is for us.” He said, “The younger kids learn English.” He mentioned that the younger

kids were easier to “absorb.” He then talked about ENL high school kids, “They’re more hardened, less fluent.” He constructed the status of students as either good or bad in relationship to their English fluency. He said the high school kids were “hard to mold.” I explained to him that “Latino high school students tend to sit together in the cafeteria. I’ve been told that they do so because if they try sitting elsewhere, other Euro-American students tell them to ‘go back to Mexico’ and ‘speak English.’” I said that I observed some threats to Latino kids. His facial expression did not change when I was saying this. He did not respond to my comments.

During our forty minute interview, he shared two stories about non-American students. He talked about a Canadian student, “There was a Canadian Indian” (Canadian and Indian pronounced sharply. “Indian” almost sounded like “Injun.”) He said, “They had only been around the White Man<sup>82</sup> for a hundred years.” He talked about her coming to a southern Indiana school and not being able to speak English. He thought, “She only spoke French or something.” He said that after awhile, this student “got absorbed, and learned a great deal of English.” With a tinge of surprise in his voice, he recalled a student from Vietnam who “ended up going to college” (PIS2/09/05). He highlighted stories where students, whose first language was not English, succeeded through learning English and going to college. His gauge of success for newcomers was language acquisition and educational attainment.

As a very powerful and influential member of the School District, the Superintendent, a Euro-American male, valued newcomer students according to their

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<sup>82</sup> A related data chunk concerning the construction of “White Man and Indian”--The Department Chair of social studies at JHS had a carved, wooden sign on his classroom wall that read: “When White Men Discovered this Country, the Indians Were Running It. No Debt, No Taxes. Women did all the Work. The White Men wanted to improve on that system.” (FN 1/25/05).

abilities to speak English. He felt the need, without direct prompting, to express his views on newcomer language assimilation as well as his negative views of hyphenation as a designation of situated American identities (i.e. African-American, Mexican-American). He did not acknowledge the power and privilege differentials between Euro-Americans and other groups in the United States, and he did not engage me in a conversation about Hispanic student harassment in the lunch room at the high school. He was a highly sophisticated man, politician-like in that he evaded several of my questions and provided the answers that he wanted me to hear.

### **Chapter Conclusion: School Culture and the Cultures of School**

The phrase *school culture and the cultures of school* adequately captures the asymmetrical power differentials among various cultural groups that are part of everyday life at Junction High School. Who defines school culture and maintains the dominant norms, values, behaviors, and attitudes and associated boundaries was essential for understanding lived peace and non-peace. The term “school culture” was somewhat of a misnomer considering the various expressions of diverse cultures at Junction High School; the term *school culture* is used here to convey dominant or mainstream culture at Junction High School. The *cultures* of Junction High School are diverse and differ according to linguistic, racial/ethnic, class, gender and disability<sup>83</sup> criteria.

In the context of this study, one of the most notable differentiating criteria in regards to a “successful” or “non-successful” newcomer student from a mainstream

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<sup>83</sup> The ‘pull-out’ room for special needs students was at the very end of a long corridor, very physically isolated from the rest of mainstream classrooms. I found the special needs teachers to be one of the most open sub-groups of teachers in the school. They were forthcoming and concerned when discussing the situation of newcomer student at JHS.

perspective was English language use. English-only and assimilationist attitudes and related behaviors exist at JHS. These attitudes were contested by a few teacher inquiry group members but were typical for the research site. Some empathetic responses to language issues in the teacher inquiry group were expressed, however there was a perception that empathy was more generally lacking in wider faculty. Dominant normative constructions of what *America should be* were related to English language use by members of the dominant Euro-American group. Notably, Mexican and Mexican-American students were constructed in an unfavorable light by people in positions of power in the School District. These dominant normative constructions-- that were affirmed in student reports, attitudes, and behaviors--helped to maintain boundaries between Euro-American and newcomer students, thus further perpetuating in-group and out-group membership.

Peace, in everyday implicit expression, most notably took the form of peacekeeping—or peace through strength. With visible signs, police officers, and a climate of control of student and visible behaviors, it was obvious that control, order, and compliance with formal rules are dominant school values. Military recruiters quite frequently set up tables outside the lunch room to engage potential future soldiers in conversations about their future career options. Military visits far outnumbered college or university visits in my observations.

When peace was talked about in everyday terms by teacher inquirers, it was constructed as relational between two or more people, or two or more groups. Peace was viewed as an end product, with necessary pre-conditions for its actualization. Peace was not necessarily viewed as a mode, or way of doing things, but as a product to be attained.

In one instance, peace was viewed as a means to create community. In this chapter I consciously focus on lack of empathy as an important theme from the initial teacher inquiry meetings because this theme was revisited in later meetings during the process of curriculum development. It becomes an important overarching theme for this entire ethnographic project.

Peace had special meaning for two administrators. When the word “peace” was mentioned during two administrative meetings at Junction High School, the assistant principal made the peace sign--two fingers split and projected in a V-shape in the air—a hand gesture that was commonly associated in the United States with the 1960’s and sometimes associated with victory in Europe at the end of World War II. The assistant principal smiled brightly both times, once at the ENL coordinator from the central administration for the school district. The ENL coordinator also responded with a peace sign and a large smile. They seemed to be having fun with or making fun of the word peace—a word that perhaps brought up connotations of “peace and love” for them, probably memories of the late sixties.<sup>84</sup>

Cat Steven’s song “Peace Train” was one of many popular songs generated from those political, economic, and social justice struggles of the 1960’s. Students in Lisa’s mainstream English class eventually heard this song when viewing the movie “Remember the Titans” as part of a curriculum unit that she developed in order to promote student leadership to “stand up” against prejudice and discrimination. The next chapter focuses on teacher inquiry meetings and major school events during the curricula development process.

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<sup>84</sup> They said “peace” slowly and raised their forked fingers in what appeared to be a “hippie” caricature.



Now I've been crying lately, thinking about the world as it is.  
Why must we go on hating, why can't we live in bliss?

Cause out on the edge of darkness, there rides a peace train.  
Oh peace train take this country, come take me home again.

**“Peace Train” by Cat Stevens**

## Chapter Four: Doing Intercultural Peace Curricula

How many years can a mountain exist  
Before it's washed to the sea?  
Yes, 'n' how many years can some people exist  
Before they're allowed to be free?  
Yes, 'n' how many times can a man turn his head,  
Pretending he just doesn't see?  
The answer, my friend, is blowin' in the wind,  
The answer is blowin' in the wind.

“Blowin’ in the Wind” By Bob Dylan

### Introduction

Insights into Junction High School culture, some Euro-American student, administrator, and faculty attitudes, and everyday understandings of peace and non-peace were explored in the last chapter. “What constraints and possibilities were encountered when a curricula was developed at Junction High School?” was one of the fundamental research questions that drove this ethnographic study. This chapter answers this research question by examining multiple teacher inquiry group meetings during the peace curricula development process and the preparation for and implementation of a professional development day conducted by the Indiana University Team at Junction High School. Further insights into the constraints and possibilities of both the local school culture and wider educational policy influences will be gleaned. The chapter is titled “doing” peace because it focuses on the discussions and actions--arguably transformative in and of themselves-- involved in the creative process of developing peace curricula that were implemented in the months of April and May at Junction High School.

## **Teacher Inquiry Group Meetings**

Examining some of the major topics and conversation in teacher inquiry group meetings can provide insight into the constraints and possibilities encountered when developing peace curricula at Junction High School. Considering the last chapter thoroughly explored discussions by seven teacher inquirers in teacher inquiry groups one and two, this section of this chapter focuses on the major topics and conversations of inquiry groups three through six. The same teacher inquirers met a total of eleven times throughout the school year, though several members were absent on several occasions.

### *Teacher Inquiry Group Three: Future Visions and Present Critiques*

As usual, finding an appropriate time to meet for teacher inquiry group three was a challenge. Meeting after school was typically difficult for Thomas and Mary because they had basketball coaching duties. At the last minute, Lisa Bennett could not attend because of a child-care emergency. The meeting began after school in the guidance office conference room with a typical open-ended check-in. I asked participants if they had anything important that they wanted to talk about. The purpose of this meeting was to envision future possibilities for Junction High School as well as to focus in on the major issues that the peace curricula should address (See Teacher Inquiry Group Three Protocol in Appendix B). Julianne Franklin talked at length about why she thought Unity was a poor choice of pseudonyms for the town. She suggested that Unity was a concept and would be confusing to the reader. Other members seemed rather disinterested in this portion of the discussion. After the meeting Yoko, Julianne, and I agreed to change the pseudonym to Unityville.

Teacher inquirers were asked in dyads to discuss the following question that was sent to them on e-mail the day prior to the meeting: “It’s five years into the future and Junction High School has changed for the positive in significant ways. Could you describe what that change looks like?” After conversing, Jennifer and Denise shared multiple changes with the group and later commented that their list consisted of twenty-two items. They discussed changes in “school climate” that included “less division among the student population” and “not as much awareness of people’s socio-economic background” (TIG Three 12/9/04). They wanted JHS to be “more of like a family-like atmosphere,” for it to be more part of the community, for it to serve as cultural center for the community, and for it to be less intimidating for people from the community. Specific to the everyday realities of the classroom, Jennifer suggested that there would be more interpreters, more individual instruction with students, and “enhanced technology.” Implicit in these comments were the challenges of meeting ENL students’ needs and the burden of teacher’s serving larger numbers of students per day—all challenges that require significant time and energy. Denise desired, “More cooperation between teachers on projects, and instruction, and outside the classroom.” JHS was rather departmentalized; inter-disciplinary cooperation on curriculum or issues related to instruction was not the norm. Several times throughout the school year, Denise expressed her desire to collaborate with other teachers on collective projects.

Denise, Jennifer, and others recognized the question begged a discussion about the tension between the ideal and the real. Julianne interpreted the original question about changes in the future not as hopes or wishes, but as “where did I really think we’d be.” She and Thomas focused their projected changes on what they considered the high

school would actually be like in five years. Thomas, typically quiet in most other inquiry groups, suggested that the “real” changes involved in the school renovation project would bring new attitudinal changes in students, teachers, and the community. He discussed a climate of healthy academic competition—something he did not see currently. School uniforms were discussed as a possible change and several members agreed that this would be a good idea; Julianne said it would never happen though.

A major point of discussion was the replacement of retiring faculty by new, younger, “open-minded” teachers who are “flexible” and “willing to try, accept [new] ideas.” It was stated positively that young faculty would “be willing to accommodate the uniqueness of differences in people” (TIGThree 12/9/04). Implicit in these comments was a critique of older faculty members, unwilling to change with the changing times. Current older faculty were “rigid, set in their ways” in the words of a teacher inquiry group member.

Much hope was placed in the school renovation project leading to change and the promotion of openness. Pam described the correlation of the present physical building with negative, closed attitudes and relays hope for future “openness”:

The renovation of the building will actually, will be actually what will cause people to change their attitudes. I mean just the aesthetics of what will be around them would (pauses) would, I mean, I talked to Mary saying sometimes these walls just ooze (dramatizes, shoulders forward, hands in the air in front) with negativity. And I think once you get these fresh new walls up, and the equipment is new, and I think the kids in turn and the staff (said quickly) will also change a

lot of their views and hopefully then that would in turn create more openness  
(TIGThree 12/9/04).

The discussion then turned toward how physical space sends messages to students. Based on a shadow observation in a mainstream math classroom with Yumi, a Japanese-speaking ENL student, I describe the physical characteristics of the math classroom in my raw field notes:

Six 1.5 feet by 3 feet windows, two manila shades pulled. Windows are open so there's fresh air. [Larger, 6 foot] windows exist but have been insulated [with solid white sheets of insulation] so very little natural light enters. Water stains on the tiles of the ceiling. Cinder block walls, old math posters, light blue cinder blocks and drab front walling dividing two classrooms, light brown filing cabinets, grayish green tiles—feels very depressing—really, I noticed this because I can hear light pop music and there's such a contrast [between the light music and heavy physical features of the room]. Several old 80's posters, computer with a plastic cover, TV in corner. Chipped paint falling off the drop ceiling. An American flag holder and flag next to the chalkboard—It's [the flag is] the brightest item in the room (FNS 12/8/04).

Much hope is placed in the multi-million dollar physical renovation leading to changes of attitudes at JHS. However, Julianne does not like the actual physical plans for the new renovation that include a lot of squares and rectangles without windows. She likes the rounded features of another newly built district school better than the new plans for JHS (TIGThree 12/9/04).

Beyond the physical change leading to attitudinal change mentioned by other group members, Mary commented on community changes:

I think it would be kind of neat if people in the community knew that whenever they were talking to a student from our school corporation that you don't talk about discriminatory things, you don't say racial slurs because these are students who don't appreciate it and they're not going to stand for it (TIGThree 12/9/04).

She relayed another desired change:

A more unified student body where if somebody tries to say something derogatory towards another student. There going to back that student who's being bullied up (inflection). Just say, 'you know what, not in our school. This isn't going to happen' so. And I overall, and I hope that would increase school spirit too because it really stinks here. (laughs, several people laugh and agree) (TIGThree 12/0/04).

Mary commented that changes in community norms and that a general student body intolerant of bullying would be positive changes for the future. She hoped students will stand up against derogatory comments and general bullying as it takes place in school. She also stressed the importance of JHS students "getting to know different cultures" (TIGThree 12/9/04).

A vision for the future is often implicitly a critique of the present. Decreased divisiveness in the student body, better community and school relations, better resources for teachers and more time for individuated instruction, more cooperation among the faculty, young teachers with "open" minds replacing some existing older teachers--all of these suggest a critique of the way things are at present.

When the focus of the meeting turned toward the major issues that needed to be addressed in the curricula project, Thomas quickly mentioned to “communicate through language barriers.” Pam explained further, “meaning going beyond, getting through the barrier, overcoming the barrier” (TIGThree 12/9/04). Pam and Thomas conceived linguistic differences as a communication “barrier” to overcome--something to move past. In this instance, a barrier was a type of obstacle that divides two groups of people—those who speak English and those who do not. The use of the term barrier might be connected to the practice of boundary maintenance as mentioned early in the context of dominate normative monitoring practices regarding non-English language use. The dichotomy of those who speak English and those who do not, those who are members of the in-group and those who are outsiders, becomes ever-more apparent in the repetitive use of the term “language barrier.” Pam and Thomas considered this language barrier a hindrance to peaceful relations at JHS. Julianne maintained that ignorance and lack of empathy were the important foci for the curricula, “Both of those breed that lack (**stresses**) of understanding that create fear, and hatred can kind of spawn from fear, but I thought we addressed the ignorance of people and then the lack of empathy” (TIGThree 12/9/04).

In inquiry group two Julianne further elaborated lack of empathy as related to teacher and student attitudes about non-English language use in the school. In seeking clarification, Pam and Julianne agreed that ignorance and dispelling stereotypic myths were basically the same thing. Language barriers, attitudes about non-English language use, and stereotyping emerged as major issues participants thought the curricula project needed to address in order to create a more positive environment at JHS.



Denise thought racism, prejudice, sexism, elitism, and homophobia were all issues that needed to be addressed by the curricula project. Facilitating "... a little self-reflection" and being honest about views and attitudes were the first steps suggested by Denise. A quote from Howard (1999) in *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools* aligns well with Denise's prescribed steps for confronting issues of racism:

Honesty begins for Whites when we learn to question our own assumptions and acknowledge the limitations of our culturally conditioned perceptions of truth.... Only by acknowledging our ignorance and honestly questioning our assumptions can we begin to unravel key elements of the dominance paradigm (p. 69).

Though she did not specifically make reference to the white dominance paradigm in Howard's book, Denise suggested self-reflection and honesty when confronting not only issues of racism, but also sexism, elitism, and homophobia.

Several sexist and homophobic conversations were observed during ethnographic work at JHS. One of the most notable occurred when a teacher inquirer curbed student behavior in the computer lab with homophobic and hetero-normative comment. I was writing an e-mail and a class came into the lab. Two Euro-American boys were goofing around, pushing one another in the corner of the computer lab. The teacher inquirer said, 'I will write you up. And I will write it up saying two boys were touching one another. Wouldn't that be embarrassing?' (FN 11/1/04). The boys stopped the behavior and there was momentary silence in the computer lab. Denise encompassed a lot when she suggested the curriculum should address homophobia, sexism, elitism, and racism.

Jennifer thought that “awareness and changing attitudes and behaviors of the school population and also the personnel (softer volume) in some regard” were important issues that the curricula project should address (TIGThree 12/9/05). This comment was complicated because on two different occasions during the school year, two different people questioned Jennifer’s motivations for becoming part of the inquiry group. Apparently, she had a past history of not making accommodations for ENL students. Jennifer’s volume changed when she expressed the need for awareness and change in attitudes and behaviors among school personnel—she noticeably said “personnel” with a lower volume. Mary noted that she felt it was important for “students being forced to take on different perspectives.” She first talked about curricula issues, then specific curricula ideas: a Model UN activity, looking at issues from the perspective of a country in social studies, reading books about kids from different countries. Her concerns lied in lack of minority representation in the school curricula, “Just things like that so the students who aren’t in the majority have representation within the curriculum, and are made to feel that their culture is respected” (TIG Three 12/9/04).

These comments sparked several additions from group members. Julianne said, “Like cultural awareness education” and Jennifer said, “I had that too, like use diversity as a strength in the classroom (several members saying ‘yah’).” Mary added that the addition of diversity to the curriculum should not be just a day, or a famous people approach, but “throughout the curriculum.” Julianne chimed in with “embedded in” and shortly thereafter relayed, “This undertone of cultural awareness education that would permeate everything” (TIGThree 12/9/04). The discussion moved from curricula issues, to specific activities, to curricula approaches. Mary and Julianne particularly argued for

not merely an additive approach (Banks, 2001), but a more comprehensive approach to diversifying the curricula that "...permeates everything." In the end, this integrated vision of a permeating cultural awareness education encountered everyday teaching realities influenced by local school culture and broader education policy constraints.

During the course of this discussion about curricula issues, possible activities, and approaches, my mind was racing. I thought of several pertinent articles related to our discussion. Banks' (2001) article on approaches to multicultural curricula reform came to mind. Also, Mary's comment about "students being forced to take on different perspectives," though I flinched at the word "forced," reminded me very much of Hanvey's conception of "perspective consciousness." I was mentally beginning a list of pertinent articles for reading over the holiday break. Eventually I asked both Barbara Korth and Yoko Nakamichi to approve some of the articles that I chose. These articles were handed out to participants in inquiry group meeting four and then discussed in inquiry group meeting five.

Meeting three ended when Julianne provided a summary of the IU Outreach Report based on the initial 2003 ethnographic inquiry conducted by the Indiana University team that involved faculty, students, administrators and community members of Unityville. The conversation shed light on some of the major constraints the overall Unityville-Indiana University Outreach Project faced—central administrative non-approval of the Tulip Community Foundation Grant and the entire Project in the Spring of 2004. Frustration was discussed over how this decision was made—which was actually a criticism of the asymmetrical, top-down decision-making processes that have occurred in the past. Pam claimed it was a "normal" decision making process for the

School District, “But something that would benefit the whole, one or two select people whomever they may be. Somehow get it shot down” (says sharply, serious facial expression, looks angry) (TIGThree 12/9/04). Feelings of frustration and lack of teacher agency were implicit in this comment. Julianne commented that the Outreach Project would have been much bigger if earlier support from central administration had been garnered,

You would not only have this inquiry group here at the school. There would have been business leaders meeting, and parents’ groups meeting, and just general segments of the population in Unityville, all kind of doing this together under this big blanket of this whole partnership between ourselves and this Outreach Project (TIGThree 12/9/04).

But when bringing all these parties together was mentioned, Julianne reports, “...we were told ‘Absolutely not. Absolutely not.’” Jennifer commented about “bridging the gap between stakeholders.” Apparently, a teacher inquiry group project in isolation seemed less threatening than a more comprehensive community-school project. In an early September meeting with the assistant superintendent, we were basically told to stick to the high school and to stay away from the rest of the community (FN 9/24/05). The combination of near project closure and then the directions to work only with the schools from the superintendent’s office proved to be a formidable obstacle to wider, more comprehensive plans.

Julianne suggested that renewed contact with a local, urban, international organization promised to be helpful for wider community efforts. She discussed this organization’s ideas for a community play, a community sculpture, a community food sharing gathering, and a creative film that could be used to teach about issues of diversity. “In a way that can still allow it [projects in the wider community] to happen,

and then we can still kind of do what we've been told (laughs) I mean that's kind of where we're working here" she said. Her comment speaks to asymmetrical power dynamics and the creative agency of local actors in the school district. "...Doing what we've been told" and having others do community work was a way to continue the original plan that bridged both the community and the school—a creative form of resistance against the "chain of command" in the school district.

*Teacher Inquiry Group Four: White Labeling, Curricula Goals, and Obstacles*

Teacher inquiry group four took an interesting side-step when Lisa Bennett, who notably was absent from several of the eleven meetings, shared a story about a stereotyping activity during an initial member check-in and also asked the group "What do we call each other?" The story and questions sparked much conversation and the original meeting agenda that included talking through the goals, types, forms and/or models of the curricula became secondary to Lisa's need to figure out what to label "American" students and to share her stereotyping story. The needs of the moment became the agenda and a large portion of the meeting was dedicated to talking about the labels that various groups (Euro-Americans, African-Americans, Hispanics, Native Americans, etc...) use to refer to one another.

Lisa had written "Americans are..." on the board in her first hour ENL class in the context of talking about the buddy system that she wanted to develop--that still had not become a reality.<sup>85</sup> She then asked students to finish the sentence. Lisa reported that responses from ENL students included "Americans are...rich, pretty, blonde, lazy, mean, hateful" (TIGFour 12/20/04). She then wrote, "Mexicans are..." and she reported that a

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<sup>85</sup> This was a point of personal frustration. I offered to take over the formation of the buddy system on two occasions. Lisa did not agree to this. Julianne explained this as Lisa feeling a sense of ownership over the buddy club.

non-Mexican student said, “They all have knives” (TIGFour 12/20/04). Lisa had left her door open during this activity and it had “back-fired” because non-ENL students in another class had heard the Americans are rich, pretty, blonde, lazy, mean, and hateful part, and one student in particular was upset about this. In order to remedy the misconception about the stereotyping activity she had been conducting and what was said during that activity, Lisa asked the classroom teacher across from her room for permission to talk with her predominately Euro-American students:

And so I said, ‘Guys’ and I went through the whole thing and I said, ‘you missed the whole point. Your sub [substitute teacher] closed the door (clapping hands) and you didn’t hear the pay-off. And the pay-off is. That we’re not stereotypical. Nobody is this (**stresses**). And nobody is that (**stresses**). We all have good things and we all have bad things and so forth. And then it was kind of a ‘oooooh’.  
(TIGThree 12/20/05).

Lisa commented that luckily she was able to explain to Euro-American students the whole purpose of the activity.

Pam’s perception was that perhaps the “back-fire” was a learning experience after all because of the forced empathy Euro-American students had to experience (TIGThree 12/20/05). Implicit in her comments is a frustration with the lack of empathy exhibited by Euro-American students for the situation [being the recipients of “stereotypic slurs”] of non-English speaking students at JHS. When Lisa shared a story, a recent conversation about labeling white people in Unityville that she had with a Latino community organizer, the meeting discussion changed to the labels that groups of people place on one another.

*What do we call each other?: Labels, Power, Privilege*

Though the discussion about what various groups of people should or should

not be labeled was much too lengthy and subtle to fully summarize and analyze here, the gist of the conversation was that labeling groups of people was highly controversial. From a researcher's standpoint, the process of white-labeling of themselves and other groups was important for insights into white identity, power, and the construction of the dominant group's normative criteria of what Americans should speak, be, and do. Essential aspects of "white" and "others" identity were explored. A summary of that conversation follows.

Pam and Julianne reacted harshly to the hyphenated white identity label, "Euro-Americanites," on the grounds that being politically correct will "drive us all crazy" and that whites in America who have European ancestry often have a huge heritage mix stemming from several European countries (TIG Three 12/20/04). The conversation grew very lively during this portion of the meeting. At this time I shared a personal story, something that I had not consciously done much in previous inquiry meetings. A lengthy quote of that personal story as well as the conversation about "American" identity follows:

Tape Count148

Ed: I was placed in this interesting position in college. I was part of a student group called American Indians, it's called AIRO, American Indians Reaching for Opportunity. And people in that group were going around the circle. I was the only Euro-American in that group. And people were going around the circle and um, ah, a person would identify myself 'Hi I'm Andrew and I'm Oneida.' That was his tribe. So he would talk about his tribal, tribal affiliation. And I was like the sixth one in line or something like that. I was 'what the heck am I going to say. What am I going to call myself?' (A couple of group members laugh.) Ya know, I'm thinking 'Oh, ok.' So it came to me, and it just came out. I said, 'Hi, my name is Ed and I'm German-American.' It was the first time I had ever (**stresses**) identified with my German heritage. Which is a real (**stresses**) weird experience. And in that context it seemed to be really (pauses) fitting. (looking at Julianne). But the truth is I'm not just German. Um, I have Dutch, (some group members say 'yah' in the background) and Swedish, and Austrian. Um

Julianne: And I don't think we should not (**stresses**) separate ourselves with identities like that.

Lisa: (talking over) No, but

Julianne: (continuing) Truthfully we should all just be American (**stresses**).

Lisa: But in terms of (interrupting)

Julianne: (continuing) And they ['Hispanics'] can be Americans, and Canadians can be Americans.

Lisa: But in terms of what do we call (looking at Julianne)... You know what I mean?

Julianne: I do (**stresses**)

Lisa: You know what I mean (emphasized last two words). And, so the thing I was trying to, we can't (**stresses** with serious tone) call ourselves Americans. I mean, I just, every time I say it I just, "No, I can't do that." So what is the term that we're going to use (to the large group). Maybe the English speakers?

Julianne: (talking over) It has to encompass more than (pauses) that, otherwise we're starting to pull our whole (gets talked over)...

Lisa: Born in the United Statesians? I mean in Spanish there's a word (matter of fact like) for someone who is born in the United States. (Ed nods his head at Lisa).

Observer Comment: I can't think of the word, but I know what Lisa is talking about.

Lisa: *Estado Unidense*. They got a real nice word. But...

Ed: I see the big issue in all of this as the issue of inclusion. Because if you are white (softly), if you are white (more loudly) and from America, you say 'I'm American' (with slight drawl). Um, um, you know, if American can (**stresses**) mean many things, that's one thing. It can mean many, people from a lot of different backgrounds.

Someone: Uh-hmm

Ed: People with Latin American heritage or Middle Eastern heritage or whatever. But if America, if American means white (**stresses** and pauses).

Someone: Yes.

Julianne: (sharply) It doesn't mean white (sharply stressed).

Denise: I think for a lot of people it does.

Julianne: We don't call (talked over).

Lisa: But for a lot (**stresses**) of people it does.

Denise: Yah. (Agreeing with Lisa).

Julianne: (pause) I mean we don't separate the people within (**stresses**) the society of the United States in groups, and say only Americans are white (**stresses**). We don't do that (matter of fact like).

Denise: I'd have to disagree. I think that white America (**stresses** last two words) does. I think that

Julianne: Really? (curiously)

Denise: Yah, I think that if they ask you

Lisa: (adds) A large number do.

Someone: Sure.



Denise: If you were to ask, what does an American look like? I think they would say white.

Lisa: They would describe it as white.

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Julianne: No, I'm saying (**stresses**) how people identify themselves. I mean (pauses), I mean you could probably go to almost everybody (**stresses**) born in Unityville here, whether they are African-American, or Euro-Americans. And they would say 'I'm an, I'm an American.' I don't think they would specify (**stresses**) their identity separate from that. If their families were born here and lived here. If they didn't immigrate here. If that's so far back in their heritage.

Lisa: But there are a great (**stresses**) number of students who say 'I am an African-American. I'm an African (**stresses**) American. Not an American. I'm an African (**stresses**) American.'

Julianne: Really? (looking at Lisa)

Lisa: Yes. (pauses) Do you know (says name of African-American student)?

Someone: Yah.

(TIG Three 12/20/04).

What originally started as a discussion of Lisa's need to label white-American students in order to recruit them for a buddy system that would pair ENL students with an English-speaking, American counterpart, had developed into a conversation about the labeling of various groups of people. My intention for the meeting was to focus on curriculum goals and models in order to provide teacher inquirers with some substantive models to think through over the holiday break; yet the meeting turned into a conversation about Latinos calling "whites" the word "gringo," "whites" calling African-Americans "niggers," "whites" calling whites "rednecks," the hyphen (African-American, Native-American, Asian-American) and white identity, privilege, power—and much more than can be described here. When talking about who calls who what, Mary remarked:

Mary: I think it's different though because I think it's always different when a minority group calls a majority group something,

Denise: Yah.

Mary: tha

n when a majority group calls a minority group something.

Ed: Could you talk about that?

Mary: Depends on power.

Ed: Power? (A couple of group members, including Mary say:)  
 Together: Yah.  
 Ed: So there's a power dynamic in the actual naming (**stresses**) of groups, and it's ok sometimes and not ok other times?  
 Jennifer: Yah.  
 Mary: It's perceived (**stresses**) as ok sometimes.  
 Denise: It's definitely something I hear [white] students talk about some. You know they're like 'why can't we say the N-word?' And I'm like, 'Why do you want to say the N-word?'  
 Someone: Right, why can't?  
 Denise: (continues) You know, 'do you not understand the implications of this?' And they say, 'Well, if we can't say it, then they shouldn't be able to say it either.' And, it's kind of  
 Julianne: Yah, I do think that's hard.  
 Lisa: It is hard.  
 Julianne: If it's a derogatory term, why in their own population do they not classify it as a derogatory term? When you're talking about the N-word.  
 Denise: But I think there's something  
 Julianne: (interrupts) That is, that is (**stresses** all words) hard for people to understand. Why can African-Americans or, use the N-word amongst themselves and it's ok, but the moment someone outside of that (pauses)  
 Denise: (interjects, talking over) But they're reclaiming the word (**stresses**) though.  
 Julianne: (talking over) To me what's derogatory is derogatory.  
 Denise: When they say it they're, they're you know  
 Julianne: (To Denise) But why would they want to claim the word any more than, than (pauses)  
 Denise: (Interjects) Because it neutralizes it.  
 Julianne: (Talking over) A Euro-American wants to say it?  
 Denise: (continues) It takes some of the bite out of it. It makes it...  
 Tape Count: 244 1:24 P.M.  
 Pam: It's kind of like when I hear a Caucasian person, a Euro-American, whatever you want to call it, a fair-skinned person, call a black person a nigger, I am very much offended. But (**stresses**) I'm not so much offended (lighter voice) when white people are talking amongst themselves, talk about rednecks. I'm not really that much offended at all. I'm more (**stresses**) offended when we call the name to the other so called (**stresses**) race or culture. Then I become very much offended.  
 Someone: Yah.  
 Pam: Now, why is that? (pauses). So is that the same way with them? They would be very much offended of me calling them a nigger, but if they call each other niggers among themselves  
 Someone: Right.  
 Pam: It doesn't sting (**stresses**) as bad. Why is that? I don't know if anybody else has that same feeling? (looks around)  
 Denise: Yah.

Julianne: But there are a lot of people that don't think redneck is a derogatory term, (pauses), amongst themselves. I mean  
Pam: Amongst Caucasians (talking over now), oh yah I don't  
Julianne: (talking simultaneously) People who are (**stresses**)  
Pam: (talking simultaneously) think so either. I think  
Julianne: But I don't know anybody (**stresses**) who doesn't think the word nigger is not (**stresses**) derogatory. (TIGThree 12/20/04).

This exploratory conversation about power, the norms of labeling, and identity turns toward the complexities of shifting identities and white labeling:

Pam: Because we don't (**stresses**) want to be offensive to anyone, but yet we want to be, you know, we want to, identify them what they wish (**stresses**) to be identified, so.  
Someone: The flavor of the month.  
Julianne: (two people talking simultaneously) Exactly. What's the flavor of the month? It just changes too often.

*1:26 Julianne and Jennifer join Pam's talk about African Americans. Lisa says "nobody taught as long as I." Julianne nodded. So did Thomas. Jennifer and Denise are looking at Pam. Ed starts talking. (Yoko Meeting notes 12/20/04).*

Lisa: (voice emerges) You haven't taught as long as I have. And, too. When I started teaching, black is the term that they wanted, you know.  
Two people: Uh-hmm.  
Lisa: So that's what I used. I, I (stumbles). And now suddenly it's African-American and I often do that, go 'I'm sorry' to people.  
Someone: Uh-hmm.  
Lisa: It's the same with Native (**stresses**) Americans. You know, when I started teaching it was Indian.  
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Julianne: Right.  
Lisa: Even though I knew better.  
Julianne: Yah.  
Lisa: I mean. But they were, they called themselves  
Julianne: Indian.  
Lisa: Indian. But then, so, sometimes I talk and they go (makes gesture), 'Oh, I'm sorry, African-American.' You know (chuckles). So.  
(TIGThree 12/20/04)

I summarized the discussion as I understood it: power up and power down relationships; who's naming who; identities as fluid or solidified constructs.<sup>86</sup> When talking about my own affinities with the intercultural peace curricula project, I stumbled because of the complexity of power, naming, and the personal identification I have with that complexity. I stumbled because my own identity was deeply tied with this entire project of creating conditions for cross-cultural and intercultural peace and justice, so that my own children will some day live in a world a little better than when I was alive:

Ed: Um, and you have. Like I think about my own children someday. Because my wife is multi-racial, and I think, Um, I wonder how (stumbling for words), how, my um, you know children will identify and how other people will identify them. Based on their observations and um (pause). So...

#### *Major Curricula Goals*

For the last fifteen minutes of the meeting teacher inquirers were asked to partner with another person and discuss some of the major curriculum goals. After talking, partners were asked to report to the large group. The following is a brief summary of those curriculum goals:

making students and staff multiculturally aware; decrease ignorance; increase feelings of empathy and compassion for each other; overcome resistance by students; making the school one community where people are people; seeing the person through the black and white; recognizing that everybody, even Euro-Americans have differences (TIG Four 12/20/04).

Discussion about how to present the curriculum provided insight into some of the perceived constraints of the implementation project:

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<sup>86</sup> Shortly after the dialogue above, I asked a more critical question about who created the racial classification system and for what purposes.

Thomas: Even Euro-Americans or whatever you want to call it, have differences.' It's not just skin color or whatever, but just to see that if you're white or black, you're a person.

Ed: Yah. If you come from a poor family, if you come from a wealthy family?

Thomas: Uh-hmm. There's more to base your worth than just on that. It's just to understand the diversity and background, and customs, that there are differences in people

Observer comment: (Ed sneezes and says Excuse me. Others say Bless you).

Lisa: And I think that there's going to be resistance, not just from the students, but from faculty

Two others: Uh-hmm.

Lisa: and administration.

Ed: Could you talk about that a little more about that, briefly?

1:50 P.M.

Thomas: If we present it as a program, it's not going to be accepted very well.

Denise: Aughn, aughn (meaning no).

Ed: If we present it as a program, it's not going to be accepted very well.

Observer comment: Ed can barely hear him.

Denise: Just what I'm thinking too.

Ed: You'd have to slide it in what?

Julianne: You'd have to slide it in under the radar.

“Sliding it under the radar” was a comment made in two other meetings relating to the peace curricula project. The District ENL coordinator, Betty Mobil, said the same thing in a meeting discussion about the larger Unityville-Indiana University Outreach project.

“Sliding it in under the radar” apparently means using informal channels to gain acceptance for a project. Julianne relayed her interpretation of her comment in a member-check e-mail:

Yes, sliding it in under the radar means using informal channels as well as getting others to help and accept what is being done without them looking for the bigger picture. People are more willing to take small steps if they don't have to think about the leap that is coming (E-mail 6/20/05).

Though the chain of command was a formal procedure at JHS, “sliding projects under the radar” was an effective way to get others to accept and to help. Apparently the big

picture, the “leap” that is coming,<sup>87</sup> was too much for some non-specifically named “people.” “Sliding it under the radar” indicates that there are certain institutional norms (Read “the radar”) that operate within JHS. Getting past predicted “resistance” to a program that addressed diversity issues required small, perhaps covert, steps. Informal channels, beyond normative radars, were suggested as the means to accomplish an agenda that included valuing diversity.

When I provided a suggestion--based on an idea that Barbara, Yoko, and I brainstormed--to find a buddy teacher in their departments to implement the curriculum they developed, Lisa maintained that getting another teacher to think the peace curricula was important as well as someone who had the time would be obstacles. Julianne then suggested that the pairing of teacher buddies should take place after creating empathy in teachers during a professional development day. Lisa comments about the lack of empathy in the wider faculty:

Lisa: I just, know there are several faculty members that have no clue (**stresses** last two words). They just don't, haven't even thought about (**stresses** last two words) what that experience [feeling cultural dissonance, not feeling comfortable in a new cultural context] would be like (inflection).

Ed: Uh-huh.

Pam: But it would also, I can tell you, it's the same faculty members that never (**stresses**) want to have anything change (**stresses**).

Lisa: Well, right.

Pam: They're going to resist, 'This is the new way we're going to be doing this.' And they're like, 'I'm still going to do it my old way, I don't care.' It's going to be the same ones (**stresses**). That's just the way they are.

Ed: Uh-huh.

Lisa: (hard to hear, but) You could almost write their names down.

(TIGFour 12/20/04).

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<sup>87</sup> Probably referring to the “influx” of immigration that Julianne and Pam had talked about in a teacher inquiry group meeting.

Teacher inquirer perceptions of other faculty members' resistance to change and a lack of empathy are perceived as constraints to the implementation process. A lot of hope was placed on the professional development day that was scheduled to take place in February. After discussing a few activities such as creating an artificial language community or other cross-cultural simulation games in order to promote empathy, the meeting ended when I passed out the separate articles by Harris, Reardon, Hanvey, Lantieri and Banks; they were the focus of conversation of inquiry group meeting five.

Though the side-tracked conversation for forty-two minutes in this teacher inquiry group might be considered a constraint to the curricula development project because the original agenda was not followed, I believe that the moment's needs for talking about labeling far surpass the importance of sticking to an agenda. The lives and interests of the group became the curricula for that meeting—a meeting that was responsive to the moment and insightful about the labeling of "others." Whenever possible during the research process, I responded to individual and group needs in the moment.

The purpose of the teacher inquiry group was basically co-opted because teacher inquirers needed to discuss issues related to national identity and the difficulty of labeling others. With rapidly changing demographics and an awareness of potential power shifts on the horizon, perhaps this group of Euro-Americans senses an urgency to find tight categories as a means of gaining control over a shifting, uncertain future. Perhaps the need for the discussion of labeling and American-ness stemmed from a deep seated unrest and anxiety about the changing face of society. Perhaps the anxiety expressed in the teacher inquiry group discussion suggested needs for certainty in an impermanent world. These are all speculations of course.

Teacher inquiry group meeting four proved insightful for delineating some of the major constraints to successful implementation of our peace curricula project: wider faculty attitudes, time, teacher inquirer energy, and the challenges of labeling student groups. In Chapter Five, an examination of the curricula development process will shed more light on participant views of both the positive and negative aspects of the process.

*Teacher Inquiry Group Five: Relevant Articles & Peace Curricula Issues, Ideas, and Obstacles*

During the course of the first four teacher inquiry group meetings, discussion centered on a wide variety of related topics. Based on those discussions, related articles were selected and given to teacher inquirers at the end of teacher inquiry group four. Articles on the following topics were introduced: types of peace education; bullying; valuing diversity; global education; and multicultural curricula reform. Lack of time was a major constraint during the teacher inquiry group five morning meeting. The first thirty minutes of teacher inquiry group five focused on discussing the articles. Given teacher's enthusiastic discussion about the articles, it was difficult to stop that conversation and to move toward talking about curricula ideas and models for curricula.

In two dyads and a triad, the seven teacher inquirers were asked to read all articles and were asked to select, summarize, and evaluate a particular article. They were asked to come back after Christmas break<sup>88</sup> prepared to provide a summary and reaction to the article for the large group. Data relating teacher inquirer descriptions and reactions to these articles will be provided here.

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<sup>88</sup> Christianity is the dominant religion in Unityville.



*“Types of Peace Education” by Ian Harris*

Denise and Jennifer read and reacted to Harris’s (1999) article entitled “Types of Peace Education.” Denise initially commented about her surprise at the breadth and practicality of peace education in terms of peace curriculum in the classroom and more democratic pedagogical approaches of the teacher<sup>89</sup> (TIGFive 1/12/05). Denise acknowledged the tension between the ideals in peace education and realities of everyday teacher life at JHS; Jennifer commented about stakeholder involvement in peace curricula development:

Denise: And also um, how, how (stresses) important it is to have the different levels of, of people engaged in the peace curriculum. Not just teachers, but also the administration and how it works at all different levels. I think it’s hard sometimes, sometimes to envision something like this happening (stresses) when you do work within a system in which the (pauses) um, the um penalties for doing things are not necessarily meaningful. Like an out of school suspension, is not necessarily a meaningful (**stresses**) repercussion for a student. Poor choice. Someone: Uh-humm.

Observer Comment: I have a hunch that she is talking about a specific school event that the other teachers who says uh-hmm knows about.

Denise: And so, I’m sorry (quietly). Um, that’s a little bit hard. Reading this has also sort of made me feel a little like, well gosh why aren’t we doing things a little bit (lightly laughing) differently?

Someone: Yah.

Denise: It seems like we should be a little bit more creative in terms of how to help students and not just discipline them. But I’m also not an administrator and I know they have to make hard decisions a lot. Um.

Ed: Yah.

Jennifer: Along that same line about administration and just school climate in general. Page three twelve, the quote was [she reads from her copy of the Harris article] “It’s hard for teachers to commit themselves to the principles of peace education unless they have a supportive school climate. The administration needs to develop a commitment to peace in order to reinforce (**stresses**) the efforts (**stresses**) of teachers and (**stresses**) students to promote nonviolence.” So again, kind of like we’re doing with Balderidge<sup>90</sup> and all these other things. All the

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<sup>89</sup> Harris (1999) addresses five forms of peace education in the article: global peace education; conflict resolution programs; violence prevention programs; development education; and nonviolence education.

<sup>90</sup> Balderidge refers to a school improvement plan required by the state of Indiana. Teachers were placed on teams to work on different issues relate to academic achievement and school climate. Some teachers spent considerable amounts of time working on this, a Sunday evening included, in January and February.

stakeholders if the process is going to happen. And even though it's idealistic (**stresses**), you know it starts at the ground floor with a few. And not to be blocked by all the resistance, kind of the (pauses) system (lightly **stresses**), as it stands (more quiet on last three words) I think (TIGFive 1/12/05).

As discussed by Denise and Jennifer, stakeholder buy-in, administrative support and changing the system as it stands were considered important for success of a peace curriculum. In the above quote, important clues are given about Jennifer's perceptions of blockages in the system as it stands. Jennifer read directly from the Harris (1999) article when making her points about how a commitment to peace must be a school wide effort with administrative support in order to change the school climate. She also positioned possibilities for change in the "groundfloor" efforts of a few committed individuals. She explained how change operates in terms of contestation and struggle with the usage of the words "block," "resistance," and she refers to "stakeholder" buy-in to the process as important. She commented further about what she gleaned from reading the article:

Jennifer: Um, for me it was more kind of the concrete ideas. Like it sounds good, this peace curriculum thing. But this was quite (**stresses**) insightful (**stresses**) about how to go about that. And to kind of break it down as far as order. Like on peace theory, peacekeeping, peacemaking, peacebuilding, and I think our focus, while it's all (**stresses**) of those things, is probably going to be on the peacebuilding aspect in our classrooms. And integrating (**stresses**) the curriculum and all that. Then about goals. How they can't just be (pauses) long term. You know the short term goals versus the long term goals is interesting (TIGFive 1/12/05).

Jennifer enthusiastically commented about how the Harris (1999) article provided insightful, concrete ideas as far as how to go about doing peace curriculum. She specifically highlighted three concepts in peace thinking and positions the peace curricula project in terms of peacebuilding in the classroom. She specifically commented about the

helpfulness of the “nuts and bolts” provided by Harris’s table (see Appendix C) that explains the various types of peace education, the violence it address, the goals, the peace type, and related curriculum areas (Harris, 1999, pp. 308-310). Both Jennifer and Denise found the article helpful for me deeply understanding practical peace education for their classrooms everyday and for highlighting the challenges of wider peace education efforts.

*“Responding to a major Problem of Adolescent Intolerance: Bullying” by Betty A.*

*Reardon*

Thomas read the wrong article so Lisa began talking about Reardon’s (1996) article on bullying by relaying a story<sup>91</sup> where she “blew up in class” and challenged some commonly held beliefs at Junction High School:

Lisa: Um, I had three boys [It is implied that they were Euro-American boys. It was English class] who were talking about, came right out and said, talking about Latinos, Mexicans, ‘They shouldn’t be here. They shouldn’t (pauses) be speaking Spanish. If they’re here they should speak English. ‘And they’re taking our jobs’<sup>92</sup> and you know that whole, I’m sure you’ve all heard it.

Observer Comment: Denise acknowledges this.

So, rather (**stresses**) than just put it aside, I decided to respond to it. And I said, ‘Well most of these students aren’t here because they want to be. They’re here because their fathers or uncles or whatever (**stresses**), have been given an opportunity to have a better job and therefore provide a better life.’ (Pretending to be a student now) ‘Well then they should speak Spanish, or English (changes) before they come here.’ I said, ‘OK so tell me how they’re going to learn (**stresses**) English.’ (Student voice now) ‘Well, they should learn it in school.’ I said, ‘Most of the schools these students attend do not (**stresses** last two words) always teach English. And a lot of these students have to drop out of school earlier than we normally would because they’re, they had (**stresses**) to have a job in order to help support the family.’ (Student voice now) ‘Well, then they could go to the library and learn.’ I said, ‘There’s no library. And there’s no car to get there.’ ‘Well then they should get on the internet and learn (whole sentence is said somewhat sharply).’ I said, ‘They don’t have computers, they don’t have an internet. They have no way to do it.’ ‘Well then they should just stay there.’ And

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<sup>91</sup> During the few teacher inquiry group members she attended, she shared concrete stories of her challenges. Storytelling in which she position-takes with different characters was a typical mode of communication for her.

<sup>92</sup> Single quotes used for voice simulations of a speaker who simulates the voice of another in the context of relaying a speech act.

so, at that point (her hands up in the air), I got really upset and I tried to get them to empathize..." (TIGFive 1/12/05).

In her story, Lisa relayed some Euro-American student attitudes toward newcomer Latino<sup>93</sup> students at JHS.<sup>94</sup> She attempted to build empathy for the situation of newcomer students, an empathy that was identified as lacking in some Euro-American students at JHS. After telling the story Lisa discussed the Reardon (1996) article on bullying:

Lisa: But this [bullying article], and I don't know how many of you read this.

Julianne: I did.

Observer comment: Julianne had said non-specifically that she "disagreed" with the article during a conversation before the meeting.

Lisa: This is, was put out by UNESCO. Um, the International Year of Tolerance, which is 1995. And they prepared these teaching materials to cultivate tolerance and respect

Observer Comment: She's looking at the article. The article has underlined sentences and was marked up.

Lisa: for human rights. And also (**stresses**) at this international conference, it said that [reading from the text] Japanese (**stresses**) teachers offered a very useful model for monitoring and detecting cases of bullying. (pauses) Umm, so obviously we're not the only one's. You know it's not just the United States that's having problems with this (TIGFive 1/12/05).

When explaining her reactions to the article, Lisa said two different times that bullying was a universal problem. She continued:

Lisa: This is directed toward high school (**stresses** last two words) but, it can be adjusted for any level. And it actually gets down to the nuts and bolts, and um, what different types of bullying there are (**stresses**). You know, excluding you from my group, saying 'get out of here,' actually physical threats, verbal abuse, um, ostracism, you know, harassment, all sorts of things. And then it breaks down what can be done to help this, and to put in place this whole feeling of non-bullying and (voice change) 'we're not going to put up with that.' And it also addressed something that I thought forever, um, is that, what is television and movies, what are they doing to our kids in terms of violence? And how they look at violence? And how they think that violence is acceptable.

Observer Comment: No eye contact with the group here, looking down at paper with red marks.

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<sup>93</sup> The term Hispanic was predominately used at JHS, though some people, sometimes used Latinos.

<sup>94</sup> Another Euro-American adolescent shared similar 'speak English only, and learn it before you get here' attitudes with me during a classroom observation of Thomas's pre-algebra class.

Lisa: So in order to, one of the things that I'm going to is, um, um, is to rent the video "Schindler's List," which was listed. Which I think is a perfect example of someone who stands up and says, 'I'm not going to put up with this.' And puts their, in his case their life on the line, in our case you know. And, and there're, we know there're students out there who probably are uncomfortable with what's going on, but won't say anything. So it's those (**stresses**) students that we really (**stresses**) need to look at and to help realize that you can (**stresses** can) say, 'You know, don't do this. You know this really isn't right.' Um, and I

Observer Comment: Ed nods to Lisa about supporting these students

Lisa: Think the further that goes, the better whole (**stresses**) school community (**stresses**) will be. There are just kids who just are, either afraid, or (**stresses**) they're afraid that their peers will look down on them, criticize them.

6:55 A.M.

(TIGFive 1/12/05).

Lisa made real world sense out of Reardon's (1996) article about bullying. She highlighted the importance of bolstering Euro-American student support for standing up against bullying and oppression. She perceived that non-newcomer kids are afraid of negative repercussions from their fellow non-newcomer peers. The theme of standing up against prejudice and racism was later the thematic focus of her curriculum unit.

Recognizing that bullying was a global problem, not just a local one, was important to

Lisa—she mentioned it two times.

*"Valuing Diversity: Creating Inclusive Schools and Communities" by Linda and Janet Patti.*

Unfortunately, Mary had to leave the meeting at 6:55 A.M. before her group discussed their article. With a lot of emotion, Julianne enthusiastically began discussing Lantieri and Patti's (1996) book chapter:

Julianne: Yah, that was one thing I highlighted (much louder volume) article, was the comment that "There is a rescuer in every group of oppressors." Um, I wrote a lot (**stresses**) on this and I took a lot of notes on this and I wrote a lot. And I'm like she is [Lisa] I could go on for a long time talking about this, but um, (pauses), the really um(**stresses**), there were a lot things that hit me very strongly in this article, but, one in particular. It talked about, well it says that [She reads from the article] "Our privileges

Observer comment: The actual word in the article reads "These privileges."

Julianne: are actually rights, or would be (**stresses** last two words) if we all belonged equally (**stresses**) in our society. It isn't that European Americans don't deserve every one of the privileges listed-- it's simply that everyone does (**stresses** last two words). And so our (**stresses**) job is to...gain the courage to say we will not (**stresses**) accept any of them.'

Observer Comment: Emotion and conviction in her voice. Julianne skipped reading "allow ourselves to risk the personal transformation it takes to acknowledge all the manifestations of oppression".

Julianne: (pauses)That really hit me, because to say, as White (**stresses**, pauses) U.S. citizens, I will not (**stresses**, with conviction) accept any of them. Can we do that? Could we do that? At what point could you stand up and say, 'Not living in an equal society, I will not accept any (lightly) of them [privileges].'" And then that brought to me the realization, that truly is, probably (**stresses**, volume getting louder here) the greatest fear among the dominant group. Knowing, that to create an equal society, we would not (**stresses** would not) grant privileges to everyone, those people we would all (elongated, lightly) have to meet somewhere in the middle. Which would mean they would have to give up (**stresses** last two words, a lot of emotion here). And that's what they're not (accented, **stresses**) willing to do (accent on each word). And I think that's their greatest fear, is that equality means, 'I give up.' Not 'I bring them up to me.' I mean I just that was extremely (**stresses**, elongates) to say 'We should not accept any of them.' And make that decision. And so another part that still was in that that I highlighted was, "We must begin ourselves in unlearning the myths we have about others." So before we can go out there and work on changing thoughts and ideas and others, we have to make sure we do that for ourselves first. But for me that was extremely (**stresses**) powerful (**stresses**).

Observer Comment: Getting "hit" with a realization. Julianne had told me earlier that she had an "epiphany" when reading her article.

Lisa: I, had, that marked. This article really got me too.

Julianne: Oh my, I just (with excitement, pauses)

Lisa: Yah, I, I

Julianne: I could go on and on and on. I highlighted all over the place and there were so many comments that spoke strongly to me. But that whole idea to start with ourselves and say, 'We will not accept (accent each of last three words) the privileges awarded to us just because we have been the dominant (**stresses**).'"

(TIGFive 1/12/05).

Julianne, along with other participants, reflected on white dominance in the United States. She repeatedly reflected on the "the giving up" and refusal of privilege by white U.S. citizens that would need to take place in order to level the playing field. Later in the meeting participants discussed the point in the article about the perception of white

dominance in the world as a fallacy. When talking about white dominance and white perceptions of their global dominance, Pam contended:

Pam: But, having said that, that struck me too. But having just said that statement, I think that that's what the biggest (**stresses**) fear is, We know (**stresses**, lot of emotion)

Denise: Yah.

Julianne: Right.

Pam: We are not, that's why we're not (**stresses**) going to give up that power. That's why (soft voice).

Julianne: I think as you get (talking over someone) older, you probably

Pam: They truly feel that.

Julianne: realize that. But I bet if you ask the student population here, do they think (pauses to think) white Caucasians are the dominant (**stresses**) group in the globe, they would think (pauses

Pam, Lisa, Denise: Yah.

Julianne: They think yes. They also think English is the dominant (pauses) language (pauses). They don't realize that the most people who speak

Lisa: Yah.

Julianne: English actually live in China (TIGFive 1/12/05).

They discussed white Caucasian<sup>95</sup> student perceptions of their global dominance and English language global dominance. Both Julianne and Pam highlighted the importance of self-reflection as a white Caucasian on one's role in the perpetuation of white dominance and racism. Pam stated:

Pam: Because there's a lot of people out there that will say no they are not a racist. Every single person on this planet

Observer comment: All words accented in this sentence, a lot of emotion.

Pam: You cannot (**stresses**), nobody can say, that they are not a racist. So, it's the coming in the individual awareness, how do we get these kids, how do we get people to start (**stresses**) acknowledging where do they stand, in, in the whole issue of racism? And be acknowledgeable within themselves, and then start to grow from that?

Observer Comment: As the group facilitator, Ed has tears in his eyes, though it doesn't seem like others notice.

Pam: I think that's a major (**stresses**) step to get. First, where am I in this continuum of racism? Where do I stand? And where do I go from here? (pauses) (TIGFive 1/12/05)

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<sup>95</sup> "White Caucasian" was used here to refer to the dominant student group. In a later teacher inquiry group Lisa asks the group for help in labeling various student groups; she particularly has trouble labeling white students.

Pam asserted the need for honesty and self-reflection during a process of acknowledging one's part in racism. Later in the meeting discussion, Lisa reacted with surprise at MacIntosh's (1989) "Unpacking the Invisible Knapsack" which is cited in Lantieri and Patti's (1996) book chapter. Lisa was surprised that a facet of white privilege was being able to rent or purchase in an affordable area. Pam reacted by stating that empathy was hard for the privileged:

Pam: Yah, it's very hard for privileged people to be empathetic (pauses) about different conditions.

Julianne: Yah.

Julianne: They're, how could you possibly be empathetic? You have no clue. Couldn't even fathom... (with emotion). (Pauses)

Julianne: I like where it said we have to, um we must serve both sides equally. So you can't work on one group, you know you can't work on who you classify as the oppressors, without working

Pam: on the, right

Julianne: on the other side as well. So you have to

Pam: right, that's where that point is you came in, 'There's always, ah

Julianne: 'a rescuer in every group of oppressors.'

384 Tape count

7:03 a.m.

(TIGFive 1/12/05)

Participants reflect on white privilege, the difficulty of empathy, and working with both the oppressed and oppressor in the context of working against oppression. Julianne reiterated several times during her discussion that there is always a rescuer in every group of oppressors. For her especially, Lantieri and Patti's (1996) article goaded her to reflect on white privilege in the U.S. and the need to "give up"--she emphasized this several times.

### *Teacher Inquirer Meaning-Making from the Articles*

Teacher inquirer reactions to readings provided to them during the peace curricula development process serve as a solid conceptual and theoretical foundation for the



subsequent data presented in this dissertation. Multiple ideas that are integral to the peace curricula development project can be gleaned from the presentation of their dialogue about these articles. Administrative support and changing the system as a school wide effort were stated as important. Practical ideas for doing peace in the classroom were considered helpful. Standing up against bullying and building empathy in white-American students was considered important. Teacher inquirers reflected on white privilege. More specifically, the necessity for the refusal of white privilege and the necessity of whites to “give up” facets of their privilege were stated. Finally, though not exhaustively, some teacher inquirers asserted the importance of self-reflection and empathy as a first step to combat white privilege. The peace curricula that was eventually developed does not directly focus on facets of white privilege and dominance; different units developed by different teachers focused on empathy building, standing up against prejudice and racism, and building more cross-cultural and intercultural understanding among various students. This will become apparent in an examination of the developed peace curricula in Chapter Five.

Toward the end of teacher inquiry group meeting five, I thought it was necessary, in the remaining ten minutes, to discuss types or models of curriculum in relation to the curricula products. Participants expressed numerous ideas for the peace curricula; a school wide reading; a school wide movie; a speaker and small group discussions; cross-cultural communication games; changing the structure of the curriculum by adding a social studies “diversity” course; a community partnership Vista program that would involve governmental and business leaders; and distance learning opportunities (TIG Five

1/12/05). The conversation moved between curricula activities and approaches to implementing the curricula.

When changing the structure of the existing social studies curriculum by adding a diversity course was discussed, the conversation turned toward the process involved in getting a course added and the lack of past interest for a diversity course:

Julianne: And it involves, I mean I don't know the full process but they bring things to the curriculum committee

Lisa: Right.

Julianne: and they decide. And they probably, it hasn't been something thought about or implemented here because they haven't considered it necessary.

Lisa: No. (agreeing with the statement made)

Julianne: I mean that would be the reason. Really. They just have not considered it necessary. And it's unfortunate (slightly stressed with louder volume) that they would not have considered it necessary just because we live in a global world and should always be necessary

Someone: Uh-hmm.

Julianne: Because it isn't just about (stresses) immigrant students in this building, it really is about teaching (pauses) that we live in a global world.

Lisa: Right.

Ed: Hm.

Julianne: And you should want, want (**stresses**) to be a part of it. (pauses)

Tape Count: 446

(TIGFive 1/12/05).

Julianne made macro-references to a "global world" and makes a normative claim that people at JHS should want to be part of a global world. She claimed that an unnamed "they" have not considered a diversity course necessary in the past and they should have given the global world they live in. Perceptions of this unnamed "they" seem to be a hindrance for moving forward with certain curricula possibilities.

Julianne talked about "fitting in" and "adding in" distance learning opportunities to the curricula developed by mainstream teachers. In doing so, she talked about curricula in an additive way, something that accompanies the main curricula. The eventual curricula developed and implemented is clearly additive based on the curricula content as

well as the time period when the curricula is implemented—at the end of the year. This will be more fully explored in the next chapter, Examining the Curricula Process.

Just when I started to share types of curriculum based on Kysilka's (1998) article entitled "Understanding Integrated Curriculum," the warning bell rang for teachers and students to report to their rooms:

Ed: In a sequenced curriculum, topics within a discipline are rearranged to coincide with those of another discipline

Observer Comment: School bell is ringing in the background now.

Ed: It's really that time already?

Observer Comment: In disbelief that the bell is ringing.

7:15 a.m.? Do you have five more minutes?

Observer Comment: Yoko nods her head in a 'no' gesture.

Ed: Or should I write this out, maybe I should write this out in an e-mail and zap it around to you and get your ideas that way.

Someone: Yah.

Ed: There's one called a sequenced, one called a shared, a webbed curriculum (flipping through the article) um, a threaded curriculum and an integrated curriculum. These are different curriculum models, ways of thinking about how we can organize this. Are we going to do it thematically (**stresses**)? Do you want to do it shared (**stresses**) where, ah, a science teacher pairs with a social studies teacher and they do a topic together? An English teacher pairs with the Distance Ed. Coordinator and do a unit that way? Are we going to pick a specific thematic topic in the sense of, we talked about goals last time? Kind of hone one of our goals or a couple of goals together, use it as a theme, figure out what the theme is in that, and do activities in our separate classrooms at a similar time period?

That's one other way. That's more of a webbed. There's a shared model. We can do sequenced topics where we pick several different topics and we do that separately in our classroom and somebody pairs with the Distance Ed.

Coordinator and the guidance counselor helps out in certain ways. What we need now (**stresses**) is to focus in on what is this curriculum going to look like? Let's get to the developing (speaking rapidly here) (TIGFive

1/12/05).

I panicked because time had run out and we still had not narrowed the type of curricula we were to develop. Time had proven to be a major constraint in the development of curricula "products" based on "types or models" of curricula. Yoko and I had left at 5:00 a.m. from Bloomington that morning. Time for meetings was scarce.

After the teacher inquiry group meeting, I sent e-mails to the group to discuss possible types or models of curricula, but over the course of the year e-mail communication proved to be successful for arranging schedules, but not very effective for dialoguing about substantive curricula related issues. It was decided that a few members should meet over lunch the coming week in order to keep the meeting conversation rolling.

Mary Hanks wrote detailed minutes of that meeting. I include them here because the minutes serve as a summary of the ideas, a list of perceived constraints and possibilities, as well as a member-check in that Mary interpreted and recorded the meeting in her own words:

Teacher Inquiry Group Meeting Minutes  
1/18/05

In attendance at this lunch meeting were Ed Brantmeier (discussion leader), Jennifer Arnold, Denise Davis, Julianne Franklin, and Mary Hanks. The meeting began with Ed summarizing the curriculum ideas from the previous meeting. These ideas included a diversity course, a school-wide video/book with a guided discussion afterward, VISTA community programs, and various distance learning events. Julianne mentioned that the VISTAS would require a large commitment whereas the distance learning events come with teacher resource packets, which also describe the Indiana State Standards the event will meet. Ed then integrated Bank's approaches into the discussion. Most of what the group is proposing are additive approaches. Mary then suggested that moving from an additive or contributions approach to transformation or social action approaches would be ideal, because they provide more continuity across the curriculum, but questioned how we can get to those levels. She then suggested a sort of freshmen orientation course that would greatly benefit the guidance department. It could be a class teaching students to function in the high school and in a global society. It would also be the introduction to the student's required senior project following a model set forth by Cortez East High School. Jennifer pointed out that a class with this purpose might be more well-received than a diversity course. However, as a member of the curriculum committee, she also indicated that it would be a very long process to push through. Ed then began a discussion on content-based approaches. He discussed teachers using pre-packaged lesson plans including distance learning events. Denise suggested that the JHS teachers create a database of these lesson plans to share internally. This idea was unanimously

supported. Ed pointed out that an effective way of creating a program is to decide what we want our final project to look like. This will aid us in writing a program proposal for administration. This led to a discussion on creating JHS multicultural education standards. Ed mentioned that this could be done easily by deciding what kind of students we want to produce. He also mentioned researching the National Association of Multicultural Education (NAME). The discussion then moved to the PBA day<sup>96</sup> and staff buy-in. Ed is going to check into a PBA day just for the teacher inquiry group members. In terms of the February 21<sup>st</sup> PBA day, the group discussed having departmental discussions afterwards to determine what each department is already doing as well as any new ideas. Then faculty could be divided into interdisciplinary groups to further discuss these ideas. Also, members of the teacher inquiry group need to begin thinking of ways to informally assess staff buy-in. This could occur at departmental meetings. This idea will be discussed at the next meeting, which is scheduled for Wednesday, January 26<sup>th</sup> at 6:30 a.m in the distance learning center. There were no further questions, so the meeting informally concluded at approximately 12:25 p.m.

Respectfully submitted by Mary Hanks, 1/19/05

### *Teacher Inquiry Group Six: It's "Time" to Produce*

In early December I had brainstormed a list of constraints and possibilities encountered during the curricula project to date: September as Indiana test month; teacher's non-teaching responsibilities such as Mary's and Thomas's basketball coaching duties, Lisa's writing assessment team duties, prepping for classes—some teacher inquirers have 3-5 preps per day, Mary's National Honor Society duties, and the family obligations of several members. Teacher inquirers were involved in numerous activities beyond their regular teaching duties and beyond their commitment to the peace curricula teacher inquiry group (RN 12/2/04).

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<sup>96</sup> PBA is an acronym for Performance Based Accreditation, a system that "continues to be administered as an accreditation system to verify compliance with education laws and rules. In addition, it expands the basis for accrediting schools by examining student achievement and school success in educating students. PBA also has a third purpose in providing a planning, improvement, and evaluation model for schools. As the Department of Education continues to administer this program, its focus has evolved to providing assistance to schools in developing improvement plans to meet (or exceed) expected performance levels" (<http://www.k12.in.us/legwatch/1998/98LEGISL.html>).

The structure of the ENL program was a constraint to a more effective ENL program for students because both ENL teachers, Lisa and Denise, taught ENL classes the first and seventh periods of the day (RN 12/2/04). They had no common time during the school day to meet about coordination of an ENL curriculum. They also had several other classes for which they had to prepare lesson plans. The tracking of ENL students, most into a “tech prep” track--the non-academic preparatory track, limited most ENL student’s contact to interactions with “tech prep” students.

One of my most disturbing observations was that the ENL resource room operated by Jessica Brian served as the in-school suspension room for a couple hours during the middle of the day. The regular in-school suspension teacher had lunch and resource period and Jessica was asked to oversee the in-school suspension students and several ENL students at one time, all in the same room. This was disturbing to me because it further criminalized students originally from Mexico. Similar activity space with in-school suspension students created frequent interactions with students ‘doing time’. However, when I asked Carrie Ground, the assistant principal, about the similar activity space of ENL and in-school suspension kids, she said that the administrators did not like it either and that it would change next school year.

Marginal student status for Spanish-speaking students occurred at JHS in the ENL resource room and the lunch room. In the lunch room, Spanish-speaking students sat in separate areas. When I asked Juan, a sophomore ENL student, why the Spanish-speaking students sat together at lunch, he reported that if he sat at other tables, “They tell me ‘go back to Mexico, don’t speak Spanish” (SC Two 11/11/05). Lisa Bennett reports that Mexican students are “...not allowed to eat at a table with an American, period.” She also

suggested that they were frequently forced to go to the back of the lunch line (TIGEight 3/16/05). Such overt marginalization of Mexican students was an outrage to teacher inquiry group members during a lively conversation about the Jerry Changer letter during teacher inquiry group eight.

In my brainstorm about constraints and possibilities in the beginning of December, I also noted that an overarching test drive in education based on No Child Left Behind's demand for adequate yearly progress seemed to be a time constraint for teachers; I based this claim on conversations with the assistant principal. Content-driven pedagogy did not necessarily allow time for wavering from a curriculum constrained by administrator and teacher motivations to increase test scores. Finally, in my list of constraints and possibilities, I noted that teacher motivation did not seem to be a hindrance, but the duties and responsibilities of involved teachers was a constraint (RN 12/2/04).

Finding time to meet to collectively develop curriculum in January and February was very difficult due to teacher inquirer involvements in school improvement meetings and many other activities. Group release time where the school district would arrange for substitute teachers to take teacher inquirer classes seemed a simple enough solution; they would then have time to develop the curricula. This was denied by Mr. Beck, JHS principal. Considerable time had been spent negotiating a time and day for group release time during teacher inquiry group meeting six. In the end, it did not matter. Release time was denied because the School District did not have enough resources.<sup>97</sup>

When talking about ideas for the curricula project, participants saw the

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<sup>97</sup> I personally offered to find the money for group release time, but this still did not matter. A shortage of substitute teachers was the explanation.

possibilities of this course being a “Core 40 Course;” the course would meet the requirements for a Indiana statewide Core 40 academic track. Indiana’s Core 40 was a recommended, standardized high school curriculum that is assessed through standardized final exams (Available at: <http://www.doe.state.in.us/core40/overview.html>). Extra faculty required to teach such a course and “fitting” the course into the existing curriculum were mentioned as concerns. A tension between the ideal and the possible was discussed:

Denise: Are we going to, are we going to approach this in a way that, um, we think is most (**stresses**) likely to pass through curriculum, or are we going to go through this in an idealistic manner. And say ‘OK, this is a course that we’re really pushing in hopes that it will get passed? What I’m concerned where, um, in practice

Julianne: (says something)

Denise: getting approval. It sounds like getting things through curriculum committee is very (**stresses**) difficult (TIG Six 1/26/05).

Jennifer, who served as a member of the JHS Curriculum Committee, had expressed the exact same sentiments in a personal interview the previous day (PISS 1/25/05). Pam talked about how the curriculum process will change because of Mr. Beck’s departmental approach rather than a centralized committee approach. Pam complained about courses that were submitted and denied by the curriculum committee in the past:

Jennifer: But I have to say that I don’t think some of those courses stopped at curriculum [curriculum committee] though because there is, obviously, a chain of command that things have to go through. And that’s not the end all and be all of what there is. So I don’t think that things got shut down at the curriculum committee necessarily, I think it was beyond that. (pauses)

Ed: What is that layer beyond that?

Pam: Some (**stresses**) of them did.

Jennifer: School Improvement. Um, Superintendent’s office.

Julianne: (laughing) I was going to say that is usually (**stresses**) what it is (laughing with others, including myself).

Pam: What we found out is that we would go through these different committees (looking at me)



Ed: Uh-huh.

Pam: and then they would be approved. I mean people would spend numerous (**stresses**) minutes and hours discussing these particular topics and then they would get to Central Office and (slaps her hands and says) boom.

Julianne: Yah.

Pam: They're axed. Like well OK, let's go cut to the chase and just go right there and say, "You going to let us do this or not?" I think it's going to, I think we're not going to be wasting a lot of people's precious time with trying to

Ed: Yah.

Pam: to make decisions about this (**stresses**), and then say, 'Do you think this is something you'd want?' 'Yes.' And then maybe come back

Ed: Yah.

Maggie: And say 'OK this is what we're going to do. How do you all feel about that?'

Members perceive the chain of command, one that places a lot of power over curriculum decisions in the district in the superintendent's office, as an obstacle to the passing of a diversity course. Pam reports past "axing" of submitted courses by the Central Office and suggests an alternative strategy—going to Central Office prior to wasting time on the development of a new course proposal.

I wanted to create a "strategic framework" of action consisting of short term, mid term, and long range peace curricula goals. I wanted this to mirror school improvement framework plans that are used in accordance with developing those plans in compliance with Indiana Public Law 221. A look at the Indiana State Teachers website helps to explain "School Improvement" ( Available at: <http://www.ista-in.org/sam.cfm?xnode=2630>). School districts are required to assemble committees to monitor the achievement of "benchmarks" and to submit three year school improvement plan for "continuous improvement" (<http://www.ista-in.org/sam.cfm?xnode=382>). I was trying to appropriate a language that I thought administrators would understand. Pam categorized the diversity course as a long range goal. Denise then suggested a recognition and affirmation of diversity graduation requirement that has different courses from various departments like

English and Social Studies fulfilling that graduation requirement. She then states, “That might be difficult because people would want to, they would have to change their curriculum” (TIGSix 1/26/05). Implicitly she suggested that some of the wider faculty would be resistant to changing their curriculum. She felt that this graduation requirement might be more realistic than “pushing through” a diversity course.

Several times when talking, participants refer to “pushing through” the diversity course. The term “pushing through” suggests a pushing and pulling metaphor, a metaphor associated with conflict and struggle. Participants perceived constraints and obstacles that they would face when attempting various ideas. There was an awareness of the tension between the ideal and the possible given their understanding of their situated realities. Participants asked questions and thought through the possibilities and constraints:

Julianne: How would they fulfill the [recognition and affirmation of diversity requirement is what I don't understand?

Denise: (interrupts) taking the course. The course would have to have, would have to meet certain standards or something like that. In which they would read, like African-American literature. Or they would be exposed to, um

Julianne: You're still talking adding a diversity course to the curriculum. And I guess

Denise: No actually, actually I'm just talking about taking existing courses and making sure (**stresses**) they have a cultural component. And having a, where they challenge (**stresses**) students' perspectives

Julianne: Ok, I understand (talking over)

Denise: and views.

Julianne: And I think that that's a great idea (odd stress) if you get enough people to, you know buy in (**stresses** last two words) to definitely teaching something in there classrooms. You know, incorporate something in their classrooms.

A commonly used phrase, “buy in,” was used to discuss wider faculty support for an integrative approach where all courses have a “cultural component.” Business related metaphors such as “buy in” and “spending time” appear quite often in everyday language

concerning the peace curricula project. Wider faculty “buy-in” is considered a constraint here by Julianne. It is also interesting to note that Denise’s conception of diversity is related to African-American literature; a binary construction of “diversity” was apparent in this comment. Diversity was used to mean black and white issues in this example.

Participants “spend” the rest of the meeting discussing the possibilities of a school wide reading or film, a school wide writing prompt. Pam suggests that maybe these ideas could “tie” into a wider school improvement project. The nuts and bolts of how to structure a reflection of a book or movie became a focus for conversation. “Getting a feel” for how their colleagues perceived an addition to the existing curriculum was noted as important. When discussing the possibility of adding a school wide reading during fifth period [an extended period], Thomas suggested math people wouldn’t like that because they tended to be “task-oriented.” Pam tried to convince him that math teachers “don’t have to spend their personal time” developing anything (TIG Six 126/05).

The meeting ended with a discussion about a cultural simulation “empathy” experience focused on language issues for the upcoming professional development day.

Participants commented on professional development days:

Pam: (interrupts) Well the last one we had was pretty pathetic (**stresses**).

Julianne: Well and they’re just figuring ‘OK, another one.’”

Ed: Yah. We were talking about. Ahh

Julianne: (talking at same time) I was just worried that they’re coming in shut down before it ever starts. And then

Ed: yah

Julianne: If you just have, you know, an array of people coming in discussing something. They’re gone (**stresses**) before

Ed: Yah

Regina: the second person opens their mouth. (TIG Six 1/26/05).

I took the recommendation for a different approach to the professional development day to heart. The meeting proved to be very insightful about the perceived constraints to

various peace curricula ideas. We still did not have “products,” but we had a lot of ideas.

### **February, a Busy Month**

Preparation for the February 21<sup>st</sup> PBA Day was my major focus for the month of February. Teacher inquirers had expressed a lot of hope for an empathy building experience to change general faculty attitudes at JHS during the PBA Day. Originally, we had discussed that teacher inquirers would host one session of the professional development day. It would be a teachers talking to teacher session about the peace curricula development process thus far. During a lunch meeting on February 2 devoted to working through a plan of action for the professional development day, teachers discussed the various duties and obligations they had at this time period of the school year.

Pam talked about some teachers meeting on Sunday nights to work on the School improvement plan that administrators had asked them to contribute to in an effort to comply with the demands of Indiana Public Law 221. The school improvement plans were due during the first weeks of March. When Denise entered the meeting room, I asked her how she was doing. She reported stress related to newly implemented administrative demands (TIGLTwo 2/2/05).

Denise reported feeling stress and frustration over complying with a centralized data management system--an accountability measure in line with NCLB’s accountability measures. When using STI, a computer-based lesson planning program, administrators are able to know a teacher’s exact lesson plan for the day and the standard associated with

that lesson plan. Denise reported coming to school both Saturday and Sunday the weekend before and Sunday of the current week to work on on-line submissions of lesson plans and grades. Teachers, non-tenured ones especially, were very busy in the month of February with the demands of working on school improvement teams as well as grade and lesson plan accountability.

*Tell Us What To Do*

When planning an activity for the PBA day, Julianne point blankly told me I should tell the group what to do and they would do it.

Ed: So you want me to throw some possibilities out there?

Julianne: Yes, I mean tell us what you envision us doing. Just tell us what to do and we'll do it.

Ed: It just goes against my personal philosophy (falsetto voice then regular voice), because I think (more serious tone) that when we're collaborating we have to come up with a collective idea. This is the idea Julianne, honoring your request (laughs). Tell me what to do (falsetto voice).

Yoko: Tell me what to do (with falsetto voice, smiling).

Pam: Well I think, we all have such a very short time frame

Ed: Exactly.

Julianne: We just don't have time to fool around.

Pam: It would be better, kind of directly (TIGLTwo 2/2/05).

I felt uncomfortable imposing an idea from the outside and tried to make a joke about it, but I suggested an idea similar to the Theatre of the Oppressed, where teachers would provide scenes about "issues talked about in the group." Teacher inquirers would then ask other teachers to position-take with various members of that scenario. Pam and Julianne reiterated the importance of the conditions for teachers to be "...in a place of empathy."

Pam, Denise, Mary, Julianne, and Jennifer all predicted that faculty would have negative reactions to the PBA Day. Some said these negative reactions would be to the

PBA in general focused on "...putting so much effort into such few students?" Denise and Julianne create a performance group to illustrate their predictions of wider faculty reactions:

Denise: 'We have got too much going on to think about other, other students'

Julianne: 'They're such a small group, why are we bother so much?'

Denise: 'Yah, yah.'

Pam: I mean that's what I expect to hear. 'Why are we putting so much effort into such a few students?'

Mary: Because we value our jobs (laughs, Jennifer laughs).

Julianne: And um, 'They just need to learn English. If they're going to come over to this country then they just (**stresses**) need to learn English. We shouldn't cater to them, we're not helping them at all if we cater to them'

Denise: 'Right.'

Julianne: 'by working them at all in their own language. We just shouldn't (**stresses**) do that.' I mean that's what you're going to hear. That's what's going to be out there.

Denise: Right.

Teacher inquirer concerns over the reactions of wider JHS faculty were mentioned numerous times during the meeting

Most of the overall meeting focused on how to present the session for the PBA Day. It was a complex negotiation of what were the most important issues to touch upon, of predictions of how faculty might react, of reflections on how to create empathy, and of how to provide something that teachers could take away and use in their classrooms.

Eventually, worry about negative faculty reactions to the professional development day, the perceived lack of time with the professional development day being two and a half weeks away, and a self-perception of a lack of expertise by teacher inquiry group members created serious doubt about whether or not the teacher inquirers wanted to do a session for the professional development day at all. In a de-briefing session after the lunch meeting with other inquiry group members, Julianne interprets the sentiments of the meeting:

Julianne: I mean the time frame is just, getting too slow. I mean, you got to get more people “buy in” to doing skits than just two people.

Ed: Well, how about this?

Julianne: (continues to talk) They’re definitely not wanting to put themselves out there. And they don’t want to um (pauses), and I understand it. Their colleagues are going to walk into the room and wonder, ‘Oh what makes you any better than me. Why are you (**stresses**) standing up there to teach me (**stresses**) something. You’re no authority.’

Ed: Yah.

Julianne: and the other thing that I’m sensing from them that there’s going to be a lot (**stresses**) of negativity that this PBA Day is being used for this purpose at all (**stresses**). And that them putting themselves out front, is going to cause them to catch a lot of flack because people are going to feel it was this (**stresses**) group that precipitated this PBA day to be used for this purpose. Which is true, but they don’t want that backlash, they don’t want to hear it in their departments, they don’t want to hear it at lunch. They don’t want to

Ed: yah.

Julianne: Deal with it. (pauses). They’re not ready. (a longer pause) And for what Mary says ‘Nobody knows what this group is, and what it’s purpose is’ I don’t really feel there is a need to introduce this group to the faculty until we have something on the table to present.

Ed: Yah.

Julianne: Which makes me feel like this is too early for that yet.

Ed: Yah, it’s really a challenge.

In an e-mail sent group members after this lunch meeting, I asked teachers if they wanted to do the session. Unanimously, the teachers that responded to my e-mail recommended that they did not want to do the session.

### *PBA Day*

Much preparation took place before the professional development day at JHS. I sent e-mails asking for JHS faculty input. The Indiana University Team met several times. Indiana University Team members organized various sessions. We incorporated a small amount of e-mail responses I received after asking teachers for their input about what topics should be covered during the PBA Day into the creation of various sessions for the PBA Day. I scouted out the best rooms for particular sessions.

JHS faculty were given choices of what two concurrent sessions they would attend and each session was capped at fifteen. The session on Latino Gangs in Indiana, facilitated by I.U. team member Felipe Vargas, was the most well attended. Perhaps administrative and community fears and perceptions of Hispanics as criminals fueled this attendance. The least well attended sessions included the Roundtable Discussion on ENL Strategies for Mainstream Teachers facilitated by Yoko Nakamichi and myself and the Exploring Teaching Dilemmas through Theatre of the Oppressed session facilitated by Barbara Korth and Maura Pereira. I mention attendance as a mere speculation as to what general faculty felt was the most important to learn in relation to serving the needs of newcomer students. More faculty members chose to learn about Latino gangs than to discuss teaching strategies or teaching dilemmas in relation to ENL students.

#### *Teacher Inquirers Meeting for PBA Day*

Group release time for teacher inquirers was denied by the principal on the grounds that the school district had a shortage of substitute teachers. The assistant principal explained that the school district simply had a shortage of substitute teachers and taking that many from all other schools on a particular day might be perceived as troublesome by Central Office. After I heard that the group release time had been denied by the principal, I was extremely disappointed and angry. I had reached a saturation point. In an attempt to monitor my emotions, I wrote about the situation quite frankly in my personal field reflection journal, a place where I tried to keep track of my emotional reactions:

Long time and no entry. Two major setbacks that have soured my taste for enthusiasm at Unityville. Last week my request for staff buy out time was denied because “lack of substitutes in the district.” The principal himself made the decision. I was very upset and sad, and the combination of getting Felipe’s interpretation of what’s going on in the school—I have a really critical edge right now. A District that refuses to allocate necessary resources to an ENL High



School Program, necessary staff buy-out time for related issues, a school that has one ENL Aide and has her 'grounded' to one room and puts ISS kids in with the ENL kids. How does the District spend its Title I Funds? How does the general populace sleep at night knowing that Latino workers get paid \$2.50 an hour--total and complete exploitation without health insurance and the security to sleep heavy at night.

Now 2 members of the teacher inquiry group so far have suggested it may not be the best if they were on a panel for the PBA Day—they said, for various reasons, that I.U. should take over--with a time crunched group of graduate students. I wonder how we're going to pull this off. But we will pull this off and it will be just perfect.

Ground needs to be tilled before it can become fertile, and then, and then the seed is planted, watered, nurtured, given light, and then the sprout reaches toward the blue sky. My job here, I think, is to till soil. (PJRJ 2/2/05).

Despite my early February frustrations, the professional development day did come together quite well. In an e-mail, the principal thanked us for an "outstanding program" and reported that the faculty was "pleased" and learned a lot about ENL students. I personally received positive feedback about the PBA Day, though teacher inquirers did report some negative comments by faculty in relation to the PBA Day. Lisa Bennett reported overhearing teachers talking about how it was boring and how they thought that focusing on such a small group of students at the expense of many others was troublesome.

Teacher inquirers had chosen to attend the initial language dissonance and empathy-building experience where Naomi Sotoo conducted a five minute math class in Japanese for the entire JHS faculty. They were also there to witness a dramatic reenactment of emotions, frustrations, and elations experienced by newcomer students in the JHS auditorium. When concurrent sessions began, teacher inquirers went to the computer lab for a couple of hours of curricula development. Finding time had proven a considerable constraint to the development of curricula during the month of February.

Based on a recommendation by Barbara Korth, the group decided to use the morning of the professional development day to work on peace curricula in the computer lab where they would have access to internet resources. A couple members said the extra time was helpful and a couple of members reported that they struggled.

### **Chapter Conclusion: Constraints and Possibilities for Doing Peace**

Multiple constraints were encountered when developing peace curricula at Junction High School. Teacher time and energy, school district resources, and administrator worries about community perceptions were among them. Multiple ideas were expressed for facilitating a more peaceful school climate at Junction High School. These ideas included a cultural awareness education that permeates the curriculum, a diversity course, a diversity graduation requirement, school wide readings, and more. Future visions by teacher inquirers shed considerable light on what they perceived as constraints; divisiveness in the student body; poor community and school relations; lack of teacher time for individualized instruction; lack of teacher collaboration on projects; and older faculty members unwilling to change. Some teacher inquirers were critical and frustrated with asymmetrical, top-down decision making by the Superintendent's Office.

Teacher inquirers invested much hope in the new building renovation leading to changes in general student and teacher attitudes. Several side-track discussions during the teacher inquiry groups led to insights about white labeling and the constructions of "others." Considering that time to meet was scarce and time was limited during meetings, the challenges of labeling various groups can be considered a constraint because it was the focus of nearly an entire inquiry group meeting. We also met for two lunch meetings

because we simply did not have enough time to discuss issues related to peace curricula development. Teacher inquirers perceived considerable lack of empathy and predicted resistance to the topic of the professional development day in February. Some resistance was expressed during the professional development day, though much enthusiasm and a need to further discuss issues surrounding newcomer ENL students was also expressed by several teachers.

By the grey month of this Indiana February, teacher inquirers were visibly tired. With new accountability measures in the form of administrative requirements for non-tenured teachers to submit lesson plans coordinated with Indiana Standards and also requirements to submit grades on-line, teacher energy dwindled and time became increasingly scarce. Teachers were also engaged in various committees devoted to developing a school improvement plan based on the requirements of Indiana Public Law 221. The principal of Junction High School denied group release time for the development of peace curricula because of scarce school district resources; the group release time was a possibility suggested to help alleviate the stresses on time and energy. A new diversity course was discussed in relation to Indiana Core 40 requirements, in relation to the difficulties of “pushing it” through the Junction High School curriculum committee, and ultimately getting final approval by the superintendent’s office. Top-down decision making was perceived as a constraint.

When gearing up to facilitate a peers-talking-to-peers session for the professional development day, teacher inquirers worried about negative reactions from general faculty. Because some teacher inquirers lacked “expert knowledge,” some felt inadequate and/or too nervous to stand up in front of their peers with no real fruits of

teacher inquiry group labors to show the general faculty at that time in February. All these factors, including a perceived lack of time, contributed to teacher inquirers backing out of the facilitation of a session at the professional development day.

When examining the developed and implemented curricula and the curricula process itself in chapter five, the tension between ideal visions and everyday realities will shed considerable light on the possibilities, constraints, and changes of attitudes and behaviors that occurred during the process of peace curricula development and implementation. For the short term, additive curriculum units implemented in separate content areas would become the type of curricula developed.

## **Chapter Five: Examining the Curricula and Process**

### **Introduction**

In the previous chapter, the ideals, constraints and possibilities for developing curricula at Junction High School were explored through a focus on major teacher inquiry groups during the development phase of the project and on the February school-wide professional development day. In this final data-driven chapter an examination of the latter stages of curricula development in teacher inquiry group meetings seven and eight, the content of the developed curricula, and reflections on the curricula process in teacher inquiry group nine will be conducted. The purposes for this investigation are multiple. An analysis of the latter stages of development and the developed curricula serves to more fully understand the teacher inquirers' situated understandings of peace and non-peace and the constraints and possibilities they encountered during the development process. It also sheds light on how teachers' attitudes and behaviors were affected based on their participation in developing peace curricula at Junction High School. Finally, the final reflection oriented teacher inquiry group meeting provides insight into what teacher inquirers both gained and felt was lacking from their engagements with this process.

### **Description and Analysis of Peace Curricula**

#### *Curricula Models, Thematic Brainstorms, and Constraints*

In the beginning of teacher inquiry group seven, teachers were asked to talk about short term curriculum themes. My reasoning was that perhaps if we could narrow a common theme or themes, the curricula products would flow naturally from those

themes.<sup>98</sup> Discussion of curricula themes was linked to the type of curriculum that we were developing. I had envisioned a “webbed integrated” unit (Fogarty 1991, In Kysilka, 1998) where lesson plans were developed in separate content areas around one or more themes. During the teacher inquiry group meeting, teacher inquirers responded to the challenges of working with this model: I used the words “themed unit” to refer to what Fogarty (1991) has labeled a “webbed” unit:

Ed: You know one theme that I think of (pauses)

Observer Comment: I was reluctant to supply a theme because I wanted it to be internally generated.

That (pauses), might work as a common (**stresses**) theme if that’s what you choose to do if you don’t want a differentiating approach which is totally fine (said this phrase very quickly) too, unity and diversity.

Denise: Um.

Ed: Um, because when you talk about unity, you hit on, talk about the theme of interdependence [Pam’s theme].

Pam: And that everything within that (pauses) is different (lightly **stresses**). You actually, you hit both of them at the same time.

Ed: Biodiversity, ecosystem.

Pam: Right.

Ed: Interdependence. I see it working there. You know, real well.

Julianne: Or even if you wanted to work in teams of teachers. I mean I can see social studies and the Japanese. I mean this could all work together in this, idea

Pam: The only thing is (talking over, **stresses**, pauses) is

Julianne: of the Holocaust and Japanese internment, and science and math go together (talking over)

Pam: The only thing is that if we work together, we’re not going to have the same students. It’s not going to impact the same kids. I mean your kids are not going to be my kids (looking at Gwen).

Denise: Yah.

Pam: You know we’re not going to be (pauses). It may not, may not flow with the kids

Denise: Right.

Pam: they may not get the theme (**stresses**) if some of them get my (**stresses**) part of it for science, but then they don’t have Mrs. Arnold [Jennifer] for anything so they’re not going to get her point of it.

Julianne: I get it, yah.

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<sup>98</sup> In retrospect, though the conversation about themes sparked some creativity, my own strength of thinking from the general to the specific and not vice versa was probably different from some teacher inquirers.

Ed: So a sequenced, I think they're called partnered or shared approach or something, may not  
Denise: Yah.  
Julianne: Might not work well.  
Ed: It's a scheduling isn't it?  
Denise: Yah.  
Pam: Right.  
Julianne: Right. It would be that too.  
Ed: Based on how, how the classes are arranged. And could you get a sequential, could you get a shared sequential lesson?  
Pam: Yah, and I don't see that  
Thomas: I don't think so either (lightly).  
Pam: even being a possibility. I mean I can't, I have mostly 9<sup>th</sup> and 10<sup>th</sup> graders. I mean I don't know what everyone else.  
Julianne: I mean I think if everybody took on, kind of their own theme, that gives us a lot (**stresses**) more information to analyze later  
Denise: Yah.  
Julianne: on what we feel, did work, what we feel didn't work. Than picking one theme and everybody incorporating it. I mean that's just me, but I don't teach.  
Denise: The only thing that I would miss is I really (**stresses**) was looking forward to the collaborative aspect.  
Jennifer: Uh-hmm.  
Denise: I mean I guess we could still collaborate even if we are doing our own projects. But umm. (TIGSeven 2/9/05).

Different schedules and different students narrow the possibilities for the implementation of a themed, sequenced curriculum—a curriculum that would encompass one or two themes and then build off of lessons taught in various content areas. The schedule at Junction High School was a traditional seven hour schedule, with three smaller lunch periods during fifth hour in order to accommodate the approximately thirteen hundred students. With a seven hour schedule and with multiple teachers in each department at JHS, teacher inquirers share very few of the same students during any given school day. Details of the schedule are important to understand because the traditional seven hour period schedule proved to be a constraint to the development of certain types of curricula.

Teacher inquirers perceived a themed approached and a sequenced curriculum approach to be impossible given the organization of the schedule. Teacher inquirers did

not share very many of the same students in their various subject areas. Typically, a teacher has six hours of teaching with one hour of preparation at Junction High School; teachers have from three to five different preps for a given school day, meaning, they have to prepare different lesson plans for three to five different classes on any given day. Denise Davis, for example, had to prepare for her one ENL class and four levels of Japanese language classes per day. Preparing for five different classes with separate lesson plans was very time consuming. It also means that teachers interact with anywhere from one hundred to one hundred fifty students in their classroom on a daily basis. Each one of those students attends a teacher's class for only one hour during the day. Developing personal relationships with individual students in the context of traditional seven hour school day proves to be challenging.<sup>99</sup> Several times I talked with teacher inquirers about block scheduling. Apparently, there was a "push" for block scheduling in the past and general teacher support at Junction High School was lacking for this change.

Departmentalization of subject areas at the high school level proved to be isolating for a teacher inquirer. Denise was the only Japanese teacher at the high school. She made clear her desires to collaborate with other faculty members on projects several times during the peace curricula development process. It appeared that inter-disciplinary collaboration on curriculum at Junction High School was uncommon. To various degrees, social studies teachers, math teachers, science teachers, English teachers, and language teachers taught their separate subject content area with very little overlap with one another. This "normal" mode of conducting business at Junction High School proved

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<sup>99</sup> I make this claim because I have taught in both traditional schedules and block schedules at the high school level. Block scheduling, in my experience, allowed for more time to get to know my students.



to be an obstacle to the development of integrated themed peace curricula. Teacher inquirers eventually decided that they should focus on separate themes in their separate content areas. In final reflections on the teacher inquiry group process, Pam asked a very important question about whether or not the themed curricula would have been easier to achieve at the elementary level:

If it wasn't at the secondary level where everything is so departmentalized? Would it would have been easier to implement a curriculum such as your vision at a elementary level where a teacher can actually integrate (**stresses**) so many subject matters within the same type of curriculum unit? (TIGNine 4/26/05).

I enthusiastically agreed that it would have been easier and relayed a story about collaborating with an interdisciplinary team of middle school teachers as a teacher in Wisconsin. I noted that the school district also had faculty buy-out time for whole days to work on the instruction, curriculum, and assessment project. Pam made a joke about my obvious oversight:

Ed: But the constraints of how things are structured and the departmentalization of stuff (**stresses**) was challenging, really challenging. And I knew that. You know, but I didn't know (**stresses**) that.

Pam: Yah. 'Ah, it's no big deal' (humorous falsetto voice)

Ed: Yah (laughs)

Julianne: You can work around it (laughing, Karen laughing) (TIGNine 4/26/05).

### *"Fitting In" the Curricula*

The peace curricula was discussed as a "fit in" or an "add on" to the normal curriculum. It was fit in toward the end of the school year. In teacher inquiry group meeting seven, teacher inquirers talked about the curricula--that was still being brainstormed at that time--in additive terms. Rather than conceiving the peace curricula as integrated into or as part of what they were already doing in their classrooms, it was conceived as something that had to be "fit in" or "added on." The purpose of the meeting

was to talk about the curricula “products” and a timeline for implementation. I was very conscious that my focus on “products” in the short term was perhaps narrowing a wider, more comprehensive curricula. But given my assessment of the constraints, and motivated by a drive to develop curricula products in the short term, I thought that talking about curricula “products” and a short term timeline for implementation was necessary:

Pam: (interrupts) I have a question about, is this short term goal um something is, we plan on incorporating school wide, or just within our classes that we teach right now?

Julianne: I think right now you’re talking (looking at Ed) about just your (**stresses**) classes that you teach. Isn’t that what you?

Ed: That’s what I envisioned, I mean but

Pam: That’s what I wanted to know, I wanted to know.

Julianne: So we’re like really (**stresses**) short short term.

Ed: Yah.

Julianne: Like this is immediate, you could do this right now. You could think about it and probably

Ed: In a couple of weeks

Julianne: implement something (pauses) between now and the end of the school.  
(TIGSeven 2/9/05).

When teacher inquirers began talking about “fitting” the peace curricula into their separate content area instruction, the word choice of “fitting it in” felt uncomfortable to me because it seemed that curricula was considered a post hoc addition to normal curriculum, not necessarily an integrated way of doing peace in the classroom.<sup>100</sup> When she discussed what would be a good time for her to implement peace curricula in her science classes, Pam talked of her peace curriculum as a “deviation” and felt the necessity to justify the curriculum in relation to state standards:

Pam: I know for me, um timeline would be, as far as when (**stresses**) to implement it. Um, more towards the, uh, end of the school year or towards the end of the last nine weeks, maybe the, somewhere in there in the last four weeks. Because at that point in time I know what I have accomplished and what I still

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<sup>100</sup> I did not view this as a lack of interest in the project, but rather as an indication of other teacher concerns: accountability, responsibilities, lack of time and energy, and perhaps a lack of clarity about what doing everyday peace in the classroom looks like.

need to get done, and how much time I'd have to actually spend on (**stresses**) any kind of deviation from the normal curriculum. Um, I don't know how anybody else, you know, how they plan that type of thing. Because personally I just generally kind of have time left over where I can do those kinds of (pauses) creative, off the wall things and yet still (brief pause) justify saying 'I'm meeting standards

Someone: Uh-hmm.

Pam: or something like that.' (TIGSeven 2/9/05).

Time "spent" on peace curricula was considered a "deviation" and needed to be justified in relation to meeting state standards. Layers of meaning within this complex quote can be peeled away to illustrate wider influences that affect the lives of teachers at JHS.

*Spending* time was a business metaphor that conveyed an everyday conception of a school as a business--to borrow a phrase from Levinson, Foley, and Holland (1996)--that engaged in the "cultural production of the educated person." Business metaphors were used often to talk about school at JHS.<sup>101</sup> Pam uses time and money metaphors and relays that she had to satisfy state standards. She noted that she must be able to justify any deviation from the normal standardized curriculum; accountability influences inherent in an overarching dominant out-come based learning movement in education had become part of how Pam conceived "spending her time." "Adding in" a peace curricula was an acceptable mode of implementing peace curricula if she could meet state standards. "Doing creative...off the wall" things had to come after the business of making sure standards were met.

### *Curricula Pressures & "Products"*

At the beginning of inquiry group seven, Jennifer talked about re-thinking approaches to creating classroom rules in order to get student ownership of those rules.

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<sup>101</sup> "Buy-in," "Spending time," "buying time." I also adapted to economic analogies in my everyday language use when at Junction High School, though it was not too difficult given my own tendencies toward "production" and "efficiency."

Her conception of integrating peace into the school moved the conversation beyond a narrow understanding of curriculum in a *content of what is taught in the classroom* sense:

Jennifer: I also think before the school year even begins, sort of a classroom management type situation, which is also Balderidge [school improvement process], where the students have a vested interest in how the classroom is going to be run (**stresses**). And they set up, you know classroom norms and some things like that. So, as far as conflict resolution within the classroom itself, just peace (lightly **stresses**) in general could be done by having them be a participant, have a voice in that. (sniffles)

Observer Comment: Jennifer has a cold and is sniffing a lot, wiping her nose.

Which I know most teachers just send out what their rules are and standards are for the class (inflection) and there's no (pauses) I don't know, necessarily participation from the stakeholders or the students' perspectives. And maybe if they had some ownership in that, that they would be less reluctant to rebel against the standards and whatever we place upon them, so (sniffles)

Ed: OK.

Jennifer: Buying (lightly **stresses**) into the process I guess. So it's not specific like that as far as what we teach, but before we even begin I know, at this point we're short term, but at the new year starting and (speaking really fast)

Julianne: Kind of like the acceptability standards in the classroom, on what we're going to tolerate (elongated) in this room. And make those (pause) part of the process. We won't tolerate name-calling. We won't tolerate teasing.

Jennifer: (Joins) No put downs.

(TIGSeven 2/9/05).

Jennifer focused on the creation of a classroom environment. Doing peace in the classroom could be done by giving students a "...voice in that." Student ownership of rule-making was a new concept at Junction High School where the school culture had been described as conservative—in the sense that student behavior is tightly monitored by the adults in the building. Julianne suggested that providing opportunities for student voice in the classroom could help change student interactions beyond the classroom.

## Short Term Curricula Units

Shortly after this discussion of giving students a voice in rule-making for the classroom, I shifted the conversation toward short term curricula products.<sup>102</sup> At that point in meeting seven, I felt we needed to focus on the short term--meaning what teacher inquirers would produce to implement during the short term by the end of the school year. I felt time pressures because the end of school was three months away from that February meeting. Teacher inquirers still had not developed their short term curriculum units. The development of a short term, mid term, and long term strategic plan had fallen to the wayside. In the months of February, March, and April, teacher inquirers, besides Mary who researched a freshman orientation course and Julianne who collaborated with others to find suitable distance learning opportunities, developed short-term curriculum units for their content areas—among their many other duties. An examination of the short term curriculum units developed by Jennifer, Denise, Pam, Lisa, and Thomas follows.

### *Japanese Internment Unit*

Teacher inquirer discussion moved toward what I had consciously labeled curricula “products” when Denise began discussing her idea for a curriculum unit on either Japanese internment during World War II or Hiroshima for her Japanese language classes. Jennifer presented multiple peace curricula ideas that she was thinking through for her social studies World Civilization class: she mentioned the topic of the Meiji Restoration; the theme of man’s inhumanity to man; white man’s burden in Africa; and a

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<sup>102</sup> I wonder and worry that my focus on the short term curricula product may have squelched or hampered more comprehensive efforts toward deeper school climate shifts as described in the example above where Jennifer suggests student ownership in classroom rule and norm creation. The tensions were very difficult to navigate: time pressures, product pressures, individual needs, and group needs.

focus on historical ethics. During meeting seven, Denise and Jennifer agreed to develop a modified “shared” curriculum unit (Fogarty 1991, In Kysilka 1998); they decide to work together to develop a common unit that they both would implement separately in their classrooms (TIGSeven 2/9/05).

A month later in teacher inquiry group eight, Denise described her and Jennifer’s development process and their choice for a Japanese internment unit:

Denise: I guess I’ll start. I’ve gotten the nod (Jennifer bursts out laughing, others laugh heartily.)

Lisa: Ooh, the nod. (more laughing)

Denise: Oh, God. Well, we decided to do ours on internment of Japanese during World War II. Um, and um, a few weeks ago when we had an in-service, most of that time was spent collecting materials and getting ideas, and trying to plan out a little about how we’re going to approach this. We were able to get for example, some interesting um, comic strips (looking down at sheet of paper with comic strips) from the period about Japanese internment. That would be interesting for students I think.

Observer comment: Jennifer and Denise had concerns about how to *really* engage students when we talked during an informal lunch meeting the week prior. They were also concerned with my perception of what was a “good” unit or not. In other words, they wanted to ‘produce something good’ for me. I told them to focus on what’s good for them and their class.

Denise: Um, you know different images of Japanese-American internment, and different signs that were posted at the time. And actual, oh, the notice of ‘You’re going to be, we’re going to pick you up. So we’re going to take you away.’

Lisa: (joins in) Right, and ‘you have no say.’

Denise: Yah, ‘You don’t know where you’re going, but just carry as much stuff with you as you can, and...’ Um, as well as personal accounts of internment. And Julianne was saying that she could perhaps, one time in the past there was something with distance learning.

Lisa: Distance learning.

Denise: Where

Lisa: That’s a great idea.

Denise: we could actually

Lisa: (repeats) That’s a really (**stresses**) great idea.

Denise: Talk to some folks who were in the internment camp.

Lisa: Yah.

Denise: So some of the activities we were thinking about was, were, ah, having for example students imagine (elongates) make a list of things they would take with them, as much as they could carry on their back. Their personal belongings.

To sort of give them a sense of what it would feel like, to be packing their life away like that. Um, and, ah, some of the (Jennifer clears her throat) questions we had about this were if we were going to do the same thing, or if we were going to try to have parallel activities. And we realized we really (**stresses**) don't have very many students who cross over for both of us. There are about maybe three or four students. So we decided that we would (**stresses**) do the same unit. I might do some of elements of it in Japanese. And then, ah, it would be a little different that (**stresses**) way. And then, we're thinking about in terms of the timeline, probably implementing it in April for World Civilizations [Jennifer's class]. Maybe a little bit later for (pauses) Japanese [Denise's class], because we're doing a little history in one of my classes and we're not going to get to World War II until later.

(TIGEight 3/16/05)

The Japanese Internment Unit asked students to position-take with those Japanese-American people who were interned during World War II, "You don't know where you're going, but just carry as much stuff with you as you can" (TIGEight 3/16/05).

They attempted to create empathy which had been identified as a peace curricula project goal in earlier teacher inquiry group meetings.<sup>103</sup> In the above quote, Denise comments about some of the associated challenges they encountered when thinking through the partnered unit. A sequenced curriculum where one teacher teaches a lesson that complements another's in a sequenced progression was impossible because Jennifer and Denise only had three or four of the same students. They decided to create and to implement the same unit and then differentiate according to their classroom content areas.

After Denise explained the Japanese Internment Unit, she talked about her and Jennifer's worry about how the Japanese internment Unit might "fit in" with the teacher inquiry group. In the lengthy quote below, Denise discussed challenges associated with

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<sup>103</sup> Julianne found two elder Japanese-American people who were interned in the United States during World War II. They held a video-conference with classes where formerly interned Japanese-American people told their story.

curriculum development and received a supportive and enthusiastic response from some fellow teacher inquirers:

Denise: Um, one of them was the (pauses) cross-over students [Jennifer and Denise to not share many of the same students, and one other thing that we were thinking about was how (slightly **stresses**) does this (pauses) fit in with our inquiry group. And what, how is this unique in terms of a lesson that we're developing.

Ed: (Looking at the group, looking at Denise to make sure the question is ok to ask.) Could we answer that for them?

Denise: (laughs)

Ed: How do you think from the outside does a unit on Japanese internment, described as such, fit in (**stresses** these two words) with what we've been talking about in this group?

Lisa: I think it's absolutely (**stresses**) dead on the money. How many of these students have a choice to come here? (pauses) Beside Laura and James [two Mandarin-speaking students from Taiwan].

Ed: Uh-hmm.

Lisa: Is this not what is placed upon these people?

Denise: Yah (almost a whisper).

Lisa: Were they not singled out because of their race?

Denise: There are parallels there.

Lisa: Right, right, yah.

Pam: Feeling a little bit of empathy

Lisa: Yah. Yah, uh-hmm.

Pam: To know what it feels like to, you have to choose just a few things to take. You've got to be very frugal about you're taking. And, and just the total uprooting

Lisa: Right.

Pam: that goes along with that.

Denise: Uh-hmm.

Pam: And how scary it might be even, even when a kid, even you could talk about if any of you have moved from one school to another. How afraid (**stresses**) you are (pauses) going to that

Lisa: Or even coming from the middle school to the high school. They all will admit that there

Pam: (interrupts) Even, even if they have their friends with them,

Lisa: Right, exactly.

Pam: they're still terrified.

Denise: Yah.

Pam: But think how that, a person that has to, that's not just, that's that's, you know, probably on a daily basis for them for a very long (**stresses**) period of time. You got over it maybe a couple of weeks you feel very accustomed to the building.

Lisa: Right.



Pam: And you weren't really afraid anymore, but think of these people. Probably this feeling that you had, this first few days of being in the building. How terrified (**stresses**) you were. Probably sick to your stomach some of you were.

Observer Comment: A lot of emotion here, high volume in speech, rather rapid rate.

Just multi, magnify (**stresses**) that. (pauses)

Ed: Does that help at all? (looking at Denise and Jennifer)

Denise: Yah, definitely.

Jennifer: Yah.

Denise: That was good

(TIGEight 3/16/05).

Lisa and Pam both saw many parallels in a lesson plan on Japanese-American Internment and the plight of newcomer ENL students at Junction High School. They saw this unit as an opportunity for empathy building; the intended audience was mainstream students who were not sensitive to the situation of newcomer ENL students. In a performance group, Lisa and Pam suggest that, in Pam's words, this unit was "dead on the money." She used an economic expression and talked about how many ENL students do not have a choice when coming to the United States. Lisa made a parallel that most mainstream students might understand--being uprooted and experiencing something new when they first come to the high school. Pam joined in by reminding the imagined mainstream student audience about how "sick to their stomach" they were. From the outside, making a parallel between Japanese American internment during WWII and newcomer ENL students at Junction High School seemed to be a bit of a stretch. However, participants felt there were some parallels themes between the experience of interned Japanese-Americans during World War II and newcomers at Junction High School: people were uprooted, choiceless, isolated, and scared. Building empathy for those circumstances was a focus of the unit.

## *Cultural Pizza Unit in Science*

Pam described her “Cultural Pizza Unit” for her life science classes:

Pam: The title of mine is going to be for my life sciences class, is “Culture (repeats) Culture, Pizza. Culture (**stresses**) Pizza.” And um, it’s going to be an activity where Um, we’re first going to have a discussion where I’m going to talk about, ask them questions like, ‘What comes to mind when you think of (pauses) race?’ And of course, I’ll let them elaborate what they think of and what I want them to know is there’s only one thing that should come to mind when they think of race. And that it’s homo sapiens. And I’ll tie in the whole biology part of being homo sapien. And then I’ll go along to talk along um, ‘Now what comes to mind when you think of culture?’ Because then they understand that racism (**stresses** and elongates) is actually a construct—is a social construct. And that it’s actually culture (**stresses**) that makes us individuals and makes us different from each other, not (**stresses**) our race. Because, from the scientific point of view. And you know talk about what actually culture is, and that’s it’s a combination of many things. And that’s made up of a list of what you do, eat, wear, believe, and say, culture is a big part of what makes you unique and yet it’s something that also joins us together. (pauses) Um, and that human beings are the only (**stresses**) living things that have culture. There’s not other living organisms that have a culture (**stresses**) so to speak. And, um, and actually it’s our culture that’s actually helped homo sapiens to actually evolve over the half million years we’ve been here. So having said that, their goal then, they’re going to get ten slices of pizza. And these ten slices have categories written in the crust.

Ed: (laughs)

Denise: (laughs lightly).

Pam: Family members, arts and entertainment, (looking at the handout she has on the table) politics, (pauses) technology, I mean it goes through the list. Clothing, family traditions, food slice, job slice, sports and fun, education slice. So they’ll get, all of them will get ten slices. And their job over those three days, in class, is to use (pauses) they can bring photos, they can cut out things from magazines, they can draw things on them, they can write phrases on these slices (rapid pace of speech). That all represent things about that crust. And then they’re going to create a ten slice pizza. And when they get their pizza done, and I’m going to do this too.

Denise: (laughs really lightly).

Pam: And when they get their pizza done, then they are to then share (elongates) a slice or two of their culture pizza with somebody else in the class. And share their slices and. And the point of it is hopefully (**stresses**) that, um they will not only see how they are different, but then they also are going to see how similar (**stresses**) that they are. And that you know we have uniqueness about it. And I thought, first of all what am I going to do about language barrier. When they communicate with each other, first of all hopefully the language barrier might be solve with um some of my kids. Because I think all my classes, and accept for maybe one or two, I have (**stresses**) Hispanic or Latinos, I have them in there.

And with using pictures (**stresses**) on there, I mean those are universal (looking at me)

Ed: Mmm.

Pam: symbols and language that they can use those as a means to help break the ice and have some sort of dialogue going on. (TIGEight 3/16/05).

Pam attempted to break down language barriers in her life sciences classes by having Hispanic and predominately white-American students explore “universal symbols” that represent their respective cultures. The purpose of her cultural pizza activity was to have students share “slices” of their culture with one another; this would enable them to learn about their cultural differences and similarities. Interestingly, Pam explained race as a unifying force grounded in biological scientific truth; we’re all homo sapiens. Racism was then cultural because it was a social construct stemming from cultural conditioning. Pam explained culture as a differentiating and individuating force, not race. She explained a paradox of culture as both unifying and diversifying in the Culture Pizza handout she gave to teacher inquiry group members:

Culture is a combination of many aspects of being human and is made up of a long list of things you do, eat, wear, believe, and say. Culture is a big part of what makes you unique and yet joins us together too. Human beings are the only living things that have culture, which has helped homo sapiens to evolve over the past half million years (See Appendix D).

This conception of culture suggested that culture can be observed—something that you do, eat, wear, and say. Beliefs are the only unobservable components of this conception of culture, and they go undefined.<sup>104</sup>

An activity focused on the creation of a pizza was highly situated within a cultural framework. Though pizza was a food that can be found in nearly all corners of the globe

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<sup>104</sup> Cultural values, for example, are a facet of culture that is not mentioned.

now, it has become a highly mainstream food in the United States. The metaphor for the activity, a cultural pizza, is highly situated within the mainstream—culture as pizza.

When Pam describes various slice categories, she writes, “Food Slice (Are you a burger addict or a veggie fan? Tell us what your favorite foods are.)” (Appendix D). Burgers, just as pizzas, are a U.S. mainstream food, often exported in corporate franchises around the globe: McDonalds, Burger King, Pizza Hut, etc.

The Cultural Pizza unit was implemented immediately after Junction High School’s spring break. Lack of representation of Mexican food and culture existed in the explanation of the activity and the magazines provided to students. Though a focus on the implementation of the Cultural Pizza Unit is beyond the scope of analysis for this chapter, it is important to mention that several Mexican students that I observed during implementation of the Cultural Pizza Unit had difficulty finding pictures of Mexican food and other aspects of Mexican culture in the magazines they were provided. The magazines featured U.S. mainstream foods and lacked basic Mexican foods such as enchiladas. The activity itself had a U.S. mainstream cultural bias that was never fully explored when I observed the implementation.

Pam reflected on plans for modifying her unit in teacher inquiry group nine. She planned to use her unit next year as an ice-breaker unit at the beginning of the year. She also planned to create a “Cultural Cell” instead of a pizza and to use the various parts of the cell as an analogy to the various parts of one’s culture. She explained this in teacher inquiry group nine:

Pam: And the nucleus is going to be that person. You know I’ve already got the nucleus as that (**stresses**) person themselves. And there are all these other organelles are aspects of themselves that make them function on a daily basis.  
Ed: Neat. Cool analogy. (laughs)

Denise: Yah.

(TIGNine 4/26/05).

Based on re-thinking the unit after implementation, Pam planned to revise and re-try the unit at the beginning of the coming school year.

*'Stick Your Head Above the Crowd' English Unit*

Lisa describes her choice of units for her English classes:

Lisa: I am, showing the movie "Remember the Titans." Anybody seen "Remember the Titans?"

Someone: Uh-hmm. (Ed shakes his head yes.)

Lisa: It's one of my favorite movies, I love it (under her breath). If you haven't seen it, it's about early 60's, Alabama. A school, a white school that has just been integrated. And, it focuses on the football team. And how those football players, the whites and the blacks, either come together, or in some cases, don't come together. And, I chose that, I originally thought of "Schindler's List." I decided number one its too long. Number two there was questionable things I didn't really want to show. And number three, English 10 and these are (something ??????) English, I thought, 'This hits them where they live, you know, sports.' So, we're just going to watch it, they're not going to know what I'm doing with it until afterwards.

Ed: Uh-hmm.

Lisa: And then, what I'm talking about is being the person that sticks your head above a crowd. Being that one (**stresses**) person. Because in my (**stresses**) mind, a large majority of our students really (elongates) don't hate (**stresses**) certain races or whatever. They go along with it (falsetto voice). You know. If bad things are said, they go along with it. Unlike Jerry (points to the Jerry Changer letter), they may be uncomfortable with it, they may not agree with it, but they don't say anything about it. So then, I am going to, 'let's think of people in history, who have the person (**stresses**) who sticks their head above the crowd.' Knowing that it could be dangerous, or you could lose your friends, or whatever. And then, they are going to write an essay (with vigor).

Observer Comment: Pam, Jennifer, Denise, Ed laugh.

Lisa: This is English. Five paragraph essay. A Criterion Essay,

Observer Comment: Criterion is an electronic writing program that the English Department has adopted. The five paragraph essay format prepares students for the writing test on the ISTEP.

on the person, who they most admire, who has stuck their head above the crowd, so to speak. And we're doing a research paper. Which, as you know, um, we'll go over spring break. So it will be the second week in April (TIGEight 3/16/05).

Lisa chose to encourage student admiration of historical figures that “stuck their head above the crowd.” Students, who normally would turn their head to prejudicial or racist comments, would be encouraged to stand up against oppression. She chose a movie with a setting in the rural south during the 1960s--a time of racial integration into schools. As an English teacher who is held accountable for teaching students writing skills, she plans to use the writing program Criterion to help students with their writing skills. In other words, she chooses a unit with a thematic focus on “prejudice, racial integration, and attitudes” and crafts that unit to focus on research and writing skills--basic skills her students need to master in order to meet state standards.

This unit represents the integration of everyday Junction High School concerns with macro-policy accountability. Lisa creatively appropriated trends in a policy climate insistent on accountability. She provided an opportunity to hone writing skills. She fused the themes of “prejudice, racial integration, and attitudes” to everyday occurrences at Junction High School. Lastly, she used a movie about sports to engage students’ interests. Her unit was accountable to state standards, responsive to local issues of discrimination and prejudice, and it engaged students in the process.

Interestingly, Lisa’s choice of a movie with a setting in the rural “South” in 1960’s places occurrences of prejudice and racial discrimination *somewhere out there* and *back then*. Similarly, when Mr. Beck chose to show a movie in February, “The Eye of the Storm,” to honor Dr. Martin Luther King Jr. Day in every classroom at Junction High School, the setting of the movie was in rural Iowa and decades ago. Prejudice and racial discrimination occur *somewhere out there* and in the past—*back then*. Such films place sensitive and close issues of racial prejudice and discrimination in a different time

and place and by doing so perhaps allow teachers to distantly engage these realities at Junction High School.

Thematically, the Bob Dylan quote at the beginning of Chapter Three fits Lisa's Unit quite well:

Yes, 'n' how many times can a man turn his head,  
Pretending he just doesn't see?  
The answer, my friend, is blowin' in the wind,  
The answer is blowin' in the wind.

“Blowin’ in the Wind” by Bob Dylan

Lisa attempted to bolster courage by focusing on historical figures who choose to “Take a stand,” even amidst peer and social pressures. Though she had yet to provide a formalized copy of the unit plan, she explained what she planned to do in an April e-mail:

We began the video today. Because of the presentations [another mandatory assignment], every class is at a different point in the video [some classes still had some presentations to do today]. We will have a class discussion after the video [“Remember the Titans”] to discuss prejudice, racial integration, and attitudes. The discussion will include specific quotes, character analysis, what caused the change of attitude, etc. As I told you, I am going to ask students to think of a person who had the courage to stand up to his peers or associates and take a moral stand. Their essay will be to write about this person and explain how they “Raised their head above the crowd” or “Took a stand.” They should include a brief history, how they arrived at their moment of truth (was it like one of the characters of the movie whose attitudes evolved due to circumstances), what danger (physical or otherwise) the character might have placed himself/herself, etc.

Our discussion will begin tomorrow (Thursday) for periods 2 & 4-7).

Lisa

(E-mail 4/123/05).

Lisa actively tailored her unit to what she perceived as student interests--sports. She navigated, quite effectively, a policy climate permeated with accountability and standardization by planning to tailor the unit to meet state defined criteria for writing and researching. She tried to encourage a school climate where certain mainstream white

students do not turn their head when someone says or does something discriminatory to her ENL students.

*Math Strategies for ENL Students*

Thomas, who had trouble creating a math content-based curriculum unit that fit group topics and at one point questioned his continued participation as a member of the inquiry group, decided to brainstorm and research information about reaching the ENL learner in mathematics:

Thomas: Um, mine was really just coming up with strategies to use in a math class instead of a specific curriculum. So, the time I'm implementing it is pretty much whenever I can use it. So I am just kind of coming up with different lists as far as different ways to help with the English as a, or the ENL students.

Lisa: Uh-hmm.

Thomas: And I think especially in a math class it shows that the teacher uses different methods, whether sometimes the students really understand why I'm doing certain things. I mean sometimes they'll understand it, sometimes they won't. It just shows that you can communicate, without necessarily knowing a lot of the language. Um, but I also talked with Mrs. Brian (ENL Aide) as far as even getting some of the basic phrases that will be needed in the Math class. Because like every day there's something that could be pretty basic. And hopefully over spring break I can write down a lot of different things that I've used throughout the year that will be helpful. I mean that helped this year, but even just other years with some of the

Ed: Yah, that will be great.

Thomas: Spanish speaking students you know.

Ed: Great, great.

Thomas: And the one class where I have most of the, I've got five or six of the Spanish-speaking students. I mean, there's some in there, that I ask them 'Ok, how do you say it?' so I can help someone else, and. (TIGSeven 2/0/05)

Thomas began discussing how his "unit" is not really a unit, but strategies that math teachers can use to reach ENL students. Thomas claimed that a teacher could communicate "without necessarily knowing a lot of the language." He reported that he has communicated with Mrs. Brian, the bilingual ENL aide, about helpful Spanish phrases and that he asks his Spanish-speaking students how to say certain phrases in



Spanish. In the handout “Strategies for Reaching the ENL Learner in Mathematics” (see Appendix D) that Thomas created, he dispelled a commonly held belief that math is a universal language<sup>105</sup> without any linguistic challenges. Thomas wrote in his “Strategies” handout that he provided to all teacher inquirers:

One misconception among many people is that math is a universal language because numbers appear in most languages. In some instances, this is the case, however, math does involve more than numbers. Math in itself is a unique language made up of special vocabulary and process that can vary between cultures. This creates a challenge to the ENL student because they are trying to master the vocabulary of there [Note: misuse of homophone there; It should be their.] new language as well as learn the language of mathematics. Being aware of these challenges and knowing strategies to overcome these challenges will help math teachers better reach their ENL students (see Appendix D).

Thomas dispelled the myth of math as a universal language in the first paragraph of his “Strategies” handout. He reflected on his own practice and used the New Jersey Science Curriculum Framework (<http://www.state.nj.us/njded/frameworks/science/chap9b.pdf>) and *The Help! Kit: A Resource Guide for Secondary Teachers of Migrant English Language Learners* (<http://www.escort.org/products/secondaryhelpkit.html>)--an electronic reference that I had provided him—to develop a list of challenges and a list of strategies for math teachers wanting to reach ENL learners (Appendix D).

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<sup>105</sup> This belief was expressed by Pam during a teacher inquiry group and by a Math teacher during the Yoko and my session at the February 21<sup>st</sup> professional development day.

Thomas identified challenges ENL learners face such as learning new material, a new language, having gaps in their math skills based on prior education,<sup>106</sup> and having learned different math processes than “those used by a U.S. student” (Appendix D). The extensive list of strategies he included examples such as math teachers should set high expectation, check students’ reading skills, use tactile examples and diagrams to help with learning, learn about an ENL student’s background, and do not allow ENL students to self-isolate (Appendix D).

One of the strategies was particularly interesting, “Do not allow ENL students to isolate themselves in the classroom” (Appendix D). Notice that the focus of the problem was on an individual ENL student isolating his/herself, not on a social context that isolated students. Focus was on individual ENL student problem of self-isolation, rather than on social context that was not necessarily inclusive; the locus of the challenge was the individual ENL student rather than a wider social context.

During several observations in Thomas’s math class and other social studies, English, and science classrooms, I observed Euro-American students interacting with one another during social time toward the end of the class period. Several times, different ENL students kept to themselves, did not talk to anybody, looked at the clock to see when the hour was finished. There were very few attempts by Euro-American students to engage ENL students in conversation. This strategy of not allowing ENL students to “isolate themselves” mentioned by Thomas was interesting because it mirrors a comment made by the principal during an early administrative meeting that when Mr. Beck spoke about the isolation of Mexican kids at Junction High School, “They do it themselves” (FN 9/24/04). In this conception, the burden of change was placed on the newcomer

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<sup>106</sup> This is a deficiency, not a strengths perspective.

student who was not adapting properly to the new social context in which she/he finds herself/himself.

Thomas provided one context oriented strategy, “Create an environment that encourages ENL learners to participate in class” (Appendix D). This strategy focused on encouraging student participation, but was non-specific about how to do that. The point here was that many of the strategies were focused on academic learning processes and outcomes; social context oriented strategies or socio-emotional concerns were lacking from the list of strategies (Appendix D).

### **Examining the Peace Curricula Process**

#### *Group Reflections and Critique of the Process*

So far in this chapter, curricula products discussed in meetings seven and eight were examined. The purpose of teacher inquiry group nine was to examine how the peace curricula process had affected everyone involved and to answer the research question “How might an intercultural peace curricula process affect teacher attitudes and behaviors toward “others?””<sup>107</sup> A co-investigator, Dini Metro-Roland, and I collaboratively developed the interview protocol for teacher inquiry group nine (see Appendix B). We wanted to encourage reflection and critique of the nearly school year long process of participation in the teacher inquiry group meetings, curriculum development, and implementation.

Conducted in late April when two teacher inquirers had already developed and implemented their units and two other teacher inquirers had plans to implement their

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<sup>107</sup> Note, I excluded part of the original research question.

units in mid-May, the meeting itself was different than previous teacher inquiry groups for a couple of reasons. There were long moments of pensive silence after several of the questions that I asked. The pace of the meeting was much slower than most previous teacher inquiry group meetings. A major difference in this meeting was that teacher inquirers were asked to reflect on and critique the peace curricula process up to that point. I was also directly asked questions by teacher inquirers who were curious if my expectations were met and what plans were for this dissertation and the future. These moments of de-briefing were very important because it provided research participants the opportunity to ask questions and turn the table; the ‘researched’ had the opportunity to research the researcher.<sup>108</sup>

The participants attending teacher inquiry group nine, the final teacher inquiry group meeting for the school year, were slightly different than previous meetings. It was the first time Dini, who I introduced to the group as a “strategic naïve outsider,” met members of the group ((TIGNine 4/26/05). Yoko Nakamichi was not present at this meeting; she had work obligations at Indiana University and was not able to make the Tuesday afternoon meeting. Both Lisa Franklin and Mary Hanks were not able to attend the after school meeting. Considering both Lisa and Mary had considerable direct contact and interactions with ENL students by nature of their jobs as an ENL teacher and ENL school coordinator respectively, this was noted as a loss by Pam and Julianne during the course of the meeting reflections. Their participation in the final meeting for the year was greatly missed. A presentation and analysis of the results of teacher inquiry group nine follow.

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<sup>108</sup> These moments of dialogic exchange were important because they encouraged reflections on my research expectations in relation to the curricula process and products.

### *Reports of Increased Awareness*

When teacher inquirers were asked, “How has the peace curricula process affected you?” the first reaction by Denise and Pam was surprise about how quickly the time had passed. The most commonly agreed upon response was that the peace curricula process raised awareness. However, awareness of what was slightly different for different participants. Julianne started the discussion with generalist claims about her changed awareness, “Aware of where we are, where we need to be, aware of the problems we have now, aware of the problems I see on the horizon” (TIGNine 4/26/05). Julianne provided a present and future oriented comment about the problems at Junction High School. She quickly expanded her focus to suggest that population changes would happen not only in at JHS, but in the wider community. She suggested that she was more aware of Hispanic demographic changes,

I think I’m more aware of the community, in main part because of the business that my husband is in, because you know when you think of influx of the immigrant population that we are dealing with it’s predominately the Hispanic population and that’s a work force that you know he’s dealing with (TIGNine 4/26/05).

When talking about “dealing” with the “influx of the immigrant population,” Julianne commented on labor market changes and the need for workers. Pam reacted:

And that will have an impact on lots of, um people and their attitudes too. They’re probably feeling more threatened about job security and Julianne: But he still says that they are not taking jobs from anyone that wants one. They are doing (**stresses**) that the American workers will not do (TIGNine 4/26/05).

The “people” that Pam referred to in holistic terms were the predominately white workers of Unityville. She predicted growing tension between “Americans” and immigrants because of feelings of job insecurity by “American” workers. She also predicted

increased tension between Hispanics and “people,” “They’re [“American” “people”] going to take their own personal anger out (**stresses**) on the Hispanic population because they are working” (TIGNine 4/26/05).

Pam used a dichotomy of American and other to emphasize that “American” workers are “lazy” and Julianne suggested that Americans do not want to do repetitive manual labor because they think it is “beneath them”:

Julianne: They just don’t want to do it. Like I mean his, the predominate work force that he [her husband] deals with, they stack lumber. That means you pick up a piece of lumber here and you stack it over here. You pick it up here and you stack it over here (TIGNine 4/26/05).

Julianne positively stereotyped Hispanics as hard workers and suggested that, “They show up on time, they do what they’re asked” (TIGNine 4/26/05). Punctuality and obedience were identified as assets that Hispanic workers possess at a local lumber industry in Unityville. Julianne and Pam’s conversation about the changing Hispanic workforce provided insight into wider community changes that will eventually directly affect cross-cultural relations at Junction High School. They discussed linkages among labor work force changes, community changes, and school changes and predicted growing cross-cultural tensions. Julianne stated that “people,” referring to American people, are not prepared for the “mass entrance” that she predicted will take place (TIGNine 4/26/05).

Other group members reported experiencing awareness based on participation in the peace curricula process. Denise reported an awareness of the kind of groundwork that needed to be done in preparation for the “influx to take place” so that the community does not “implode” (TIGNine 4/26/05). She described the process as an “eye opener” in that she now understands “what kinds of issues will become even greater” in relation to

the “influx” of immigrants to Unityville (TIGNine 4/26/05). She also described the peace curricula process as “invigorating” because she felt more “a part of things,” more aware of specific things she can do to help or hinder,” and “this overall feeling that more and more I felt more engaged and more aware (pauses)” (TIGNine 4/26/05).

### *Reports of Changes in Feelings and Behaviors*

Several teacher inquirers reported changes in association with their participation in the peace curricula process. Julianne reported, “I feel more empowered, more supported.” Jennifer says that brainstorming, goal setting, and collaboration were a “good thing.” She nonspecifically reports of changes within the context of a ten year perspective:

So, internal growth has been really evident to me (**stresses**) being here for ten years and seeing what we started with and where we are now. And while that’s a little bit overwhelming to see where we still need to go (elongates), I think great strides have been made through this process. And, it’s exciting to see that growth. And again it kind of leaves, leaves your head spinning as far as all we need to progress towards and continue to improve on, but I think it’s there (TIGNine 4/26/05)

With general terms such as “internal growth” and “great strides,” Jennifer reports of change at JHS. She talks about her own awareness in relation to her own teaching in the third person:

And also from an individual teacher’s standpoint. There’s an, awareness, a lot more individual issues with specific students that, you know, before might have been glossed over for whatever reason. You’re just more in tune, to where each student’s coming from. And how to address that in a better way (TIGNine 4/26/05).

Some ENL students reported difficulty in Jennifer’s World Civilization class during the months of November and December. During that time period, I had asked Jennifer if she provided ENL students with handouts of the PowerPoint presentations that she often used

as guides for her rapid-paced lectures; she replied that she had told all students about the available handouts on the desk in the back of the room. In conversations with Mariela and Rafael, two Spanish-speaking newcomer students, they relayed to me that they did not know about the handouts. Over the course of the year, Jennifer changed her practices. In a February conversation in the ESL Resource Room, Mariela was smiling and talking about getting an "A" in Jennifer's course where previously she was having difficulty. Jennifer had changed her lecture practice; she gave the student a copy of the PowerPoint slides to take notes on each day there was a lecture. Mariela said that 'this helps me' (FN 2/15/05).

Other teachers reported changes in relation to newcomer, Hispanic students. After a quiet moment of group reflection, Pam said, "I don't feel so afraid to approach um, Hispanics, and try to strike up a conversation. I'm not allowing the language barrier to be the barrier" (TIGNine 4/26/05). She reported of intercultural learning in the form of common understanding:

Um, and then, it's interesting how you find, start feeling like you've something in common or like, something (**stresses**) you both understand and it's like 'Oh' (falsetto voice) and it's really interesting that that comes about and I think that (**stresses**) helps to ease tension that might be between groups (TIG Nine 4/26/05).

The intercultural learning referred to here was the common understanding shared between two cultural groups with distinctive primary cultures. Pam, whose major goal for the peace curricula project was overcoming the language barrier, also reported getting over "initial fears of communicating" with Hispanic students; she also learned from visual aids in the cultural pizzas created by her students. She reported empathy for



“students”--referring to “American” students--who must have “their own internal fears” of starting a conversation with ENL students (TIGNine 4/26/05).

*Reports of Changes in Student Attitudes and Behaviors*

Julianne added to Pam’s comments by relaying that she feels like “there’s a lot of appreciation on both sides too, you know the effort, the trying, there’s some reciprocal appreciation going on” (TIG Seven 4/26/05). Thomas agreed that students with Hispanic origins appreciate visual aid strategies that he uses and he reports more students volunteering in his class:

Thomas: I think it’s ultimately like, just experimenting with strategies to use in the classroom. I mean going along with that, they do appreciate it. I mean just as far as once you start making that connection, that ok you’ll be able to communicate somehow to them

Ed: Uh-huh.

Thomas: And they’ll be able to communicate to them. And they’ll be able to communicate to us (**stresses**), even if they don’t necessarily know the language. It’s just been a help to experiment to see what works, see what doesn’t.

Ed: Yah.

Thomas: And to see that some things that I’ve been doing are good things, some things I can change.

Ed: Yah. Could you talk about specifics?

Thomas: I think one thing I like to do, especially in a math class—pre-algebra and lower math classes, I use a lot of visuals examples, um, like when we’re talking about volume and area of a box, or area (???) of a prism, to actually have one of those things up there. I mean that helps more than just ah, the people who have English as a new language. But, it really helps them to focus, ‘Ok, what is that shape?’ Especially when doing that. I mean, there have been more and more of the Hispanic students that are volunteering in class to answer some stuff

(TIG Nine 4/26/05).

Thomas reflected on how visual examples helped him reach ENL student. He relays a change in student behavior based on the use of visual examples in his pedagogy; more and more Hispanics were volunteering in his class. Both changes in teachers and students were reported.

### *The Pain of Being More Aware*

The pain of being more aware was the phrase I used to try to capture the contradictory sentiments that teacher inquirers expressed in relation to participating in the peace curricula process:

Denise: I have to say though at the same time that some things have been a little disheartening,

Ed: Ok.

Denise: In the sense that um, more (**stresses**) has been revealed to the group and to me about some of the hurdles that lay ahead and um, the perspectives and stereotypes and biases that everyone have. And how with problems with faculty, and (sighs) administration sometimes. Sometimes it seems a little like ‘Oh, my gosh.’ Just kind of a lot. I questioned how much some people changed if they don’t want to change, or you know, that kind of thing. And that’s, that’s too bad sometimes I think that I still feel a little bit that way, but...

Pam: Sometimes you feel like we’ve gone two steps forward, three steps back.

Two people: Yah.

Ed: Yah (TIGNine 4/26/05).

Occasionally on the lengthy drives home after a long day of fieldwork, I reflected on the pain of being more aware. Denise’s comment triggered a series of personal reflections that I shared with the group. I shared that I was hurt by white kids joking about the dangerous climate created by the presence of Hispanics and that I felt disheartened at several mainstream teachers’ refusals to accommodate curriculum and pedagogy to meet the needs of ENL learners (TIGNine 4/26/05). Julianne reported hardship when dealing with the unexpected; she was surprised by “prejudiced ideas” expressed by certain people she thought were “on board” (TIGNine 4/26/05).

In an attempt at reciprocal exchange, I took the opportunity to de-brief when I talked at length with teacher inquirers about how I was affected by the peace curricula process during teacher inquiry group nine. I suggested that I had more empathy for the situation of newcomer students based on my journey from an outsider to an insider during

my time at Junction High School. I reported that I felt more empathy for teachers based on understanding the daily lives of teachers who often have to prepare for as many as five different classes per day, to try to meet the needs of about one hundred fifty students per day, and to prepare them for standardized tests (TIGNine 4/26/05). The last thing I mentioned in relation to how the process affected me was that I placed my faith and hope in individuals and groups working toward positive change amid systems constraints:

Ed: I said [reading from my list of how I was affected], ah, energized by possibilities. There's a lot of teacher agency amid a hierarchical system. It seems to me clearly (emphasized), that there is a hierarchical system, there is a chain of command in Junction [I slipped and used the pseudonym with participants], in this school. And there's a chain of command in this school district. So sometimes the teachers in that whole stratified power hierarchy have wonderful ideas, but then they run up against the system constraints.

Pam: Uh-hmm.

Ed: So the procedures and different things you need to do. And also the power constraints. You know, that if somebody above you says 'No, you're not going to do it.' Well, what do you do in that situation? And, I'm energized by knowing that there are a group of teachers here (looking around the circle) that want to promote positive change for newcomer students and who have decided that they were going to actively do something about that this year in the form of this group. And have done things. Have done things, in their classrooms. And big successes, small successes, failures, whatever. My point is just that you know there are possibilities. There are possibilities. And I place my faith in the (pauses) groups and individuals who are working toward positive change (pauses). It seems like a speech. (someone laughs). I guess I was, I did prepare.

Dini: That last line especially (everyone laughs)

Ed: A little bit cheesy? (more hearty laughter from everyone) (pauses, silence) (TIGNine 4/26/05)

I really meant my "cheesy" comments about faith in individuals and groups that provide hope for larger social change amid asymmetrical power dynamics and top-down decision-making processes in stratified, hierarchical, bureaucratic systems.

### *Changes That Could Have Been Made*

The meeting changed focus from reflections to critiques when I asked the question, "What changes could we have made to make this process more effective?"

(TIGNine 4/26/05). Julianne and Jennifer both agreed that we took too long to get to the “heart” and “substance” of developing lesson plans (TIGNine 4/26/05). Pam suggested the teacher inquirers did not have enough time to develop curriculum because at the beginning meetings specific issues and students were talked about and we did not get “the ball rolling” (TIGNine 4/26/05). I talked about the challenge of balancing the agenda with everyday issues and questioned whether or not a “check in” at the beginning of meetings was an appropriate technique:

Ed: Yah. One of the techniques that I used that I’m not so sure about now based on those comments, the checking. Because we often checked in initially, and literally there were a couple of times where we checked in and it was a half an hour conversation. Because somebody brought something to the table. Like the naming thing, “What do we call each other?”

Pam: Right. (TIGNine 4/26/05).

I explained my understanding of their frustrations in relation to talking about an incidents or everyday challenges and then it was time to produce. Some teacher inquirers agreed that there was a slow start and then a push to produce. Denise suggested that morning meetings were not the best and Julianne agreed and said that she was preoccupied with the day to come (TIGNine 4/26/05). As discussed previously, both scheduling meetings and keeping meetings on schedule were considerable challenges in the peace curricula process; how to *spend time* was a major challenge.

Administrative inclusion in the peace curricula process was spotty, and non-systematic. During a couple of critical junctures, I had meetings and conversations with Carrie Ground, the assistant principal in charge of working the peace curricula development project. Teacher inquirers highlighted administrative inclusion and participant presence at all group meetings as changes that could have made the process more effective:

Denise: I don't know if we could have gotten an administrator involved?

Julianne: That's exactly what I was going to say.

Denise: Um.

Julianne: I don't know if we could have

Denise: (talking over) Because it seemed like that was a link that was missing, and is still (**stresses**) missing.

Julianne: Right.

Pam: Because then we would have all these ideas, and then you go forward with them and we'd get slapped down. It's like 'why do we even spend our time planning (**stresses**) this out

Julianne: (in background) Right.

Observer comment: Several people talking in background, Jennifer, Thomas. A lot of vocal activity.

Pam: then it got slapped down.

Julianne: (voice emerges from chatter) Make them part of the process and been in on it from the beginning.

Ed: We talked ah, we talked fifteen minutes one day about negotiating our schedule for our group release time.

Denise: Yah.

Ed: And then I was confident (**stresses**) at that time that we would get group release time

Pam: Yah.

Ed: And we didn't. Um, it was fifteen minutes that we used in the teacher inquiry group and then we didn't get it. And that's, that's really critical. And would have been as simple as asking Carrie [assistant principal] to come and sit in on one or two or three of the meetings we had.

Pam: Well, and I think an administrator is going to have more of an insight into some of the pertinent issues, social issues that are going on with students that we're not privy too most of the time. So maybe there's a whole aspect (**stresses**) of something we're not even focusing on because we're not really

Julianne: Aware.

Pam: Aware of it because it hasn't been brought to our attention.

Ed: Yah.

Jennifer: Plus I think this is a school wide goal. And, uh (frustration)

Julianne: I agree,

Jennifer: It's like you guys go over there and take care of this and then we'll do what we can do on our end. You know, definitely (**stresses**) the link was missing. And I think if we're going to progress forward, and some point, it's got to be linked together. (TIGNine 4/26/05).

Including key administrators in the peace curricula process was identified as the missing link for garnering support for a wider school effort. In a school culture where top down

decision-making was the norm,<sup>109</sup> inclusion of those in positions of power was critical. I personally attempted to get support from administration by keeping Carrie Ground informed about teacher inquiry group ideas and by asking for group release time at a critical juncture in peace curricula development; this support was denied because of lack of school district resources.

The presence of key teacher inquirers who work primarily with the ENL population were also highlighted as a change that could have made the process more effective. Pam stated that both Lisa and Mary, key players because of their frequent interaction with ENL students, were missing from many of the meetings. Lack of prioritization was discussed as a reason why these two group members had missed meetings. The group “missed out” on the “valuable information” they could have contributed (TIGNine 4/26/05).

Group members suggested that getting to the “heart” of issues more quickly because of time constraints, administrative inclusion, and more frequent attendance of teacher inquiry group meetings by key members could have made the process more effective. Denise suggested that the readings might have been introduced earlier in the research process. In response to this suggestion, I explained the responsive approach we used; I connected articles to the major issues to teacher inquiry group members discussed and then asked both Barbara and Yoko for their opinions about the articles. In a sense,

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<sup>109</sup> Interestingly, when I invited myself in February to preview the movie “Eye of Storm” that simulates prejudice and racial discrimination, the principal Mr. Beck did not ask my opinion of the movie. Administrators were deciding whether or not to broadcast the movie to the entire school population “in honor of Martin Luther King Jr. Day.” Carrie Ground asked my opinion about the movie, but Mr. Beck did not. I was not formally included in the decision-making process; but I did volunteer my opinion to Mr. Beck that with the right preparation and de-briefing, the movie could send an anti-racial bullying message.

my approach was grass roots—an inside-out approach because I connected the readings to internally generated ideas.<sup>110</sup>

When answering the question, “What were some of the issues that we wanted to address in the curriculum project but we didn’t,” Pam reported that the group process did not address the language barrier and that some Euro-American students still reacted negatively to Spanish language use in the school, “So the Hispanic kids will talk to each other in their Native language, and I overhear a student say, ‘You speak English when you’re in here (said firmly)’ I still here them say that” (TIGNine 4/26/05). When Julianne mentioned that a wider implementation of the peace curricula would have been better but we did not have enough time for that to take place, further evidence of time as a major constraint and of a “Tell us what to do” school culture were provided:

Julianne: If you ever got something, ok, this is going to work, this is what you should do. You lay it out

Ed: Yah.

Julianne: and you hand it to them. That’s what would happen. And I still think that’s what could be done (**stresses**). It’s just in the time frame that we had that wasn’t going to happen in this (stresses) school year.

Ed: Right.

Julianne: But I don’t see that not (stresses) happening if this group stays together and continues to work next (**stresses**) year. I think that if everybody looks at what they are implementing in the classroom they would be able to put something together to take to the other people in their departments. And I definitely think then something would have to come from the administration that would say ‘This group has been working on this. This is what you’re going to be given. And this is what you’re expected to do with it.’ And then they would.

Ed: Uh-huh. Uh-huh.

Julianne: But I don’t think that was unrealistic. It just wasn’t going to happen in the time frame we were in.

Ed: Time huh?

Julianne: Yah.

Ed: Time, time, time (decrescendo) (TIGNine 4/26/05).

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<sup>110</sup> Perhaps participants’ ‘Tell us what to do’ needs, in relation to a ‘what is meaningful to you’ action research approach was counter-hegemonic—it went against the grain of a top-down decision making process that was typical for the research site.

Again, time was reported as a major constraint for a school wide effort. If more time was available, teacher inquirers could “perfect” the curriculum, administrative support could be garnered, and administrators could enforce peace curricula implementation, top-down. Though enforcing a peace curricula seems a bit like an oxymoron, Julianne claimed that if teachers were told what to do, they would do it. If the curriculum was ‘laid out’ for mainstream teachers, they will implement it.

A top-down power hierarchy and a “Tell us what to do” norm existed at Junction High School. Pam answered the question, “What were some of the issues we wanted to address, but couldn’t?”

Pam: We knew what (**stresses**) the problems are. I think our main thing is how (**stresses**) do we address the problems, and (pauses) not so much of the resources available to us, because there’s lots of resources available, I think we addressed what, we identified what we felt were the major problems, we struggled with how to fix them.

Julianne: And how much support we can get from administration. Not just ours (**stresses**) but Central Office administration. You know how far can you go?

Denise: Yes. (quietly)

Julianne: When you talk about the hierarchy here?

Ed: Uh-huh.

Julianne: You’re absolutely right. There is a strong hierarchy system. And you can’t go around it.

Pam: (jumps in) So when you think about possible solutions, we also then, you can’t be real creative because you know you’re confined within certain restraints (frustration in voice).

Julianne: Yah.

Pam: Then it’s like, well how do we make this (**stresses**) square fit into this triangle (**stresses**). How are you going to do that? And

Julianne: (jumps in) How do you maneuver inside the box? When you’re not allowed outside the box? That’s a lot of it.

Denise: Mm. I think we definitely came up against that when we um, that was the whole situation with ‘All Arabs are terrorists and should die’ [Jerry Changer letter] that whole thing, you know. And how it, um, I didn’t feel like progress was made because we hit a wall. That was unfortunate.

Ed: What you’re talking about was kind of an administrative support wall.

Denise: Yah (TIGNine 4/26/05).



How to make a square fit in a triangle? How to maneuver inside the box? Participants used geometric metaphors to express frustration with the realities of power hierarchies and the constraints on creativity they experienced at Junction High School. More administrative support was identified as important for wider efforts toward changing the school climate at JHS. More inclusion of administrators in the peace curricula process was identified as something that would have made the process more effective.

*Research that is Dialogic*

Teacher inquiry group nine concluded with participants asking me questions about whether or not my expectations for the peace curricula process were met:

Jennifer: You came in with sort of an idea

Pam: (background) A plan of action

Jennifer: in mind, I'm sure. We didn't know what that was, but after this is all said and done, is it better (**stresses**) than you thought? Or we didn't achieve as much as you wish we could have? Or? Your idea of what is hear at Unityville in comparison to other research you've done?

Ed: Oh.

Pam: You like asking big questions (to Jennifer).

Ed: I know, that's a

Dini: Tough question.

Pam: We won't be offended. (laughing).

Ed: It really is (**stresses**) a tough question.

Someone: Yah.

Ed: It's a majorly tough question because it asks me to be really honest with how I feel. I feel that (serious tone), um, (pauses) we made tremendous strides.

Mapping (**stresses**) out issues and problems is really important. Talking about them is real important. And even, even talking (stresses) about them is step forward. I mean even bringing some of the issues with the student letter coming forward, talking about those. Mapping out kind of peace and non-peace related attitudes and behaviors. Um, and, getting into my own personality you know, I believe that, I want to change the world for the positive. And, being able to work with teachers here has been really meaningful to me. Being able to get back into the school has brought me full circle back to the classroom where I started from in this whole process. So for me it's been really meaningful. As far as my expectations, about you all, or what I thought would come from it. I had no idea.

Jennifer: Uh-hmm.

Ed: I had no idea, what (pauses) you know I thought. I had this narrow view of curriculum. I thought curriculum units that you could implement at some point in

time that would help to create (**stresses**) better relationships among students in the school. And you know, I'm looking at intercultural peace, and intercultural to me in my mind, that shared place of understanding, but simultaneously respecting diversity and difference, and honoring that. And actually celebrating, the cliché, celebrating diversity. So the notions of creating better relations for newcomer students. And my role I think was really advocacy. I was inherently, let's say biased (**stresses**), because I was working to create better conditions for newcomer students. And, did that take place? I sure (**stresses**) hope so. I think to engage teachers in a reflective process about their school, their curriculum, the way that they teach, um, maybe there's a lot of, I'm hoping (**stresses**) there's a lot of unintended consequences of that engagement in that process (TIGNine 4/26/05).

I had hoped there was positive unintended consequences from engaging teacher inquirers in a peace curricula development process.

### **Chapter Conclusion**

Though teacher inquirers reported being positively affected by their engagement in the peace curricula development project, wider school problems festered during the winter months. Racially/ethnically motivated fights peaked. Ben, a Mexican-American boy who was originally from Los Angeles, was suspended for getting in a fight with a White-American student who called him a "puta".<sup>111</sup> Garo, an Arabic-speaking student originally from Palestine, got in a fist-fight with a White-American student who told him to "Ride his camel back to his country." Jerry Changer reported worrying for the safety of his Arabic-speaking friend Sarah who was called a terrorist and who was threatened. Wider school incidents of racial bullying continued in the school. Rafael, a Latino student, was approached by a White-American kid who wanted to fight him outside the library where the Latino kids habitually stood between classes to avoid the heavy traffic

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<sup>111</sup> Though the fight turned racial/ethnic, Mr. Keeper, the assistant principal told me that Ben and the guy he fought had family members in a cross-ethnic/racial relationship that recently broke up. Mr. Keeper told me that the family member break-up was what caused the fight. The White kid got less time than Ben for the fight because Mr. Keeper said he was a special needs student. Latino students were angry about this.

of the hallway.<sup>112 113</sup> James, a Mandarin-speaking student from Taiwan, still had not settled on where he would eat for lunch; he felt pretty vulnerable at lunch time. It was a tough winter with many grey days. Jessica Brian, the ENL aide, provided her conspiracy theory that administrative support for the peace curricula project was just a mask for not dealing with newcomer students and the ENL program in a deeper way. Teacher inquirers reported negative comments from their faculty peers about the professional development day. The list goes on.

An effort to engage teacher inquirers in the building of peace curricula at JHS positively impacted those involved, though many constraints were encountered. Short term effects on teacher inquirers were ascertained, though how the curricula impacted the students is beyond the scope of this dissertation. Yoko Nakamichi, IU Team member and fellow co-investigator, was hired for the 2005-2006 school year to work with the ENL program at the High School. This Unityville School District move indicated a sign of financial commitment to the IU Unityville Outreach Project—a financial commitment that had been minimal up until that point.<sup>114</sup> The winds of change are blowing. Mr. Sander has retired as Superintendent; Mr. Beck, former JHS Principal, assumed the Superintendent post. Mr. Keeper was offered the Principal position<sup>115</sup> at JHS for the 2005-2006 school year. The winds of change are blowing at JHS—new building renovations, new leadership, new hires to replace a lot of retiring teachers, and a lot more ENL students coming from the Middle School next year and the year after, and so on.

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<sup>112</sup> African-American, some multi-racial youth, and allies hung out by “The Pole” during period passing.

<sup>113</sup> I often roamed the hallways between class periods because there was a lot of action then.

<sup>114</sup> IU graduate students were paying for their own gas money to drive to Unityville to volunteer in 2004-2005, working with ENL students in the Unityville School District.

<sup>115</sup> I told Carrie Ground, Assistant Principal at JHS, that she would make an excellent Principal with her relational leadership style; she did not seem to want the job.

## Conclusion

### Review

#### *Inquiry Domain One: Reconstructing Everyday Meanings of Peace and Non-Peace*

- What are the situated understandings of peace and non-peace at Junction High School? (Including how are particular understandings enforced AND what contestations occur regarding understandings?)

#### *Inquiry Domain Two: Doing Intercultural Peace*

- How might the development of intercultural peace curricula affect attitudes about peace & non-peace and behaviors toward “others”?

#### *Inquiry Domain Three: School Culture & Education Policy Context*

- What constraints and possibilities are encountered when curricula is developed for intercultural peace education at Junction High School?

This ethnographic action research project examined everyday understandings of peace and non-peace and found that peace was viewed as an end product in many cases and that peacekeeping, or peace through strength, was the dominant mode of maintaining the peace at JHS. It highlighted the constraints encountered during an intercultural peace curricula development context that included the constraints of time, energy, resources, and in-group norms. It also highlighted the possibilities such as the short term curricula units that were developed and the mid or long term ideas suggested but not initiated by teacher inquirers: cultural awareness education that permeates the school curriculum; a diversity course; a diversity graduation requirements; and/or a school wide reading. An examination of the curricula in Chapter Five relayed that the approach to integrating intercultural peace curricula was primarily additive. Teacher inquirers reported changes from their involvement that included increased levels of awareness, changes in their feelings and behaviors, and changes that they saw in student attitudes and behaviors. Teacher inquirers also reported that pain of being more aware of various prejudicial

attitudes and discriminatory incidents in the school. They suggested that more time, more administrative inclusion, and more quickly getting to the heart of the issues would have changed the curricula building process for the better. A larger question looms here. How do all these data, this analysis, and these findings speak to educational policy, theory, and practice? Essentially, what does it all mean?

### **Policy Influences and Intercultural Peace**

This world will not become more peaceful until citizens develop a moral revulsion to current violent practices and the will to change reality in more peaceful directions. Education, by influencing students' attitudes and ideas about peace, can help create in human consciousness values that will lead to a more peaceful future (Harris 2003, Conclusion paragraph 1).

Harris writes about what I consider the “soft” infrastructure necessary to create a more peaceful and just world. The “soft” infrastructure is a normative climate that considers violence in any form wrong; it is a climate where people value peaceful resolution of conflicts, diversity in all its forms--linguistic, cultural, ecological, etc... Every person's and every group's human right to dignity and to self-actualization is insured. It is considered “soft” infrastructure because norms and values of peace are a lifeworld phenomena that reside within the potential of human interactions. Norms and values of peace that help shape action orientations can be elicited and fostered through educative processes. They are “soft” because norms and values are in part internal to human action and they often cannot be visibly observed or touched.

Moral revulsion to violence and a will to create peace alone are a first step, as Harris mentions in the quote above. But alone they are not enough to create a more peaceful world. Creating a “hard” infrastructure--diversity in political representation, a

leveling of economic power, allocation of resources to make the conditions of the least well off the best they can be (Rawls, 1967), and an educational policy context that fosters significant agency to local actors and institutions in the process of empowered curricula making seem critical to a larger peace agenda. In this sense, the creation of policies such as anti-bullying and cultural competency legislation is not enough; policy itself needs sufficient agency in the form of monies, resources, and compliance measures in order to actualize core values therein.

The notion that a policy context provides both constraints and possibilities undergirds the research and analysis in this study. Public policies, educational policies in particular, distribute both values and goods across social sites, and they are undoubtedly linked to economic and political interests. Education policy can be both a constraint on and possibility for the encouragement of change. The ‘recipients’ of policy, local actors in schools, often do not have significant input in the policymaking process. However, these same local actors are active appropriators of policy (Sutton & Levinson, 2001); they take what they need. For example, English-ENL teacher Lisa Bennett’s curriculum unit on “Sticking one’s head above the crowd” encouraged her English students to stand up against prejudicial comments and discriminatory behaviors at JHS. It also required students to hone their writing skills—skills that align with requirements in state standards. Policy is not always imposed in a uni-directional, top down manner. Rather, local actors negotiate standards to make both sense and meaning at the local level.

Current U.S. educational policy forces, such as the forces of state accountability and the linkages of federal monies to adequate yearly progress as defined by state education parameters, may hamper local autonomy and agency and re-situate power

within centralized decision-making bodies, such as within State and Federal Departments of Education and/or within administration in local institutions. “System” colonization of the “lifeworld” was apparent at JHS. The state of Indiana holds schools accountable in the form of school improvement plans, standardized tests, and requirements to achieve adequate yearly progress (AYP). Local JHS administrators required teachers to form committees to create school improvement plans. Some teachers at JHS met on a Sunday night in order to complete their portion of the school improvement document.

In January, administrative initiatives at JHS required teachers to submit on-line lesson plans that coincided with state standards and to adopt an on-line grading system. These initiatives were perceived as yet another measure of centralized control by some teacher inquirers. Some teacher inquirers expressed feeling overwhelmed by demands placed on them. For example, Denise was visibly tired and expressed stress and frustration during a lunch meeting:

Denise: Lotta stress. Um, just administrative demands on the teachers these days.

Julianne: Does it have to do with STI [computer-based program for registering lesson plans and grades]? Lesson planning, and then grades...

Denise: Grades on it.

Julianne: And grades [end of the grading period] are coming up.

Ed: The STI thing is if you're not a tenured teacher, you

Denise: Right. You have to have your gradebook on-line and also your (pauses) lesson plans.

Julianne: I hear that totally is a nightmare.

Denise: It's a lot. And it doesn't feel like, you know, we have to say what standards we're meeting as well. And sometimes it's really helpful in terms of planning, other times I'm just doing it for the administration.

Julianne: Right.

Denise: And I'm not, I don't think it's helping the students. And I'm a little bit, you know that doesn't make me too happy, but... (TIGLTwo 2/2/05).

Denise questioned the purpose of a new administrative monitoring system. She questioned if it was really helping students. She expressed feeling like her actions were

not for the sake of her students or for enhancing student learning, but in response to administrative demands. This requirement proved to be trivial and somewhat meaningless to this local cultural actor.

During brainstorming at teacher inquiry group meetings, teacher inquirers expressed desires and multiple ideas to create a more peaceful climate. However, due to lack of time, resources, and in some cases personal issues, many of those ideas were not brought to fruition. Teacher inquirers were overwhelmingly aware of the demands of the state. To use the words of Pam Green, science teacher at JHS, peace curricula was a “deviation” from standard curricula; additive units were implemented at the end of the year. Lisa Bennett was able to effectively use the theme of ‘sticking one’s head above the crowd’ in a curriculum unit that fostered research skills and five paragraph essay development; she meaningfully appropriated the intercultural peace curricula process to serve dual purposes. Others struggled more than she did.

Perceptions of accountability and of the need to teach to the test proved to be obstacles to peacebuilding initiative at JHS. Teacher time, energy, and resources were often directed toward meeting standards and passing tests—especially during the month of September. In writing about the currently educational policy climate and related school practices, Eisner (2001) describes some repercussions of teaching to the test:

First, one of the consequences of our approach to reform is that the curriculum gets narrowed as school district policies make it clear that what is to be tested is what is to be taught. Tests come to define our priorities. And now we have legitimated those priorities by talking about “core subjects.” The introduction of



the concept of core subjects explicitly marginalizes subjects that are not part of the core (In Flinders, 2004, p. 299).

Tests surely did define August and September priorities at JHS. An attempt to implement intercultural peace curricula at Junction High School was marginal to other more pressing demands just as the needs of newcomers were marginal to those of the School District. Intercultural peace curricula units were “fit in” toward the end of the school year and were considered marginal topics of study. In general, peace education is a marginal subject/topic in Indiana and most other states in the United States.

Currently in Indiana, there is a strong push for Core 40:

Core 40 is Indiana's recommended high school curriculum for all students... Core 40 was supported by then-Governor Evan Bayh and by representatives of business, labor, K-12, and higher education as the best preparatory curriculum for college and workforce success... Aligned with Indiana's Academic Standards, the [Core 40 End-of-Course Assessments](#) are final exams measuring what students know and are able to do upon completion of targeted Core 40 courses. As part of Indiana's school accountability system, the End-of-Course Assessments are designed to ensure the quality, consistency, and rigor of Core 40 courses across the state. In addition to the End-of-Course Assessments, the State has developed voluntary [Core 40 Classroom Assessments](#) that may be administered at the discretion of local schools and classroom teachers. The classroom assessments are provided for local use only, and scores are not reported to the state.

(<http://www.doe.state.in.us/core40/overview.html>)

The movement toward state-standardized curriculum for “college and workforce success,” coupled with Core 40 final exams, suggests that local school autonomy in decisions about testing and curriculum will not expand in the near future. Teaching and learning will be increasingly guided by state legitimized outcome orientations and this will continue to limit teacher autonomy in the development of locally relevant and responsive curricula. Nested business interests, expressed in organizations such as the

Indiana Educational Roundtable, fuel the “production of the education person” (Levinson, Foley, Holland, 1996) in terms of future workforce needs.

Is there a fertile educational policy ground for peace initiatives in the state of Indiana? With recent anti-bullying legislation and cultural competency educational policies passed in the legislature of the state of Indiana, one would think that creating emotionally safe and cultural responsive schooling environments was at nearly the top of educational concerns in the state. However, when a considerable amount of administrators’ and teachers’ time is spent preparing for standardized tests and creating elaborate school improvement documents, one might argue that creating safe and cultural inclusive schools takes the back burner to the pressures of accountability and perennial progress.

Teacher inquirers at Junction High School, with everyday educational tongues saturated by economic analogies and with ears turned toward centralized accountability, exhibited desires to create an empathetic and diversity affirming school climate at Junction High School. However, considerable constraints on teachers<sup>116</sup> affected creative agency and limited opportunities. There are competing tensions of accountability, cultural competency, and the provision of safe schools void of bullying in an Indiana educational policy context. Pushes for Core 40 subjects, adequate yearly progress, and a more standardized curriculum, indicate that *marginal* subjects and topics, such as peace education, will probably not find a place within mainstream curriculum anytime soon. Teacher time, energy, and know-how are limited. As Eisner stated above, the movement toward core subjects threatens opportunities for peripheral topics and subjects such as

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<sup>116</sup> These include time, energy, innovation, school schedules, state-testing, accountability, school improvement mandates, computerized lesson plans complete with state standards.

education aimed at building common understanding, at promoting a value diversity, and at embracing nonviolence.

Why should peace education be considered a *topic* or *subject* anyhow? Such consideration relegates peace education as marginal, segmented, compartmentalized, and disconnected from a holistic educational experience. Should not peace (tied with justice) permeate all educational endeavors? In this conception, peace as a means results in peace as an ends. Values of peace and justice are pervasive in pedagogy and both the formal and hidden curriculum.

It is questionable whether adequate resources, human and financial, were being dedicated to meeting the needs of newcomer students at JHS. ENL courses were taught by two teachers who had from three to five class preparations on a given day. The ENL aide acted as a monitor for in-school suspension students while she simultaneously attempted to help Spanish-speaking students to understand their homework and to take tests. However, some members of the School District had the will to produce more peaceful classroom conditions and a more peaceful school climate where empathy for the difficulties of learning another language and acclimating to a different cultural existed in select teacher inquirers at JHS. The modest agency of local individuals and groups amid cultural and political-economic constraints provided a glimmer of hope.

If cultural competency and anti-bullying policies in the state of Indiana are not backed with teeth (money, resources, mandates), they may just become idle idealism. If there is a desire for intercultural peace, then views of peace education as an additive topic or subject need to be re-configured and actualized as integrated norms and values that steer education policy formulation and guide everyday behaviors in schools. Centralized

accountability mechanisms such as standards, standardized tests, school improvement plans, and Core 40 are not necessarily negative phenomena. When the desires of some local cultural actors to build more peaceful school climates are backgrounded to satisfy demands and requirements by educational policy and local administration, is there a significant enough crisis to re-assess both the ends of policy and the means to actualize those ends? From a policy perspective, perhaps looking ahead by trying to envision a peace producing “educated product”—as I suggested to teacher inquirers during a meeting—might help guide policymaking and policy implementation. How can the details of policy (monies, resources, mandates) support intercultural peace initiatives?

### **Agency, Lifeworld, and System**

#### *Lifeworld & Agency*

In the big picture, this ethnographic story might be best rendered as a counter-normative effort by a group of teachers who attempted to change some of the soft infrastructure<sup>117</sup> that operate within a local school. It was a counter-normative effort because it went against the grain of some/many locally enforced norms such as expectations to “Speak English” without the proper empathy for the difficulty of learning another language and adapting to new cultural terrain. Teacher inquirers identified lack of empathy on the part of members of the school community and acted on that identification by encouraging the February professional development activities that focused on empathy building.<sup>118</sup> Also, some teacher inquirers built curricula that

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<sup>117</sup> “Soft infrastructure” refers to values, beliefs, attitudes that undoubtedly relate to action orientations.

<sup>118</sup> Teacher inquirers recommended a language dissonance experience for the wider faculty—an experience in which they would feel what it was like to try to learn in a classroom where a different language than English was spoken. This was the first activity during the professional development day.

addressed this lack of empathy. Local cultural norms were contested by teacher inquirers at Junction High School. In specific, lack of empathy and the norms of “Speak English” were contested to various degrees by participants. However, significant obstacles were encountered by these same participants: self-perceptions of a lack of expertise in relation to doing a February professional development day session; perceptions of resistance to helping newcomer students in wider faculty; and administrative denial of school resources to provide the time for intercultural peace curricula development were among these obstacles. Self-perceptions, perceptions of others, and choices about the distribution of resources combine to convey a lifeworld riddled with complexity and with conflicts of values and intentions. Counter-normative efforts in the lifeworld surely encountered struggles both from within and without.

This ethnographic portrait, in part, is the story of a group of predominately female teachers<sup>119</sup> who supported a change effort in a school system where white males dominated positions of power--school administration, the School Board, and the Superintendent’s Office. If it had been up to the former Superintendent of Unityville Schools, the Indiana University-Unityville Outreach Program would have been shut down in the spring of 2004 after the receipt of the “Changing Community Dialogues” grant proposal submitted by Chris Frey. However, Lisa Franklin, an ENL-English teacher, reported that she called the Superintendent’s Office after hearing that the project would be shut down. She inquired further about the decision. ENL District Coordinator, Betty Mobil,<sup>120</sup> supported efforts to continue the collaborative project with Indiana

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<sup>119</sup> I largely failed to tease out important gender dynamics in the data presentation and analysis, but plan to do this in future papers related to data generated from this study.

<sup>120</sup> In an early September administrative meeting, Betty Mobil said, “Change comes slowly in Unityville” (FN 9/7/04). Her words held true.

University and exhibited concern for the plight of ENL students at an early September meeting (FN 9/7/04). Mr. Beck, JHS Principal, supported the proposal for an intercultural peace curricula development project and made arrangements for Indiana University's Team to be placed on the School Board meeting agenda. The Indiana University Team's faculty sponsor, Barbara Korth, spent considerable time and energy preparing the Collaborative Proposal that was presented to and passed by the School Board on October 12<sup>th</sup>, 2004. Carrie Ground, Assistant Principal at JHS, agreed to act as the administrative coordinator of the intercultural peace curricula project at JHS. Of course, the Distance Learning Coordinator Julianne Franklin was the original person who contacted people at Indiana University to ask for help working through the challenges related to newcomers that the School District was encountering.

In Unityville School District, where administrative positions in schools, the School Board, and the Superintendent's Office were male dominated, several women (plus Mr. Beck) supported a change effort that aimed to create a better education with the intent to improve the general school climate for newcomer students. Their work was sometimes "under the radar" and at times surely counter-normative in the sense that their efforts went against the normative grain enforced by most Euro-American faculty and students. Their efforts were counter to several pervasive lifeworld norms: male dominance, "English Only" dominance, and perceptions and treatment of newcomers as lesser than "Native" members of the Unityville community.

#### *System & Agency*

Business interests, part and parcel of political-economic systems, hold considerable influence in the state of Indiana—as in other states. Influence by the

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Indiana Education Roundtable in Indiana--a mix of business people, education representatives, and legislators--helps to ensure schools prepare children for their future roles in the workforce. In this sense, pressures stemming from the political-economic structure--that manifest in the form of educational policy--encourage schools to produce workers: "Core 40 was supported by then-Governor Evan Bayh and by representatives of business, labor, K-12, and higher education as the best preparatory curriculum for college and workforce success" (<http://www.doe.state.in.us/core40/overview.html>). A central aim of Core 40 is preparing children for college and workforce success. Linked to business-oriented motivations, there is a momentum of supplying workers for the workplace of the future.

The language of business, represented in everyday teacher and administrator discourse,<sup>121</sup> suggests that marketplace metaphors have permeated the lifeworld of local actors.<sup>122</sup> Schooling potentially becomes an instrumental means through which the demand for workers is supplied to businesses after June ceremonies for the educated product—Indiana high school graduates. Surely, there is more to motivations for the production of the educated person than that. Policies such as anti-bullying legislation and cultural competency requirements suggest an intention to distribute values of peacefulness and diversity, but do these policies have the necessary teeth to ensure implementation? A functionalist view of schools as instruments for the future workplace<sup>123</sup> actualize system constructs of supply and demand and operate in terms of cost-benefit analysis. Lifeworld desires such as the values of peace and diversity can become colonized by these system constructs and be lost in the drive for production of

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<sup>121</sup> "Spending time," getting "buy-in,"

<sup>122</sup> It is difficult to make a causal link between business interests causing local actors to adopt business language. That claim is not made here. However, the correlation of business pressures and business metaphors in everyday language is intriguing.

<sup>123</sup> This is linked to the "correspondence principle" by Bowles and Gintis (1976).

future workers and college students. Systems directives of supply and demand for a future workforce can supersede educational goals of creating culturally sensitive, peaceful citizens.

Viewing schooling through the lens of this sort of factory model production has its shortcomings. Viewing students as inputs and “educated” students as outputs de-personalizes the educational process, potentially alienates students from the learning process, and de-centers the cultural lifeworld of thousands of youngsters in schools. Speaking of our nation’s children as if they were “products” rather than people with deep-rooted human needs presents ethical challenges that penetrate to the very core of our conceptions of the purpose and meaning of our existence and of schooling. Are we mere “cogs in the wheel” or do we have the inherent right to self-actualize in the process of learning? Should schools nurture our whole being, or should they be state apparatuses that select “intelligences” desirable for economic advancement, or in some cases the perpetuation of the existing social order?

How can one measure the effects of schooling on advancing one’s thirst for knowledge, increasingly complex view of the world, creativity and attitude, and the development of empathy and compassion? Such questions are critically important to consider for both educational policy-making and educational practice. Cohn & Geske (1990) assert the difficulty in measuring creativity and attitudes with educational input-output models (p. 165). Other research needs to be conducted to ascertain the effects of peace education on the lifeworlds of students in schools. Such research may help guide more sensible and ethical allocation of public resources. Measuring peace education outcomes is critical to legitimizing peace education policy and practice. This study is a



step in that direction; it indicates that teacher inquirers were positively impacted by their involvement in intercultural peace curricula process.

### **Contributions Based on Findings**

#### *“Fitting in” Peace Curricula*

“Fitting in” time for meetings, time to work on curriculum, and “fitting in” curriculum itself into the rest of standard content were among the challenges encountered at JHS. As mentioned previously, when teacher inquirers began talking about “fitting” the peace curricula into their separate content areas, the word choice felt uncomfortable to me because it seemed it was a post hoc addition to standard curriculum, not an integrated way of doing peace.

Toward the end of the year, attempts were made at fitting in or adding on an intercultural peace curricula at Junction High School. The short term curricula units that attempted to build courage for non-newcomer students to stand up, to foster empathy, and to change pedagogical strategies to be responsive to ENL students in a math classroom were developed and implemented. When I provided articles to teacher inquirers at the end of teacher inquiry group four before Christmas break, I intentionally included a table from Banks (2001) article “Approaches to Multicultural Curriculum Reform.” The table described various approaches for the integration of multicultural content. The approaches and their descriptions are summarized below:

1. Contributions Approach: Heroes, cultural components, holidays, and other discrete elements related to ethnic groups are added to the curriculum on special days, occasions, and celebrations.
2. Additive Approach: This approach consists of the addition of content, concepts, and themes, and perspectives to the curriculum without changing its structure.

3. Transformation Approach: The basic goals, structure, and nature of the curriculum are changed to enable students to view concepts, events, issues, problems, and themes from the perspectives of diverse, cultural, ethnic, and racial groups.

4. Social Action Approach: In this approach, students identify important social problems and issues, gather pertinent data, clarify their values on the issues, make decisions, and take reflective actions to help resolve the issue or problem.

(pp. 240-241). (See Appendix E)

The short term curricula units developed by teacher inquirers are consistent with the additive approach as relayed by Banks (2001). Though teacher inquirers suggested ideas that align more with the transformation approach (such as cultural awareness that permeates the entire school curriculum) and with a social action approach (such as a diversity graduation requirement that would include community service hours), the fruition of these possibilities is yet to be determined. In one of the small group lunch meetings, Mary “suggested that moving from an additive or contributions approach to transformation or social action approaches would be ideal, because they provide more continuity across the curriculum, but questioned how we can get to those levels” (TIGM M1/18/05). She had a considerable amount of ideas for a transformative and social action oriented approach. What constraints and possibilities will she encounter?

These data suggest that in order to more fully realize transformative and social action oriented approaches to multicultural and intercultural curricula reform, changes need to be made on multiple levels. In order to support the agency of local actors such as this group of teacher inquirers at Junction High School, educational policy such as anti-bullying and cultural competency legislation need to be backed with the necessary monies that allow local school districts staff buy-out time for professional development activities. Movements toward “Core Subjects” need to be monitored for how they impact “subjects” and “topics” on the periphery—such as peace education. Should peace-

thinking and values of peace and diversity permeate all pedagogical and curricula choices?

White dominance is a social, political, and economic fact at Junction High School and the Unityville School District. All positions of administrative power are maintained by Euro-American people—mostly men. Given that the School District consists of about a five percent non-white minority population, some would argue that the racial imbalance in leadership makes sense. However, if the history and cultures of minority students are not represented in the school curriculum,<sup>124</sup> and people in positions of power (Read teachers and administrators) are white in an asymmetrical power hierarchy that operates through a “chain of command,” what messages are being sent to and taken by longstanding minority students (Read Native American, African-American, and Multi-racial) and newcomers?<sup>125</sup> What messages are being sent to and taken by girls? In a School District where diversity in leadership is lacking (Read administration and teaching force), what ideology is propagated about the order of things at the local level?<sup>126</sup>

Local institutions need to take professional development opportunities to work on issues of cultural competency and on creating safe and responsive schools for their children. Serious self-reflection on local curriculum choices, and what cultural groups get legitimized and neglected based on those choices, needs to take place. A re-thinking about what the “educated product” should look like might lend itself to wider support for

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<sup>124</sup> As Mary Hanks claimed in a teacher inquiry group meeting, Jennifer Arnold confirmed in a personal interview, and as I noted in multiple social studies classroom observations (three different teachers, several observations each), even in the World Civilizations course there was a strong Euro-centric and Christian bias in the presentation of curriculum materials.

<sup>125</sup> Students whose first languages include: Spanish; Japanese; Mandarin; and Arabic.

<sup>126</sup> Future data analysis might include re-constructing the dominant ideology at JHS through discourse analysis.

holistic learning that not only cultivates a child's knowledge bank and workforce skills, but also cultivates desires to actualize peace and social justice in schools and society.

*Building Intercultural and Multicultural Peace via Empathy*

In one sense, this project was an intercultural peace curricula development project that tried to seize a multicultural opportunity. In other words, intercultural peace curricula was the means to cultivate awareness about historically marginalized such as interned Japanese-Americans during WWII, empathy for and courage to stick up for newcomers, and reflect on more appropriate and inclusive instructional strategies to work with the needs of ENL students. On another level, I attempted to braid the concepts and practices of intercultural education, multicultural education, and peace education in the context of an intercultural peace curricula development process

Building empathy (Read Japanese Internment Unit), promoting common understanding of both similarities and differences (Read Cultural Pizza Unit), and re-configuring local norms by encouraging students to stand up against oppression (Read English Unit) surely--to varying degrees--promoted intercultural and multicultural understanding. Empathy appears to be either fostered by or a pre-requisite for the central aims of most of the curricula units developed in this project. Empathy appears to be the linkage concept that braids the theoretical and practical orientations of peace education, intercultural education, and multicultural education.

In the context of intercultural communication, Bennett (1979) conceives of empathy as "...the imaginative, intellectual and emotional participation in another person's experience" (p. 418). It is both cognitive and emotive participation with another. In the context of white dominance: "Empathy means 'to feel with.' Empathy

requires the suspension of assumptions, the letting go of ego, and the release of the privilege of nonengagement. In this sense, empathy is the antithesis of dominance” (Howard, 1999 p. 73). In the context of questioning and urging for the transformation of a white dominance paradigm, Howard (1999) suggests empathy as one step white educators can make in a “Healing Response” that includes the stages of honesty, empathy, advocacy, and action. Empathy is a stage of “feeling with” oppressed people and populations. It requires emotive position-taking and re-configuration of one’s way of experiencing the world.

In the context of dialogic process labeled “de-centering,” Barnlund & Nomura (1985) conceive empathy as “...becoming aware of and temporarily suspending the constructs normally used to interpret events so as to consider fresh ways of construing them” and then “convergence” (Barnlund & Nomura, 1985, p. 348). In the momentary suspension of one’s habitual ways of constructing and feeling the world, there is a movement from self-centeredness to other-centeredness; de-centering offers fresh insight and builds emotional reservoirs that provide a more holistic understanding of the diversity of human experience.

The ability for emotive position-taking, “feeling with” marginalized people and populations perhaps holds the seeds of the first phases of wider transformative social change where marginalized individuals and groups retain dignity and the potential to bring their desires to fruition. The hopeful message here is that the lifeworld is not static, rather, it is in principle malleable to modifications and open to change. Fostering deeper empathy will accelerate the creation of intercultural and multicultural peace.

## **Conclusion**

Perhaps what this study reinforced most is that the level of understanding and depth of change will occur in relation to local circumstances. The situated needs and tensions of local contexts, coupled with macro-factors such as educational policy and political-economic forces, affect the agency of local actors and social change in local contexts.

Though somewhat misleading, the three educational sub-fields of peace, intercultural, and multicultural education are separated for analytic purposes in the conceptual and theoretical discussion of this dissertation. In practice at JHS, the overlapping ideas from all three were borrowed and braided—to some degree. The change oriented effort in this action research project suggested that both affirmation of diversity and the building of common understanding on the borders of cultural differences were important for the creation of peace at JHS. Educational practice, drawing from these three educational sub-fields, should be guided by the needs and desires of actors in local contexts.

Harris's (2004) claim that, "Peace education takes different shapes as peace educators attempt to address different forms of violence in different social contexts" was affirmed through this case study (p. 7). At Junction High School, non-peace related attitudes and behaviors included, but were not limited to, name-calling, prejudice, exclusion, lack of empathy and ignoring. Undoubtedly, everyday conceptions of peace were linked to language use, identity, and the struggle around cultural change at Junction High School. In reflection of the overall findings of this study, a more comprehensive peace education theory for multicultural contexts postulates the following:

- intercultural peace education endeavors should be responsive to local conceptions of peace and non-peace
- dominate and subordinate power relationships need to be critically explored
- shared understanding coupled with affirmation of diversity are necessary
- analysis of both system and lifeworld constraints and possibilities is helpful to understand agency.

This study was a modest attempt at normative reform based on needs defined by teacher inquirers. The project did not produce radical school wide change. It did engage a group of teachers in a thoughtful, reflective process about their school and curriculum. Similar action-research projects premised on dialogic learning and guided by concepts, theory, and practices of peace, intercultural, and multicultural education might further map the contested territory of the intersection of policy and practice. In turn, this might help to better inform education endeavors aimed at peace in our interdependent world.

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**Appendix A: Comprehensive Collaborative Proposal**

**UNITYVILLE OUTREACH PROJECT**

**A Comprehensive Collaborative Proposal**

**Involving the Education and Integration of Newcomer  
Transnational Students  
in Unityville**

**A Proposal for Service and Research**

**September 2004**

**Presented by Barbara Korth  
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# INTRODUCTION

The proposal reflects the efforts of many people and is being presented on behalf of those many people for your serious consideration.

## **Brief History**

In the Fall, 2003 Junction High School contacted Barbara Korth at Indiana University because faculty were interested in improving the way transnational students were being educated and were experiencing school. In response to this contact, Dr. Korth brought a multilingual team of researchers to the campus to conduct a full day of interviews with middle and high school students, teachers, parents, community members, administrators, school psychologists and other members of the learning community. Based on extensive analysis of those interviews, our IU-based team submitted a report that combined our analysis with scholarly work in the field to produce both (1) a description of what we found through the interviews (including identifying current strengths and needs in the education of transnational students in Unityville) and (2) a set of recommendations for action which were aligned with the evidence and with research in the relevant areas of interest. To discuss the report, our IU team met with a core group of educators from Unityville via teleconferencing technology. Unityville educators had reviewed the report, so during the conference the two groups were able to discuss the report and articulate priorities and needs emerging from the report. This proposal is linked conceptually to both the report and the conferences that have ensued between UNITYVILLE and IU participants.

## **Continuing Efforts**

Unityville educators and the IU team have been working collaboratively to develop innovations that were generated from the local context and are informed by research. Thus, research-based practices are given local validity. Moreover, new ideas are being produced that deserve research attention. The following things have been accomplished to date:

- Seven “Socialization Connections” each for Mandarin, Spanish, and Japanese high school students were completed using video-conferencing technology. The connections were one hour in length and utilized IU experts who facilitated the session in the home language. Reports summarizing each session were provided following each encounter. The plans for these sessions were developed in consultation with Ms. Bennett, the ENL teachers. Eleven such sessions are being planned for this fall, 2004 for each of the language groups.
- “Socialization Connections” for both middle school groups of Spanish and Japanese students were completed. The connections were one hour in length and

- utilized IU experts who facilitated the session in the home language. Reports summarizing these sessions were provided.
- One face-to-face “Socialization Connection” for elementary ENL students at Elementary School was completed. A report was prepared.
  - Mrs. Bennett is organizing a “buddy system” as recommended in the report. Ed Brantmeier is consulting with her on this.
  - A Newcomer Parent Information Open House is being planned for October 2004. This will be a whole-district effort, to be held at the middle school. Ms. Mobil has been working on this.
  - Barbara Korth applied for 3 grants aimed at supporting both innovation and inquiry. One of those has been funded, two were not. More funding opportunities are currently being pursued.

## **CURRENT PROPOSAL**

The current proposal is a collaboratively-generated follow-through effort drawing on Unityville and IU expertise. Its scope has been carefully developed and reflects efforts that simultaneously involve innovation and research. The innovative practices are organized according to sets of research-informed, locally-valued activities aimed at reaping the educational benefits of Unityville’s new demographics for newcomer students and for the school community on the whole. The research component is important to establishing the scientifically-based effects of the innovative practices and to describing the practices and educational situations. Research is vital to any innovation process in general, but is especially important here as Unityville is facing the kind of demographic shifts which are growing more characteristic of Midwest schools. Midwestern schools, as the non-traditional recipients of transnational newcomer students, will be increasingly asked to extend what have been strong educational opportunities to these new groups of learners. In some cases, the innovations will represent significant but subtle shifts in education practices, such as extensions to curriculum or pedagogy or evaluation of implemented individualized learning plans as implemented in the middle and high schools. In other cases, our collaboration will need to seek out and introduce new “best practices” to Unityville. Two new innovations already implemented are examples of this: the Socialization Connections and the Buddy System.

The proposal in general terms targets three categories of innovation – curriculum and pedagogy implementation/innovation, student support, and parent support/linkages. Each of these categories was identified as crucial to the educational success of newcomer transnational students and to the progressive diversification of Unityville Schools. In each of these target categories we hope to implement innovative practices and conduct research. In most cases, the research will just involve studying the effects of innovations and developing inquiries that help Unityville educators make research-informed decisions regarding innovations. These three categories (curriculum and pedagogy, student support, parent support/linkages) with the two aspects (inquiry and innovation implementation) will be described in detail in the next section “Project Activities”.

Two timely considerations should be emphasized at this point. First of all, the activities proposed here are modest, but promising and can make a difference in the lives of children right now, right away. Through this beginning, structures will be established which will facilitate the independent and ongoing development of transnational education within the district. Secondly, this trend toward transnational diversification is going to increase – it is on the rise through the Midwest. Schools are clamoring for advice. Through these efforts, Unityville has the potential of becoming a national trendsetter with scientifically-based evidence and thorough descriptions of the experiences it has. What Unityville is able to produce in terms of successes and lessons learned could be extremely important for many districts similar to Unityville. These successes and lessons will be especially relevant to Midwestern schools because they will emerge from such a context directly, from the actual schooling experiences of teachers, administrators, students, and their families.

## Goals

Our work together has generated some clear ideas regarding the needs schools have. These ideas have been organized and prioritized through conversations with both educators and students. The following is reflective of those conversations. Broadly, our goals aim to:

- improve educational opportunities for newcomer transnational students, especially those whose English language proficiency is not strong (this would include making pedagogical and curricular advancements)
- further educational practices capable of fostering a learning community where learners from diverse backgrounds are welcomed, appreciated, and valued
- increase understanding and caring so that all transnational learners are included in the social and academic life of the schools
- identify and meet the academic and emotional needs of newcomer students especially trauma associated with cultural transition trauma
- identify and meet the pedagogical and curricular needs of the educators in order to facilitate their success with newcomer transnational students
- develop strong links to the transnational communities reflected in the students' homes

## Who is this Collaborative Group?

While we in no way intend this to be a static list, we do want to share the names of people who have already invested many hours in this project and who have expressed a commitment to the activities proposed here. This is an impressive list in many respects, not least of which is its own diversity of expertise. We hope to draw on additional expertise as needed for the success of the project's goals. Unityville participants have included:

- Ms. Franklin, Unityville-IU Outreach Project Director and District Distance Education Coordinator
- Ms. Ground, Assistant Principal Unityville High School
- Ms. Mobil, Special Programs Coordinator
- Ms. Bennett, High School ENL teacher
- Ms. Davis, Japanese High School Teacher
- Ms. ----, High School Guidance Counselor
- Ms. ----, ENL Middle School Teacher

The IU team is led by Barbara Korth, whose areas of expertise are multicultural education and research. Thus far the team also includes the following doctoral students in the School of Education (resumes are available for your review):

- Chris Frey, Project Director and Policy Studies student whose areas of expertise include school-community relations, policy development, cross cultural curriculum, administrative relations, and Japanese language
- Edward Brantmeier, Policy Studies student whose areas of expertise include intercultural peace and multiculturalism, and curriculum development
- Naomi Sotoo, School Psychology student whose areas of expertise include facilitating groups, cultural diversity, cultural transition trauma, and Japanese culture/language
- Yoko Nakamichi, Language Education student whose areas of expertise include second language acquisition, first language maintenance, and Japanese language/culture
- Nelson Soto, Policy Studies student whose areas of expertise include intercultural classroom interactions, teacher-student relations, community-school relations, and Spanish language/Latino/a culture
- Maura Pereira, Instructional Systems Technology student whose areas of expertise include Latino learners, parent-school relations, curriculum that is technology infused, and Spanish language/Latino/a culture
- Casey Lasso, School Psychology student whose areas of expertise include elementary student groups, intercultural/interracial student interactions and identities, and Spanish language/Latino/a culture
- Yu-Ting Su, Counseling student whose areas of expertise include multicultural counseling, family counseling, and Mandarin language
- Dini Metro-Roland, Curriculum and Instruction student whose areas of expertise include curriculum development, cross-cultural education, and international education

Each one of these IU students is well trained in research methodologies and capable of participating in both the inquiry and innovation implementation aspects of the project.

In addition to these students, the following IU faculty serves as support for our efforts:

- Bradley Levinson, Policy Studies with expertise in Latino education

- Martha Nyikos, Language Education with expertise in second language acquisition/education
- Edward Delgado-Romero, Counseling with expertise in multicultural counseling and Latino counseling

The collaboration is necessary and desirable because the demands on expertise are high and diverse. Thus, it seems ideal to proceed together collaboratively with the ultimate end pointing toward Unityville's future autonomy and independence with the program's activities and its probable leadership across the Midwest. Our collaboration hopes to involve democratic decision-making inclusive of all affected members of the project. We have been building a trusting partnership which we consider an important characteristic of our ethical research methods and implementation processes. This trust, thus far, manifests mutual dignity and respect in its interactions which we will work to preserve.

## **PROJECT ACTIVITIES**

This proposal should be read as a proposal of opportunities, the specifics of which are worked out through the ensuing processes and with the necessary engagement of UNITYVILLE and IU participants. The justification for the proposed activities can be found in the IU-Unityville Outreach Project Report and thus will not be developed here. The activities will be organized according to the three categories named above (Pedagogy and Curriculum, Support for Transnational Students, and Families/Communities). Specific detailed two-page executive summaries for these particular activities are provided as appendices.

### **Pedagogy and Curriculum**

We have found that while teachers have very good intentions toward the newcomer students, their training has not adequately prepared them to be the best teachers of transnational students. UNITYVILLE faculty openness to new ideas and their general pedagogical skills are strengths because these will go a long way toward developing a strong educational program for transnational students, especially those who are weak in English. The activities described here are primarily intended to meet the following broad project goals to:

- Improve educational opportunities for newcomer transnational students, especially those whose English language proficiency is not strong (which would include pedagogical and curricular advancements)
- Identify and meet the academic needs of newcomer students
- Identify and meet the pedagogical and curricular needs of the educators in order to facilitate their success with newcomer transnational students

## **Language Curriculum and Pedagogy**

Yoko Nakamichi (IU) would like to co-lead a teacher-inquiry group that (a) looks into

research on English language acquisition, (b) explores UNITYVILLE language attitudes/expertise, (c) reviews successful programs with an eye toward their likely success in Unityville, and (d) recommends/evaluates the implementation of best practices. This group could also examine the extent to which current language policies and best practices are being implemented in Unityville. Concerns about language have been, by far, the most voiced set of concerns amongst UNITYVILLE interviewees and participants. Attention to this seems like a crucial step in reaching many of the proposal's goals. Unityville high school has initiated an individualized instructional plan for newcomer ENL students, but implementation has been weak. The Language Curriculum and Pedagogy activities should support this effort. These activities should also support the increased implementation of other pedagogical tools known to be facilitative of learning for ENL students in regular English-speaking academic classes. The teacher inquiry group should include people from the various campuses. The research component would make it possible for us to survey language attitudes in the district, develop research-based pedagogical recommendations for teachers, and test out the success of these recommendations by evaluating their effects. We would like to seek funding for this activity. Ms. Nakamichi would like to use this research for her dissertation.

## **Intercultural Peace Pedagogy**

Edward Brantmeier (IU) would like to co-lead a teacher-inquiry group that works on

developing/augmenting and implementing an intercultural peace education curriculum at Unityville High School. There were serious negative expressions about transnational students and by transnational students which indicate a need for intercultural relationships and peace. These relationships and the concomitant culture of peace must be carefully developed. For this reason we would invite support from the Indianapolis-based Peace Learning Center to help us develop a curriculum that is tailored to Unityville's situation, strengths, and needs. The curriculum will be inclusive of subject-area Indiana State standards. Recent multicultural competencies have been added to Indiana's expectations for teachers. This intercultural peace curriculum would provide one way of developing teacher's multicultural education competencies in accordance with the recent adoption of multicultural education standards by the State of Indiana's licensing body. Moreover, with anti-bullying legislation in Indiana and a national movement for safe and responsive schools, the educational policy climate would support a local effort to develop intercultural peace curriculum.

This particular part of the project has received funding support. The grant pays Mr. Brantmeier's salary, provides money for teacher support (either a stipend or buy-out time for a substitute), supplies, and so on. Ms. Bennett, Ms. !!!!!, and Ms. Davis at the high school have expressed an interest in participating. Others would be encouraged to participate as well. The research aspect of this set of activities is similar to the one above: we could survey attitudes Unityville students hold toward people who are different from them, examine existing high school curriculum for its alignment with peace education

standards, describe the process of curriculum development and implementation, and examine the success of curriculum given its own goals and related state curricular goals. Mr. Brantmeier would like to use this research for his dissertation. (See the two-page summary of this proposal in the appendices.)

### **Academic Support Program**

The purpose of this part of the program is to support newcomer transnational high school students' academic performance and conceptual understanding. This could involve working with students during study hall, training academic peer mentors, and/or providing academic support networks in after school hours at a location feasible to attend. We might also be able to provide academic support in the home language so that we limit the academic barriers students face as a result of limited English proficiency. This activity would require coordination with content-area teachers. Maura Pereira and Barbara Korth from IU would be involved in organizing this with interested folks, maybe Ms. -----, from Junction High School. The research aspect of this activity would involve tracking academic performance (through grades and feedback from teachers) and gathering feedback from transnational students.

### **Language and Culture Support for Educational Encounters**

Teachers requested some basic cultural and linguistic skills related to the transnational students. This request makes perfect sense and is congruent with all the multicultural literature as well as with Indiana's new state mandate to promote culturally-competent teachers. Our plan is to provide some basic language classes that could be oriented specifically toward educational interactions, like parent conferences, notes home, academic encouragement, and so on. These learning opportunities can be provided in modules where teachers can participate voluntarily and with the modules available for teachers during their planning periods via video-tape or web-based programs. Or we could prepare audio/video lessons that teachers can check out. Or we could provide this training as in-service workshops. Moreover, Barbara Korth, whose has developed some expertise in this field can provide and coordinate personal advising to teachers related to cross-cultural interactions and cultural knowledge. This would be coupled with an evaluation of classroom interactions as well as an evaluation of the usefulness of the program. Of particular interest would be teachers' reports on how the support activities facilitated or failed to facilitate their interactions with parents and students. We could also do these as in-service workshops. The research aspect would involve gathering teachers' perceptions and gathering evidence of use in teacher's real-life encounters with newcomer students and/or their parents. It would be possible to document the most useful parts of the program as well as any gaps that emerge. (For an example, see the Teacher Workshop one-page proposal in the appendices.)

## **Support for Transnational Students**

We found that newcomer transnational students experience isolation at the school and are generally not happy. This is most pronounced among Latino students. There is sufficient literature reporting the educational risks associated with school-related anxieties, unhappiness, and isolation. These risks are even more pronounced for marginalized or vulnerable students like newcomer students. The activities proposed in this section are especially intended to meet the following project goals to:

- further educational practices that foster a learning community where learners from diverse backgrounds are welcomed, appreciated, and valued
- increase understanding and caring so that the broader schooling process is inclusive of transnational learners
- identify and meet the emotional needs of newcomer students, specifically helping them face the trauma of cross-cultural adjustment

### **Socialization Connections**

This part of the project should be continued as it provides first person support to students during a time of language learning where students' interactions in school are still very limited and when cultural transition trauma might be at its highest. These connections help students navigate the cultural differences they face socially and academically in Unityville. Moreover, they do so in a non-threatening environment. These connections are organized by Ms. Franklin from Junction High School and Barbara Korth from IU, but involve several IU doctoral students. The inquiry process would entail documenting the kinds of things requiring cultural support and the extent to which these are the same or different across groups. Moreover, evidence will be gained with respect to how the students are interpreting their cross-cultural school experiences. The practical interests of inquiry include the use of technology, the quality of the lesson plans prepared for the sessions, the structure and effectiveness of coordination with the teachers, and so on. These practical issues often make or break such activities and so we want to document and evaluate them as well.

### **Buddy System**

We will provide support for this program as Mrs. Bennett develops it at the high school. We will also review the literature for the applicability of such a program at the middle school. Mr. Brantmeier and Ms. Bennett would work together on this, including Ms. ----- if an extension to the middle school seems worthwhile. Research would be interested in the manner of success experienced by both students involved in the buddy relationship as well as in documenting the specifics of the program. Moreover, research could examine the differences in implementing such a system at middle and high school levels and across different cultural groups.

### **Intrastate Interactive Support Groups**

This activity would involve using videoconferencing



technology to connect Unityville students with other transnational students in the state for interactivity. The group would be facilitated from IU by one of our doctoral students specifically trained. The groups would use the home language to ensure the highest level of inclusion across students. This process would be best organized by Ms. Franklin in Unityville and Maura Pereira at IU. The research component would, firstly, involve documenting levels and types of satisfaction with the support group in terms of students' and teachers' perspectives. Secondly, a review of the research related to the facilitation of such groups (namely, what works well and why) will be conducted.

### **Elementary Group/Individual Support**

This activity would engage elementary students in small support groups with Casey

Lasso and Naomi Sotoo for the purposes of addressing cultural differences, meeting emotional needs, and developing peer support. Moreover, insights that are gathered from the groups can be used to inform pedagogical decisions at the elementary school. At this point, we would like to start at Coulston. Additionally, Ms. Sotoo and Ms. Lasso would like to work with teachers in the classroom supporting the reading program that is in place there by working with Japanese-speaking and Spanish-speaking youngsters identified by the ENL coordinator or teachers as in need of such support. Ms. Sotoo and Ms. Lasso can also help the school interact with parents. The research interests associated with this activity involve being able to better articulate the cultural transition experiences of young children in terms of their schooling, the merits of support groups in navigating the transition and in forging positive cultural and educational attitudes. We do not have much research on how young children transition emotionally and culturally into a culturally-different school and the traumas associated with that process. Moreover, the research will also document the strategies employed in developing group and individual support for cultural transition trauma. This will have implications for school psychologists and classroom teachers. We would like to seek funding for this activity. Ms. Sotoo and Ms. Lasso would like to use this research for their dissertations. (See the appendices for a one-page description of these activities.)

### **In the Middle**

Nelson Soto would like to work with the middle school ENL students, observe classroom interactions, and examine pedagogy. He would also like to help the middle school personnel develop relationships with the students' families by acting as a liaison and facilitator. He is bilingual in Spanish and English. He can assist Ms. Weaver in working with classroom teachers who serve the middle school ENL students. The research entailed in this activity would involve better understanding classroom dynamics and patterns of interacting that encourage or discourage learning. Identifying specific teacher and student behaviors and the characteristics of those behaviors which are involved in including newcomer transnational students in learning will contribute substantially to our meager knowledge of such cross-cultural phenomena in Midwestern schools. Specific learning points can be produced for a teacher handbook. The use of caring would be explored. We would like to

seek funding to support this activity. Mr. Soto would like to use this research for his dissertation. (See the one-page description of this included in the appendices.)

## Family/Community-School Relations

Many Unityville educators are hopeful that the project can help develop good parent-school relations; relations that are able to transcend the cultural and linguistic differences. The activities proposed here are specifically designed to meet the following goals of the project to:

- further the educational practices that result in a learning community where learners from diverse backgrounds are welcomed, appreciated, and valued
- develop strong links to the transnational communities reflected in the students' homes
- increase understanding and caring so that it extends in the school to all transnational learners and their families

### **Parent-School Advocacy Group**

In collaboration with UNITYVILLE, we plan to organize a parent-school advocacy group that helps parents and school officials interact and work together to meet the emotional and academic needs of the transnational students. In years to come this group could be involved in introducing new transnational members of the community to the schools/school officials. They might also be involved in such things as (a) translating school-related documents and meetings, (b) teaching the transnational community about school procedures, expectations, and so on, (c) helping to locate school-related resources for families (for example language learning opportunities for parents, college information), and so on. Maura Pereira (IU) and Barbara Korth (IU) will work with parents/community members while UNITYVILLE personnel (people like Ms. Mobil, Ms. Ground, and Ms.-----) help with the organizational and school-based structures of the operations. The research agenda will involve identifying the advocacy needs of parents, describing and evaluating processes used to prepare parent liaisons, and reviewing school-based policies and procedures which facilitate the program. We would like to seek Department of Education funding to support this activity.

### **Newcomer Parent Information Open House**

School personnel plan to provide parents with important, school-related information, including information about the classes students will take and so on. Unityville collaborators have developed a list of the kinds of information they would want parents to have. Moreover, it might be possible to get information from the families regarding what they wished they knew. Ms. Mobil is preparing the first open house for fall 2004. Barbara Korth will be involved in assessing the process and

gathering parent perceptions of the experience in order to hone this for the future. This would constitute the research aspect of the activity.

### **Language Support for Families**

This set of activities would be offered off school grounds and would involve providing families with basic English vocabulary necessary to interact with the schools in initial ways – e.g. calling in to say the child is sick, asking for an appointment, asking about homework, and so on. The city of Unityville has an adult education class in English that a number of people in the Spanish-speaking community use. It might be possible to extend this so that it better reaches the Japanese speaking community. We might also consider looking at places of employment to develop language support opportunities. This would involve interested Unityville educators and IU students with the appropriate language skills. Barbara Korth can coordinate this program. The research interests involved in this activity include examining the subsequent interactions between teachers and parents by observing these, and evaluating English language use by parents both formally and informally. Participants will also be interviewed to (a) determine level of satisfaction with the interactions and (b) locate successes and weaknesses of the linguistic preparation. This information would help us shape the teaching agenda. Such a program would be of interest across the Midwest. We would like to seek funding to support this activity.

This set of activities would be offered off school grounds and would involve providing families with basic English

### **Community-School Linkages**

This activity involves establishing community-school inquiry groups to discuss and explore the cross-cultural relationships in the community and with the schools. The structure would provide an opportunity for community members and school personnel to explore their relationships explicitly. The research and program are completely overlapped in that the kinds of things that are voiced in the groups would provide information about how the linkages are conceived, what structures seem to encourage or discourage linkages, and whether or not there are ethnic and linguistic differences in the experiences of community-school relations. Chris Frey and Ed Brantmeier have taken the lead on this and have already produced a proposal for modest funding to submit to the Tulip Community Foundations. (See proposal included in the appendices.)

This activity involves establishing community-school inquiry groups to discuss and explore the cross-cultural

### **Transportation Links**

One difficulty Unityville schools face when trying to connect with parents is a transportation problem. Though we are not prepared to offer possible solutions for this at the moment, we want to honor the fact that this is a problem which needs some attention. We will attend creatively to it.

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### **Parents Learn About Schools**

It is difficult for transnational parents to learn about how schools work and to get

needed information about the schools. Other activities in this domain will facilitate advances with this. However, we intend to specifically address this through some parent workshops conducted in the home language by a member of the IU team (with information from school personnel). The IU Workshop leader can answer questions parents might have, including questions that would be difficult for parents to ask school officials. Workshops will provide detailed information about college admissions, ISTEP, graduation requirements, school policies, and other things as deemed important by parents or educators. Additionally, the workshop can involve role-playing school-related American scenes. (See one-page description of Parent Workshops in the appendices for an example of one of these.)

## **CONCLUSION**

Across Indiana and other Midwestern states, the demographics are shifting as increasing numbers of transnational students enroll in previously predominantly monolingual, monocultural schools. Though more traditional recipient states have been involved in educating transnational students for years now, the context of schooling in those states is different. What has worked there can provide lessons for us to test out in Midwestern states, but there is plenty of reason to suspect that we will need our own Midwestern responses to this multicultural opportunity. Unityville schools stand at a pivotal moment in their own progressive history. The present response will set the course for years to come. In a collaborative and innovative move, we are proactively proposing a set of initial activities which will direct the educational possibilities for newcomer students. Though these activities might seem weighted toward their attentiveness to the newcomer students, the project is intended to benefit all Unityville students. Establishing schooling communities that are open to people of various linguistic and cultural backgrounds contributes to a more inclusive educational system for all students. It also contributes to more divergent and creative thinking on the part of majority students. Moreover, multiculturalism fosters international expertise/experience, ethical commitments and dialogue, self-reflection, intellectual stimulation, and so on. Long-time Unityville students have much to gain from this diversification when it is developed in educational contexts. The initial set of activities proposed here open the way for later innovations that are more elaborate and involved. The future also holds many more ideas for creativity and innovation which will most certainly make their mark on Indiana's educational history.

## **APPENDICES**

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## **Individual/Group Elementary Student Support**

### ***What***

Cultural transition support group for transnational elementary students facilitated by Ph.D. students in School Psychology

### ***Who***

Casey Lasso  
Naomi Sotoo

### ***Where***

Beginning at ----- Elementary with Latino/a and Japanese newcomer students

### ***How***

Phase One: Ms. Lasso and Ms. Sotoo will begin in a two-fold way: (a) spending time supporting reading instruction and other instructional needs with newcomer students as coordinated with the ENL teacher and regular classroom teachers on the campus and (b) preparing for support group sessions by investigating pedagogy and plans related to cultural trauma and transition and by coordinating participation schedules. Phase Two: Following this, cultural transition support groups will be conducted once a week with each group. These groups will be tape-recorded. The data will add to the research effort of the project. Students will also be interviewed. This project will evolve relative to the needs at the elementary school.

### ***When***

Phase One will begin as soon as possible. Phase Two will begin following the winter break.

## **In The Middle**

### ***What***

The purpose of this set of primarily research-oriented activities aim to describe the relationship among Latino immigrants and their teachers and how these relationships affect the various levels of student engagement. Specifically, this study will look at how the characteristics of the student-teacher relationship are involved in the students' invested interest in schooling. These findings are crucial to developing positive middle school educational experiences for transnational students. In relation to the research, these efforts will also provide instructional support to teachers and help the school develop relationships with students' families.

### ***Who***

Nelson Soto

### ***Where***

Cambio Middle School

### ***When***

Beginning in the Fall 2004 and continuing into the Spring 2005.

### ***How***

Through in-depth interviews with teachers and students, after-school encounters, and classroom observations, data will be collected on the characteristics of the relationship between the students and teachers. A minimum of four in-depth 60 minutes "face to face" interviews with teachers; four in-depth interviews with students; 6 (one period) classroom observations; and four focus group interviews with male Latino students. Also, a minimum of four focus groups will occur with Latino students' teachers to understand the school's culture/climate, teachers' conceptual framework of relationships, and the negotiation process of developing relationships among students. Regular on-site research makes it possible for Mr. Soto to be involved in helping teachers' problem-solve, to work with parents, and to support teachers' instructional efforts.

***Funding can be sought for this.***

## **Parent Workshops**

### ***What***

The Unityville project will offer workshops to Hispanic parents about

- the school system/culture,
- how to communicate with teachers,
- the need to finish high school and continue to post-secondary education,
- requirements to graduate from high school,
- importance of involvement in their children education,
- post-secondary education opportunities, and
- scholarships/financial aid opportunities.
- 

These workshops will be conducted in Spanish.

### ***Who***

Maura Pereira

### ***Where***

School involved: *Cambio* Middle School and Junction High School.

### ***When***

Two workshops could be offered (Fall/Spring).

### ***How***

- Parent workshops would be offered in the evening or on a Saturday depending on parents' availability.
- Interactive workshop format: information sharing followed by questions and answers.
- Workshops could be delivered via videoconferencing system or face-to-face.



## **Teacher Workshops**

### ***What***

The Unityville project will offer workshops to teachers of Hispanic students about

- Understanding patterns of behavior in the Hispanic cultures,
- Latin American school systems
- School culture in Latin American countries
- Hispanic parents involvement in their children education
- Expectations of Hispanic parents and students
- Communication with non-English speaking parents
- Teacher-student/parent-teacher relationships in Latin American countries
- Teaching strategies

### ***Who***

Maura Pereira

### ***Where***

School involved: Unityville elementary, middle, and high school.

### ***When***

Two workshops would be offered (Fall/Spring).

### ***How***

- Teachers' workshops would be offered according to the school schedule for professional development days.
- Interactive workshop format: information/experiences sharing followed by discussion.
- Workshops would be delivered via videoconferencing system.

## Community-School Linkages

In July 2003, the Outreach Project prepared a proposal for the Tulip Community Foundation to organize and implement a series of “Changing Community Dialogues” (CCD) in Unityville. The purpose of this project was to address the need for improving cross-cultural communication and relationships both in the schools and the larger community.

### Outline of the CCD

CCD would address these issues through six structured forums. We will draw on experts in community mediation and conflict resolution from inside and outside the community, and structure the conversations so that a diversity of viewpoints and experiences are represented. Based on a community dialogue model, the CCD will be structured so that all participants are able to contribute equally to the discussion. We plan to hire translators for non-English speaking community members as well, so that a multitude of voices can be heard.

### Relation to School Mission

CCD fits into the mission of the Unityville Central Schools in that it continues the corporation’s role as an educational leader in the community, while addressing the social, cultural and emotional obstacles to a quality education. CCD will serve as a bridge between the community and the school corporation by promoting intercultural understanding through structured conversations about our changing needs as a growing community.

The CCD program will work cooperatively with the team leaders from Unityville Schools, while the Indiana University students Christopher Frey and Edward Brantmeier will be coordinating programmatic and curricular aspects of the CCD project, drawing on their individual training and expertise in cross-cultural education and conflict mediation. The Outreach Project will also draw on the expertise of IU Professor Barbara Korth, Ph.D., who serves as the IU faculty sponsor the Outreach Project, and has extensive experience in similar programs.

The Outreach Project became aware of the need for this program through a series of interviews with Unityville students and faculty members, as well as interviews with parents and other local officials.

### Participants

We hope to serve twenty (20) residents of Unityville through this project, specifically residents of the city of Unityville, but it would be open to residents of Unity County as well. We hope to attract both Unityville students and community members to the CCD. The project aims to illuminate school and community issues and encourage CCD participants to become more involved in programs addressing local educational and community issues, especially related to diversity and community change, which could enrich the lives and understanding of the majority of people in the county.

### Goals of the CCD

The CCD project will have three effects: (1) to learn more about the community's concerns about change, (2) to address the community's concerns about change, and (3) to encourage participants to become actively involved in addressing the issues that evolve from the CCD. Moreover, we believe Unityville can become an exemplar city for this model of welcoming transnational migrants. Lastly, evaluation of the project implementation will contribute to research on communities who are developing positive approaches to welcoming transnational immigrants.

CCD is modeled after a series of programs at Indiana University called "Conversations on Race." While the content of the program will be adapted to meet the needs of the local community, the overall concepts of structured, moderated dialogue and scenario-driven discussion in an intimate group setting will be used in the CCD.

### Funding

At this point, we foresee all participants and moderators receiving a small stipend to encourage their ongoing participation in the CCD. Stipends for community participants will be used to support the participation of a wide variety of community members who may require some financial support for their time and commitment, such as child care or gasoline. We planned the stipend to be enough to overcome challenges to participation, but not to be a primary incentive for involvement.

### Evaluation

Program success will be evaluated through feedback collected at the beginning, middle, and end of the CCD project. Participants will be asked to evaluate their perceptions and behaviors, and how their participation in the project has affected their ideas and actions. Moreover, other indicators of integration will be used, for example, the extent to which the program is suitable beyond funding, the extent to which participants get involved with each other outside the program, and so on.

### Long Term Prospects

After the initial one-year project, we will evaluate the need to continue, and apply for funding from Unityville Central Schools, Indiana University-related organizations, Unityville corporations, or other outside foundations.

We believe that the CCD project can be a model for other communities in the Midwest experiencing growth, economic change, increasing immigration and cultural change. We also believe that these conversations can stimulate positive community change, and demonstrate Unityville's commitment to diversity to the larger community and the region. The project provides a rich opportunity to bring together community, school and university.

## **Research Component of the Intercultural Peace Curriculum Development**

### ***Who***

Ed Brantmeier, Barbara Korth, Dini Metro-Roland

### ***Where***

Unityville High School

### ***What***

Fostering a peaceful educational climate for newcomer students and non-newcomer students at Unityville High School by examining the peaceful aspects of the community, collaboratively developing and implementing peace curriculum, engaging students in intercultural interactions, and evaluating the school climate in terms of its inclusiveness and openness to newcomer students and in terms of attitudes, beliefs, and behaviors of long-time Unityville students. Experts from the Indianapolis Peace Center will support the effort. Students and teachers will be involved in the development and implementations of the curriculum.

### ***How***

#### **Phase I: Reconstructing Everyday Meanings of Intercultural Peace and Non-Peace**

Develop a description of the school climate and culture from the perspectives of newcomer students, non-newcomer students, faculty, and administrators.

#### **Phase II: Curriculum Development and Implementation**

Develop curriculum that is reflective of Unityville's particular needs and interests as well as State Guidelines and ISTEP requirements. Implement the Curriculum.

#### **Phase III: Evaluation of Program Implementation**

Evaluate both the curriculum implementation and the process for curriculum development.

## Appendix B: Teacher Inquiry Group Protocols<sup>127</sup>

### Teacher Inquiry Group Protocol One

### Dissertation Study

11/16/19

Edward J. Brantmeier

Introduction: Provide a preview of the four inquiry meetings prior to holiday break.

Meeting 1: Identifying Peace and Non-Peace. Meeting 2: Intercultural Peace. Meeting 3: Responsive Curricula. Meeting 4: Curricula Development

#### **Activity One: Everyday Understandings of Peace and Non-Peace**

Write Peace on one side of flip chart. Write non-peace on the other side of flipchart.

Step One: Please write the word peace in your notebooks. Please make a list of all the words that go with the word peace.

Step Two: Please write the word non-peace in your notebooks. Please make a list of all the words that go with the word non-peace.

Step Three: Could you share the most important word that that goes with peace from your list? Write them, one from each participant, on the flip chart. Why is that the most important word? Could you share the most important word that goes with non-peace from your list? Write them, one from each participant, on the flip chart. Why is that the most important word?

#### **Activity Two: Peaceful and Non-peaceful attitudes and behaviors**

Write peaceful attitudes and behaviors and non-peaceful attitudes and behaviors on the flip chart.

Step One: As a group, let's identify some peace related attitudes and behaviors that you see in your classroom or in school. Write these on the Peaceful Attitudes and Behaviors list.

Step Two: As a group, let's identify some non-peace related attitudes and behaviors that you see in your classroom or in school. Add these to the Non-Peaceful Attitudes and behaviors list.

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<sup>127</sup> It is important to note that not all activities and/or questions were used during the actual teacher inquiry group meetings. Time was limited, and choices were made to cut certain questions, examples, and activities. Also, some questions were slightly modified in the field.

Step Three: Looking at this list, could you provide some specific scenarios that represent what you have identified?

**(Implicit Categories: Topic Domain One: Reconstructions of Everyday Understandings of Peace and Non-Peace)**

**Activity Three: Analyzing Scenarios**

**Step One: Please listen to me read the following scenario that I have provided you on paper. After, we'll interpret the scenario.**

**Scenario One:** Jane, a white female student, asks Juan, a Hispanic male student, a clarification question about some Spanish words on a worksheet. Juan teaches Spanish word to Jane about 'standing in front of the door.' Antonio and Eduardo, two Hispanic male students, lean forward to help as well. Juan is talking in English with Jane. Jane walks away to the overhead projector. Juan, Eduardo, and Antonio slap each other on the back, trying to figure out a Spanish word. Jane returns to ask question about the word "Barda" by showing a photo. Jane asks, "Antonio, *como se dice* 'to pick up?'" Antonio says, "Rescojelo." Jane, "How do you say (she points to the English word 'Rescue')?" Antonio says, "Rescate." "Teacher" Juan says to Jane. Jane walks to Juan to help him.

**What do you think about this scenario? How would you categorize it?**

**Scenario Two:** A Euro-American male student turned around to ask me why I was observing in the classroom. I said to "study education for diversity", and then I said I was studying "students whose first language is not English as well as issues of ethnic and racial diversity in the school."

He said, "I don't have a problem in this class." (He pauses) "In terms of ethnic/racial diversity." (He pauses) "I believe if you come to this country, you should speak our language. You should abide by our (stresses the word our) philosophy. That's just what I think (stresses "I", points to himself) though."

He pauses for a moment, says something else I couldn't hear.

"Unity is a good place. We're mostly Caucasian. It's changing though. It's complicated." (Pauses, thinks, then says...) "I don't care anyway. I'm moving to Canada." He turns around and continues his work.

**What do you think about this scenario? How would you categorize it?**

## Teacher Inquiry Group Protocol Two

## Dissertation Study

12/01/04

Edward J. Brantmeier, Yoko Nakamichi, Barbara Korth

Meeting 2. Intercultural peace: Talk about group dynamics more, and move toward envisioning an inclusive, positive school climate for all students. What does intercultural peace look like in its ideal form at Shelbyville Senior High School?

**Opening: Have a group check-in and generally ask if anyone wants/needs to share anything. Did anyone write anything in their reflection journal that they wanted to share? Talk about the reflection journals, privacy, etc...**

**Note: Regina mentioned that different non-peace related attitudes and behaviors might be associated with certain student groups. She also said that she would have liked to hear what other people thought. I'm wondering if we should open this up for discussion at the beginning?**

### Activity One: Identifying scenarios.

Implicit Categories: language attitudes, understandings of peace and non-peace, attitudes about the other

**Part I: Please listen to me read the following scenario that I have provided you on paper. After, we'll interpret the scenario**

**Scenario Two:** A Euro-American male student turned around to ask me why I was observing in the classroom. I said to "study education for diversity", and then I said I was studying "students whose first language is not English as well as issues of ethnic and racial diversity in the school."

He said, "I don't have a problem in this class." (He pauses) "In terms of ethnic/racial diversity." (He pauses) "I believe if you come to this country, you should speak our language. You should abide by our (stresses the word our) philosophy. That's just what I think (stresses "I", points to himself) though."

He pauses for a moment, says something else I couldn't hear.

"Unity is a good place. We're mostly Caucasian. It's changing though. It's complicated." (Pauses, thinks, then says...) "I don't care anyway. I'm moving to Canada." He turns around and continues his work.

**What do you think about this scenario? How would you categorize it? Related Stories?**

**Activity One: Envisioning Alternative Possibilities**

Part I: It's five years into the future and relations and the general climate at Junction High School have changed for the positive in significant ways. Could you describe what that looks like? (Pair teachers in dyads for 3 minutes to discuss this, then large group. I will write contributions on the flip chart.).

**Implicit categories: student group relations, teacher student interactions, general school climate/culture.**

**\*\*\*\*This is the actual question sent to the inquiry group in e-mail. It's much less specific than the original above.** 1. It's five years into the future and Junction High School School has changed for the positive in significant ways. Could you describe what that change looks like?

**Journaling Questions: What are some of the major issues you think should be addressed in this intercultural peace curricula project? Could you give concrete examples of these issues from your personal experience here at the high school? Why are these issues important to you?**

**Part II: Let's talk about the following short sentence descriptors of actions:**

**(Potentially, we probably won't get to this.)**

Juan smiled at the teacher.

Susan laughed at a sexist comment

Tom explained how to do a school assignment to Tim, who seemed not to understand.

Jesse told her parents she wished the Mexicans would just speak English.

A teacher said "Speak in English" to Takako during class.

Jeremy cusses at Rafael and Ana as he walks by them in the hallway.

Guan and Ran speak together in Chinese during class while working on their homework.



**Teacher Inquiry Group Protocol Four**  
**12/20/04**

**Dissertation Study**  
**Edward J. Brantmeier**

**Meeting Objectives:** Brainstorming about the goals of the curriculum and what types/forms/models are possible.

**Opening:** Does it make sense to talk about potential types/forms/models of the curriculum or the goals of the curriculum first?

**Activity One: Possibilities and Challenges (types/forms/models)**

Step One: Pair in Dyads

Step Two: **Reporting to large group.**

**Lead Question: So what are some of the possibilities (types/forms/models) that you see for this curriculum?**

Reminder from last meeting: Some “Approaches:” take on different perspectives; an embedded approach; music from different cultures; reading books about kids from different cultures; minority representation in the curriculum; cultural awareness education that permeates the curriculum; cultural comparisons; diversity as a strength.

**Follow-Up:** So what are some of the challenges (types/forms/models) that you see for this curriculum?

Implicit Inquiry Domain Three: What constraints and possibilities are encountered when curriculum is developed for intercultural peace education at Junction High School?

**Activity Two: Thinking Through the Goals** Major issues you thought needed to be addressed: Communicate through language barriers; ignorance; lack of empathy; dispelling stereotypic myths of groups of people; racism, prejudice, sexism, elitism, homophobia, (honesty and self-reflection as part of the approach), stereotyping; awareness and changing attitudes and behaviors of the school population and also the personnel; take-on different perspectives; diversity as a strength.

Step One: Is this an exhaustive list?

Step Two: So based on this list of the issues, what should be the main goals of the curriculum?

**Activity Three: Connecting Our Ideas with Theory and Practice**

Step One: Pass out the articles.

Step Two: Form dyads to focus on one article for each dyad. Suggest that skimming the other articles would be appropriate.

Journaling: Reactions, comments, reflections on the articles.

## **Teacher Inquiry Group Protocol Five**

## **Dissertation Study**

**1/11/05**

**Edward J. Brantmeier**

**Objectives: Talk about articles, construct a plan of action for curriculum development.**

### **Activity One: Discussing the articles.**

Step One: Convey that each group has five minutes to talk about their article.

Step Two: Move from group to group, talking about articles, making connections.

Step Three: Suggest that with regret, we don't have the time to go into detailed discussion, and that we need to figure out the type/form/model of the curriculum and how we will go about developing it.

### **Activity Two: Possibilities and Challenges (types/forms/models)**

Step One: Large group.

**Lead Question: So what are some of the possibilities (types/forms/models) that you see for this curriculum?**

Reminder from last meeting: Some "Approaches:" take on different perspectives; an embedded approach; music from different cultures; reading books about kids from different cultures; minority representation in the curriculum; cultural awareness education that permeates the curriculum; cultural comparisons; diversity as a strength.

**Follow-Up: So what are some of the challenges (types/forms/models) that you see for this curriculum?**

Implicit Inquiry Domain Three: What constraints and possibilities are encountered when curriculum is developed for intercultural peace education at Junction High School?

Note: Be sure to have a solid plan of action for curriculum development before the meeting finishes.

**Activity One: Curriculum Development**

Implicit Inquiry Domain Three: What constraints and possibilities are encountered when curriculum is developed for intercultural peace education at Junction High School

**Step One: Business**

Interested in Teacher Inquiry Group release time? Morning, Afternoon? Saturday?  
Wednesday in one week, two weeks? February 2? February 9?

Activity Two: Development

Step Two: Revisit Meeting Minutes from Lunch Meeting

- Quick review
- Additions?
- Strategic Plan: Short range goals, mid-range goals, long term goals

**Activity Two: Reminders:**

**Revisiting Goals from TIG Four 12/20/04**

“working with this resistance”

“making students and staff more multi-culturally aware.”

“decrease ignorance (pauses) about different cultures”

“feelings of empathy and compassion for each other”

“Focus on diversity (stresses) in the classroom”

“Reflect on what it means to be a citizen. What it means to be a (pauses) community, not just local community but in a global sense as well”

**Strategies:**

“If we present it as a program, it’s not going to be accepted very well”

“make sure we overcome resistance.”

making the school one community where people are people

**Activities:**

“teachers as moderators for small group discussion”

“Artificial foreign community” TIGFour12/20/04

**Approaches:**

Reminder from last meeting: Some “Approaches:” take on different perspectives; an embedded approach; music from different cultures; reading books about kids from different cultures; minority representation in the curriculum; cultural awareness education that permeates the curriculum; cultural comparisons; diversity as a strength.

TIGFour12/20/04

**Teacher Inquiry Group Three** Major issues you thought needed to be addressed:

Communicate through language barriers; ignorance; lack of empathy; dispelling stereotypic myths of groups of people; racism, prejudice, sexism, elitism, homophobia, (honesty and self-reflection as part of the approach), stereotyping; awareness and

changing attitudes and behaviors of the school population and also the personnel; take-on different perspectives; diversity as a strength. TIGThree12/9/04

**TIG Nine**  
**Full Group**  
**4/26/05**

**Dissertation Study**  
**Edward J. Brantmeier**

## **Teacher Inquiry Group Nine Protocol**

Note: Participant Julianne Franklin and Dini were involved in the construction of this interview protocol.

### **Introductions**

Dini Self-Introduction

Strategic Outsider/Naïve

Would you mind him doing an overview/process interview?

Would you mind him doing observations and/or observing implantation of curricula? Comfort.

### **Domain One: Impact of Peace Curricula Process**

Lead Question: How has the peace curricula process affected you?

Your class?

Your students?

Implicit categories: ideas about curriculum, student teacher relations, affects on attitudes and behaviors, constraints and possibilities, positively and negatively

### **Follow Up:**

1. What changes (in the process too) could we have made to be more effective?  
Implicit: Critique
2. What were some of the issues that we wanted to address, but we didn't? Why?
3. What were some of the issues that we wanted to address, but we couldn't?

### **Domain Two: Looking Forward**

Lead Questions: When next for the group?

What next for individuals?

What next for Students?

Extension of much gratitude for working with me, continued collaboration with Dini, Yoko, Barbara.

Table 14.1. Types of Peace Education.

Violence Addressed	Goals	Peace Type (Strategy)	Curriculum
Global Peace Education International studies Security studies Holocaust studies Nuclear education A-lyornh education	Interstate rivalry War Human rights education Ethnic conflicts Terrorism Tribal warfare	Prevent hostilities Build security systems Disarmament Exchange of scholars Global identity Reduce ethnic tensions Treaties	International relations Peace movements Different cultures Historical perspectives Wars Comparative social structures Principles for collective responsibility Political difference Problems of refugees
Conflict Resolution Programs Peer mediation	Interpersonal Personal	Problem-solving skills Mediation Peace agreements Sustaining relationships Transformation	Gender studies Communication studies Anthropology of conflict Sociology of conflict Enemy imaging Family differences
Violence Prevention Programs Multicultural education	Street crime Domestic violence Parent education Sexual assault Anger management Peer pressure Hate crimes Drug and alcohol abuse	Anti-bias Educate about prejudice and stereotypes Understand depth of violence problem Learn about causes of violence Personal responsibility Socioemotional literacy Understand cost of violence	Alternatives to violence Dispute resolution mechanisms Causes of domestic and crime Punitive responses Judicial system Laws Block club organizations Gangs Consequences of violence

<sup>128</sup> Thank you to Ian Harris for permission to use this table.

Development Education Environmental studies Future studies Human rights education	Inequalities of health and wealth Structural violence Lack of freedoms Positive peace Environmental destruction	Ecological security Equitable models of development Promote democracies Critical thinking Strategic planning	Elimination of pollution Building for the future Sharing resources Self-help Empowerment Community development Disarmament	Imperialism Economic development Social development Strategies for change Ecology Conservation skills Environmental issues Recycling Economic conversion
Nonviolence Education Gandhian studies	All forms of violence Enemy stereotyping Popular media images of violence Despair about possibilities for peace	Understand power of peace Appreciate peace Learn about power of nonviolence Help students discover their own truth Appreciate truths of others	Maintain beloved community Forgiveness Positive peace Nonviolence Elimination of ego Visualize peaceful world Caring Empathy	Nonviolence Love Great peacemakers Philosophy of humanness Study of human nature Ethics Challenge of being a peace-maker Interdependence Barriers to peace History of peace movement

Harris, T. (1999). Types of Peace Education, IN A. Kavin L. Oppenheimer, + D. Bar-Tal (eds). How Children Understand War and Peace. San Francisco: Jossey-Bass.

## Culture Pizza

**What comes to mind when you think of race? One thing, Homo sapiens, there is only one race of human beings; we all belong to the same race, Homo sapiens.**

**Now, what comes to mind when you think about culture? Hopefully many things, Culture is a combination of many aspects of being human and is made up of a long list of things you do, eat, wear, believe, and say. Culture is a big part of what makes you unique and yet joins use together, too. Humans are the only living things that have culture, which has helped Homo sapiens to evolve over the past half-million years.**

**Here's how to make your personal culture pizza:**

- 1. Obtain ten slices of blank culture pizza, each with a different category written in the "crust" of the slice.**
- 2. On each pizza slice include pictures and words that describe and represent who you are within that category. (For example, if you play soccer you can cut out a picture of a soccer ball from a magazine and paste it into one of the slices.)**
- 3. Firmly attach all magazine and picture cutouts to your ten slices of pizza. Cut out your ten slices of culture pizza and glue/tape the ten slices together to make one large culture pizza.**
- 4. Share and compare your creation with other students. How are your cultures alike? How are they different? You may be surprised when your culture pizzas are as different as pepperoni and mushrooms or as alike as a simple cheese pizza! See if you can guess whom's culture pizza belong to whom.**

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<sup>129</sup> Notice that all curricula units are not included here. I have yet to receive an organized unit plan from the English-ENL teacher, the Social Studies teacher, and the Japanese-ENL teacher. Descriptions of those units were conveyed in e-mails and/or inquiry group meeting discussions.



## Categories:

- 1. Family Members Slice (Your name, mom and dad's name, siblings' names and other family member's names)**
- 2. Family Traditions Slice (What language(s) do you speak? What is your religion? What holidays do you observe? Don't be shy! Tell us about your customs and traditions)**
- 3. Clothing Slice (So what kind of clothes do you wear? What are your favorite sneakers? You get the idea!)**
- 4. Food Slice (Are you a burger addict or a veggie fan? Tell us what your favorite foods are)**
- 5. Job Slice (What kind of job do you have now? What kind of job would you like to have in the future?)**
- 6. Sports and Fun Slice (What kind of sports do you like to watch? What do you like to do with your friends? Which sports do you play? Which clubs have you joined?)**
- 7. Education Slice (what are your favorite subjects in school? What are your education goals?)**
- 8. Technology Slice (What is your favorite type of technology? A cell phone? Television? Computer?)**
- 9. Arts and Entertainment Slice (What's your favorite type of architecture, music, art, dance? What's your favorite movie, TV show, and book this year?)**
- 10. Politics Slice (which country do you think has the best government? What kind of political party would you join, if any?)**

## **Strategies for Reaching the ENL Learner in Mathematics**

Reaching students whose primary language is not English can be a difficult in any subject of the education system. Mathematics is no exception. One misconception among many people is that math is a universal language because numbers appear in most languages. In some instances this is the case, however, math does involve more than numbers. Math in itself is a unique language made up of special vocabulary and processes that can vary between cultures. This creates a challenge to the ENL student because they are trying to master the vocabulary of there new language as well as learn the language of mathematics. Being aware of these challenges and knowing strategies to overcome these challenges will help math teachers better reach their ENL students.

### **Challenges:**

- ENL learners are trying to learn new material, while learning a whole new vocabulary.
- ENL learners may have significant gaps in their math skills from their prior education.
- ENL learners might not be as familiar with fractions. In the United States, a lot of emphasis is put on nations because of the English system of measurement.
- Students educated in different countries may have learned math process that are different than those used by U. S. student.
- ENL learners are expected to take most Standardized Tests in English.

### **Strategies:**

- Set high expectations for all students. Do not let the language barrier hide evidence of higher-level thinking.
- Check a students reading skills through informal appraisals so you have an idea of how much they understand.
- Learn about the background of the ENL student.
- Do not rely on bilingual students totally to help relay information to the student who has limited English skills.
- Do not allow ENL students to isolate themselves in the classroom.
- Use visual and tactile examples to get information across to the students.
- Encourage students to use diagrams and pictures to help solve math problems.
- Have routine practices in the class where students can anticipate what is going to happen.
- Write definitions on the board and repeat what is written on the board. This will allow the ENL student to become familiar both visually and verbally with certain terms in the class.
- Give many opportunities for students to hear and to speak the math language.
- Teach the basic words of math operations to the students early. Take initiative to learn these same basic operations in the student's language as well. Teach these words to the whole class as well so they are able to help the ENL learner.
- Show all steps, broken down into specific parts, to solving math problems. Explain steps using as simple of language as possible.

- Help a student individually by talking through a problem and writing down on paper it the same time.
- Rephrase questions when it is apparent that a student does not understand. Increase the amount of wait time that a student gets before responding to the question.
- Create an environment that encourages ENL learners to participate in class.

This list does not cover all the challenges and strategies that show up and can be used with the ENL learner. It is a list that will begin to help educators see what they are facing as they work with the ENL learner. Working with ENL students can be a challenge due to the language barrier that is in place. However, taking steps to overcome that barrier can be very rewarding when you see the ENL learner begin to make steps towards grasping their new language. The aim of these strategies is to trigger some creative thinking in the educator for working with the ENL learner.

Resources:

New Jersey Science Curriculum Framework  
<http://www.state.nj.us/njded/frameworks/science/chap9b.pdf>

The Help! Kit: A Resource Guide for Secondary Teachers of Migrant English Language Learners  
<http://www.escort.org/products/secondaryhelpkit.html>

# Appendix E: Bank's Approaches for the Integration of Multicultural Content<sup>130</sup>

**Table 10.1 Continued**

Approach	Description	Examples	Strengths	Problems
	diverse cultural, ethnic, and racial groups.	Carol Oates, Langston Hughes, M. Scott Momaday, Saul Bellow, Kazuo Hara, Kingston, Rudolfo A. Noya, and Prii Thomas.	Enables diverse ethnic, racial, and religious groups to see their cultures, ethos, and perspective in the school curriculum. Gives students a balanced view of the nature and development of U.S. culture and society. Helps to empower victimized racial, ethnic, and cultural groups.	Staff development for the institutionalization of this approach must be continual and ongoing.
Social Action	In this approach, students identify important social problems and issues, gather pertinent data, clarify their values on the issues, make decisions, and take reflective action to help resolve the issue or problem.	A class studies the treatment of ethnic groups in a local newspaper and writes a letter to the newspaper publisher suggesting ways that the treatment of ethnic groups in the newspapers should be improved.	Enables students to improve their thinking, value analysis, decision-making, and social-action skills. Enables students to improve their data-gathering skills. Helps students develop a sense of political efficacy. Helps students improve their skills to work in groups.	Requires a considerable amount of curriculum planning and materials identification. May be longer in duration than more traditional teaching units. May focus on problems and issues considered controversial by some members of the school staff and citizens of the community. Students may be able to take few meaningful actions that contribute to the resolution of the social issue or problem.

## GUIDELINES FOR TEACHING MULTICULTURAL CONTENT

The following fourteen guidelines are designed to help you better integrate content about ethnic groups into the school curriculum and to teach effectively in multicultural environments:

1. You, the teacher, are an extremely important variable in the teaching of ethnic content. If you have the necessary knowledge, attitudes, and skills, when you encounter racist content in materials or observe racism in the statements and behavior of students you can use these situations to teach important lessons about

*Banks, J.A. (2001) 'Approaches to Multicultural Curriculum Reform' In Banks, J.A. + McGee Banks, C.A. (Eds), 'Multicultural Education: Issues and Perspectives' 4th Ed. New York: John Wiley & Sons*

Description	Examples	Strengths	Problems
Hereset, cultural components, holidays, and other discrete elements related to ethnic groups are added to the curriculum on special days, occasions, and celebrations.	Famous Mexican Americans are studied only during the week of Cinco de Mayo (May 5). African Americans are studied during African American History Month in February but rarely during the rest of the year. Ethnic foods are studied in the first grade with little attention devoted to the cultures in which the foods are embedded.	Provides a quick and relatively easy way to put ethnic content into the curriculum. Gives ethnic heroes life-styles and artifacts of ethnic groups and reinforces stereotypes and misconceptions. Mainstream criteria are used to select heroes and cultural elements for inclusion in the curriculum.	Results in a superficial understanding of ethnic cultures. Focuses on the life-styles and artifacts of ethnic groups and reinforces stereotypes and misconceptions. Mainstream criteria are used to select heroes and cultural elements for inclusion in the curriculum.
This approach consists of the addition of content, concepts, themes, and perspectives to the curriculum without changing its structure.	Adding the book <i>The Color Purple</i> to a literature unit without reconceptualizing the unit or giving the students the background knowledge to understand the book. Adding a unit on the Japanese American internment to a U.S. history course without treating the Japanese in any other unit. Leaving the core curriculum intact but adding an ethnic studies course, as an elective, that focuses on a specific ethnic group.	Makes it possible to add ethnic content to the curriculum without changing its structure, which requires substantial curriculum changes and staff development. Can be implemented within the existing curriculum structure.	Reinforces the idea that ethnic history and culture are not integral parts of U.S. mainstream culture. Students view ethnic groups from Anglocentric and Eurocentric perspectives. Fails to help students understand how the dominant culture and ethnic cultures are interconnected and interrelated.
The basic goals, structure, and nature of the curriculum are changed to enable students to view concepts, events, issues, problems, and themes from the perspectives of	A unit on the American Revolution describes the meaning of the revolution to Anglo revolutionaries, Anglo loyalists, African Americans, Indian, and the British. A unit on 20th-century U.S. literature includes works by William Faulkner, Joyce	Enables students to understand the complex ways in which diverse racial and cultural groups participated in the formation of U.S. society and culture. Helps reduce racial and ethnic encapsulation.	The implementation of this approach requires substantial curriculum revision, in-service training and the identification of materials written from the perspectives of various racial and cultural groups.

<sup>130</sup> Thanks to James Banks for permission to use this table.

# Edward J. Brantmeier

## Curriculum Vitae

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E-mail: ebrantme@slu.edu

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### Areas of Specialization

- Global education, comparative & international education, anthropology of education
  - Peace education, intercultural education, and multicultural education in teacher education
  - Secondary English education & social studies education
  - Qualitative research methods
- 

### Education

#### **Ph.D. History, Philosophy & Education Policy Studies**

August 2002-December 2005

School of Education

Indiana University-Bloomington, IN

Dissertation Title: Building Intercultural Peace Curricula: A Critical Case Study of Teacher and Student Involvement in Multicultural Change at a Midwestern High School (in progress)

Cumulative G.P.A 3.99

Concentration Area: International and Comparative Education

Minors: Anthropology and India Studies

Director: Dr. Bradley Levinson

Study Abroad: Summer 2004 Globe Foundation India Internship for curriculum development and implementation. Christel House India, Bangalore, India.

#### **M.S. in Comparative and International Education**

August 2000- May 2002

Indiana University-Bloomington, IN

Research Focus: Values Education, Peace Education

G.P.A 4.0

#### **B.A. in English with Minors in Anthropology & English-as-a-Second Language**

August 1992- May 1997,

University of Wisconsin- Madison (2 years, G.P.A. 3.56), then University of Wisconsin- Stevens Point, WI

G.P.A. 3.83

Cross-Cultural Study:

- Semester in the South Pacific (1994): Fiji, Australia, New Zealand & Cook Islands.
- Student taught on the Navajo Reservation in Arizona (1997)

## **State Teaching Certification**

Secondary (grades 5-12) English, State of Wisconsin

Middle School (grades 5-12) English (As a Second Language), State of Wisconsin

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## **Positions (Current)**

### **Assistant Professor**

**Saint Louis University**

**Fall 2005-Present**

- Research in peace education, intercultural education, and multicultural education in the context of teacher education.
- Teach Secondary English Methods, Social Studies Methods, Cultural Diversity in the Classroom, and Curriculum courses.

## **Previous Positions**

### **Associate Instructor**

**Indiana University Bloomington**

**Fall 2003-Spring 2005**

- Taught E535/S503: Elementary and Secondary School Curriculum, subtitled “Inclusive Curriculum: Issues, Development, and Implementation.”
- Focused on diversity issues, ENL learners, special needs students, and critical social theory.
- Taught M300: Teaching in Pluralistic Society (Multicultural Education) course for pre-service, secondary education teachers.
- Participated in team meetings, interviewing teams, and collaborate with other Associate Instructors & Course Coordinator.
- Utilized on-line learning interface, similar to Blackboard, for instructional purposes.

### **Graduate Assistant**

**Indiana University Bloomington**

**Fall 2004**

- Conduct critical qualitative dissertation research “Building Intercultural Peace Curricula: A Critical Case Study of Teacher and Student Involvement in Multicultural Change at a Midwestern High School” for the Unity-Indiana Outreach Project, a collaborative project between Indiana University and a local school corporation.
- Manage information for a research team of multilingual, multicultural graduate students and faculty.
- *Funded by Indiana University School of Education Proffitt Grant, \$30,000.*

### **Administrative Associate Instructor &**

**Associate Instructor**

**Cultural Immersion Projects**

**Indiana University-Bloomington**

**August 2000-May 2003**

- Coordinated Cultural Immersion Project's Overseas Project: assessed graduate student work; supervised student teachers and supervisors in Indiana public schools (conducted 100+ school visits).
- Team instructed graduate course T550: Culture and Community Forces in the School; created and implemented innovative cross-cultural and global education curriculum for monthly meetings; and organized spring workshops.
- Coordinated American Indian Reservation Project and Overseas Project (*winner of the 2001 American Association of Colleges for Teacher Education's Best Practice Award for Global and International Education*). Cultural immersion programs in India, Kenya, Taiwan, Australia, New Zealand, Costa Rica, England Scotland, Wales, & Ireland.
- Trained Associate Instructors and external supervisors for the supervision of student teachers in Indiana Public Schools.
- Conducted student teacher supervision trips to the Navajo Nation in the American Southwest on three separate occasions: acted as a liaison between Indiana University and Navajo Nation schools; evaluated student teachers; conducted day-long seminars at Diné College in Tsaile, AZ.
- Represented Foundations of International Education (WI) and Indiana University on a supervision trip to confer with host nation consultants and supervise student teachers in England and Scotland.

## **Publications**

### **Journal Article**

Stachowski, Laura L. & Brantmeier, Edward J. (2002) "Understanding Self through the Other: Changes in Student Teacher Perceptions of Home Culture from Immersion in Navajoland and Overseas." *International Education*. 32: 5-18. A version of this manuscript was presented at the Association of Teacher Educators Conference. Denver, CO. Spring 2002.

### **Conference Proceedings**

Brantmeier, Edward J. (2003). "Self Education for an Interdependent World: Core Concepts for Creating Globalized Teachers." Published in UNESCO Conference on Intercultural Education Conference Proceedings CD-ROM. Lasonen, Johanna & Lestinen, Leena. (Eds.). University of Jyväskylä: Institute of Educational Research. ISBN: 951-39-1531-X.

### **Accepted Book Chapter**

Brantmeier, Edward J. (2005). Globalization, education and cultural change in Navajoland: Snapshots of situated appropriation and adaptive intelligence in the U.S. Southwest. Accepted with minor revisions to *Schooling and Education in Global Societies*. Yeakey, C., Hopson, R.K., & Boakari, F.M. (eds.) Oxford, England: Elsevier Inc. Note: A version of this manuscript was presented at the Comparative and International Education Society Conference. Jacksonville, FL. Spring 2002. Brantmeier, Edward J. & Jones, Michael E. (2004). "Globalization, Education, and Cultural Change in Navajoland and Thailand: Snapshots of Situated Appropriation and Adaptive Intelligence."

### **Accepted Journal Articles**

Levinson, Bradley A.U., & Brantmeier, Edward J. (2005) Secondary Schools and Communities of Practice for Democratic Civic Education: Challenges of Authority, Authenticity, and Transferability. Accepted with revisions to: *Theory and Research in Social Education*. A version of this manuscript was presented at the American Educational Research Association Conference. Chicago, IL. Spring 2003.

### **Submitted Journal Article**

Frey, Christopher J., Lawrence, Adrea, Brantmeier, Edward J. & Winstead, Teresa. (2005). Native Language, Sovereignty, and the Cultural Contestation for Navajo Schools in the Era of No Child Left Behind. Submitted to *American Indian Quarterly*. A version of this manuscript was presented at the Comparative and International Education Society Conference. Salt Lake City, UT. Spring 2004. Note: All authors contributed equally.

### **Unpublished Manuscript**

Brantmeier, Edward J. (2004). Transforming the 'Order of Things': Peace Education In Dialogue with Critical Social Theory. In preparation for submission for publication.

### **Conference and Invited Presentations**

Brantmeier, Edward J. (2005). Empathy and intercultural peace curricula development: A critical case study of teacher involvement in multicultural change at a U.S. Midwestern High School. Gandhian Conference on Nonviolence. Memphis, TN. Rhodes College and Christian Brothers University. The conference was co-sponsored by the National Civil Rights Museum, M.K. Gandhi Institute and the National Conference for Community and Justice.

Brantmeier, Edward J. (2005). The dialectics of peace and non-peace: Reconstructing everyday understandings of 'peace' at a U.S. Midwestern high school with transnational students. Presented at 2005 Comparative and International Education Society Conference. Stanford University.

Brantmeier, Edward J. (2004). "Self" Re-Education for Globalizing Teachers: Integrating Gandhi and Deep Ecology." Presented at First Annual Gandhian Nonviolence Conference: Teaching to Practice Gandhian Nonviolence: Perspectives from Academics and Activists. Memphis, TN. Rhodes College and Christian Brothers University. The conference was co-sponsored by the National Civil Rights Museum, M.K. Gandhi Institute and the National Conference for Community and Justice.

Brantmeier, Edward J. (2004). The 'Imaging' Activity in Multicultural Education Courses for Envisioning Alternative Futures. Invited interactive presentation for Associate Instructors who are teaching multicultural education courses to pre-service teachers. Indiana University.

Brantmeier, Edward J. (2004) "Cultural Themes of No Child Left Behind in Tension with Navajoland Realities." Presented at Comparative and International Education Society Conference. Salt Lake City, UT.



- Brantmeier, Edward J. (2004). Nonviolent Social Action: "Change" according to M.K. Gandhi and Martin Luther King Jr." Invited Presentation for "Espresso Your Freedom Event" in honor of Dr. Martin Luther King Jr.. Eigenmann Hall, Indiana University.
- Brantmeier, Edward J. (2003) "Cultivating a Globalized and Localized Peace Pedagogy: Indiana's Contribution." Presented at the American Educational Research Association Conference. Chicago, IL Spring.
- Levinson, Bradley A.U. & Brantmeier, Edward J. (2003) "Specifying a Community of Practice for Civics Education: Challenges of Authority, Authenticity & Transferability." Presented at the American Educational Research Association Conference. Chicago. IL Spring.
- Brantmeier, Edward J. (2003) "Peace Pedagogy: Exposing and Integrating Peace Education in Teacher Education. Presented at the Association of Teacher Educators Conference. Jacksonville, FL. Spring.
- Stachowski, Laura L., Brantmeier, Edward J. & Sparks, Tyler. (2003) "More than *Hakuma Matata*: Deep Reflection by Student Teachers on Kenyan Culture and Education Amid Resource Scarcity." Presented at the Association of Teacher Educators Conference. Jacksonville, FL. Spring.
- Brantmeier, Edward J. (2003). "Empowerment Pedagogy: Co-learning and Teaching." Invited workshop facilitator for Indiana University School of Education's Award-Winning Classroom Teaching Workshops.
- Brantmeier, Edward J. & Jones, Michael E. (2002) "Cultural Preservation Within Globalization?: Reflections on Education and Cultural Change in Navajoland and Thailand." Presented at Comparative and International Education Society. Orlando, Florida. Spring.

### **Selected Honors and Awards**

- Selected for New Scholars Doctoral Dissertation Workshop. (2005) Comparative and International Education Society Conference. Stanford University.
- *Disciplined-Based Scholarship in Education Associate* (2004-2005). \$2000 (Spencer Foundation Funded).
- *Outstanding Associate Instructor Award for the School of Education* (2002). Indiana University Bloomington. (Among all departments in School of Education).
- Elected student representative for Education Leadership and Policy Studies Department faculty meetings (2003).
- Indiana University Credit Union Scholarship (2004).
- *Won-Joon Yoon Memorial Scholarship* (2003). Indiana University-Bloomington. Awarded to a student who promotes religious and racial tolerance & pluralism. Won-Joon was a murdered Korean student, victim of an extremist act of race-motivated violence.
- *Albertson Medallion* (1997). The most distinguished student award for scholarship, leadership, and service at University of Wisconsin- Stevens Point
- *Chancellor's Leadership Award* (1996-1997). University of Wisconsin-Stevens Point
- Phi Kappa Phi Honor Society (1996). University of Wisconsin-Stevens Point
- *John J. Gach Future Teacher Memorial Award* (1995). University of Wisconsin-Stevens Point
- Phi Eta Sigma Freshman Honors Fraternity (1992-1993). University of Wisconsin-Madison

- *Army Scholar Athlete Award* (1992).

### **Selected Volunteer/Outreach Experience**

- Spring 2004. Lotus Blossoms World Music Celebration. Bloomington, IN. Binford Elementary.
  - Spring 2003. Diversity Day. Bloomington, IN. Performed Native American flute with adolescent actors in celebration of Dr. Martin Luther King Jr. Day.
  - Fall 2002. Simply Living Fair. Bloomington, IN. Co-facilitated “Spirituality and Peacemaking” Workshop with Jon Peters.
  - Fall 2002. Australian Aboriginal Music and Art. Bloomington IN. Presented at Tri-North Middle School.
  - Summer 2002. Interventions for Global Change Training. United Nations. New York, NY. Performed Native American flute for United Nations Under-Secretary-General Anwarul Chowdhury.
  - Summer 2002 & 2003. “When Clay Sings.” Bloomington, IN. Introduced summer art students to world instruments, music, and cultures for the Jon Waldron Arts Center.
  - Summer 2002. “Music that Talks.” Bloomington, IN. Demonstrated world instruments for the Youth Services Bureau youth shelter residents.
  - Summer 2002. One Earth Festival. Garfield Park, Indianapolis, IN. Performed Native American flute and other world instruments for this American Indian Reservation benefit.
  - Summer 2002 & 2003 Baccalaureate: An Interfaith Ceremony. Performed Native American Flute for this Indiana University commencement activity.
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### **Related Professional Education Experiences:**

#### **International Teaching**

##### **Experiential Education Coordinator**

##### **Youth International**

##### **Denver, CO**

##### **Spring 2000**

- Co-directed experiential education tour for twelve university level students from the U.S.A. to the Asian subcontinent: Philippines, Thailand, India, and Nepal.
- Coordinated home-stays, community service learning projects, team-building meetings, independent projects, and various adventure sports: scuba-diving, trekking, camel trekking, elephant safari etc.
- Volunteered/toured schools in all countries.
- Created and implemented environmental education program for the Tibetan Children’s Village, the Tibetan Transit School, and a local Hindu school in Dharamshala, India.

##### **English-as-a-Foreign Language Teacher**

##### **Wisconsin-Nicaragua Partner’s for the Americas**

##### **Stevens Point-Esteli English Academic Center**

##### **Esteli’, Nicaragua**

1993

- Volunteer taught basic EFL grammar and adult conversation courses to Nicaraguan professionals.
- Helped with curriculum design.

### **Teaching Experiences in the United States**

#### **English Instructor**

**Manitowoc Public Schools**

**Lincoln High School, Washington Middle School**

**& Wilson Middle School**

**Manitowoc, WI**

**1998-2000**

- Instructed 7-12 grade English classes: British Literature (for college preparation), Sophomore English, 7<sup>th</sup> grade English, and 8<sup>th</sup> grade English.
- Focused on writing and reading development.
- Created and implemented innovative writing curriculum.
- Served as school representative for the gifted and talented committee. Received training in computer technology (internet searching, word processing, and spread sheet) and “Authentic Assessment and Instruction” based on Fred Newman’s research at University of Wisconsin-Madison.

#### **English TOEFL Preparation Instructor**

**Kaplan Education Center**

**Bloomington, IN**

**1998**

- Taught both power lectures and film courses for college-age international students from Japan, Colombia, Taiwan, and other countries.

#### **English-as-a-Second Language Teacher**

**North Central Technical College**

**Wausau, WI**

**Summer 1997**

- Taught United States Citizenship E.S.L. courses to Hmong refugees.

#### **Student Teacher**

**Kayenta Bureau of Indian Affairs Boarding School &**

**Monument Valley High School**

**Kayenta, AZ**

**Spring 1997**

- As part of Indiana University’s American Indian Reservation Project, created and implemented innovative curriculum in Navajo Government, Arizona State History, and Foreign Countries classes for grades 6-8.
- Taught English 9 and college prep English. Volunteered at Kayenta Bureau of Indian Affairs Boarding School, dormitory, and the school cafeteria.
- Conducted service learning projects and musical performances for local schools.

## Curriculum Development Experience

### **Curriculum Co-Developer**

**Globe Foundation & Christel House India**

#### **Summer 2004 Internship**

- Co-developed two K-6 curriculum units, one on-line *Global Story Web Unit* and a *Preserving Family Stories Unit* for Christel House India School, Bangalore, India.
- Shadowed 5<sup>th</sup> and 6<sup>th</sup> grade English and social studies teacher; co-taught several lessons.

### **Curriculum Co-Developer**

**United States Institute of Peace**

**Washington, D.C.**

**2002-2003**

- Developed secondary school curriculum for social studies and English teachers on the environment and conflict, economic globalization, and war crimes accountability.

## Teaching Interests

**Undergraduate Level:** Nonviolence/Peace in Education; Multicultural Education; Global Education; Anthropology of Education; Education and Social Issues; Methods of Teaching Writing Grades 7-12; Methods of Teaching Literature Grades 7-12; Service-Learning/Experiential Learning; and Intercultural Learning.

**Graduate Level:** Qualitative Inquiry Methods (critical methods, action research methods); Peace/Nonviolence Theory in Education; Anthropology of Education; Critical Social Theory and Education; Spirituality in Education; and Globalization, Education, and Social Change.

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## Professional Memberships

Comparative and International Education Society

Society of Intercultural Education

Peace Education Commission

## References

Available upon request.

1. Dr. Bradley A.U. Levinson Associate Professor, Indiana University School of Education
2. Dr. Phillip F. Carspecken Professor, Indiana University School of Education
3. Dr. Laura Stachowski Clinical Faculty, Indiana University School of Education
4. Dr. Barbara Korth Clinical Faculty, Indiana University School of Education