

Peace and Justice Education
In Theory and Practice

An honors thesis for the Department of Child Development

Madeleine Lavender

Tufts University, 2012

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Table of Contents

Abstract.....	1
Introduction.....	2
Overview of Study.....	3
Methods.....	4
Literature Review: Peace and Justice Education in Theory.....	5
Introduction to the PJE Framework.....	5
The seven values of PJE.....	7
PJE in practice.....	9
Support for and Resistance to Peace and Justice Education.....	16
Empirical research.....	18
More research needed.....	22
Methods.....	29
Site Selection.....	29
IRB Approval and Funding.....	30
Data Collection and Analysis.....	30
Observation procedures.....	31
Analysis of observational data.....	32
Results.....	33
Publications Review and Site	
Observations.....	33
The Lab School.....	33
School and classroom context.....	33

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

PJE in practice.....	35
The Quaker School.....	42
School and classroom context.....	42
PJE in practice.....	44
The Public School.....	54
School and classroom context.....	54
PJE in practice.....	56
Analysis of Data.....	62
Practices referenced and observed.....	62
Values referenced and observed.....	64
Implementation of the PJE framework.....	65
Discussion.....	66
Limitations of the Present Study.....	67
Suggestions for Future Research.....	67
Reflections on Peace and Justice Education.....	68
Conclusion.....	69
Appendix.....	71
Table 1: Practices Referenced in Participating Schools' Publications.....	71
Table 2: Observation Dates, Times and Activities.....	73
Table 3: Observation Data: The Lab School.....	75
Table 4: Observation Data: The Quaker School.....	78
Table 5: Observation Data: The Public School.....	82
Table 6: Values Promoted by Practices Observed.....	85

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Table 7: Total Number of Instances in which Each Practice was Observed.....87

Table 8: Number of Positive Instances Observed per Value at Each Site.....88

Footnotes.....89

References.....90

Abstract

This paper draws on a vast collection of progressive methodologies in the field of education to propose a comprehensive framework through which to consider educational practices that serve the promotion of peace and justice through schooling. The Peace and Justice Education (PJE) framework represents a value-based model, and aims to promote students' moral, emotional, social and intellectual development, and to graduate students who are dedicated to leaving the world a better place than they found it. In addition to defining the PJE framework in theoretical terms, this paper describes a study that attempts to discern if and how PJE is translated into practice at three schools with an espoused commitment to aspects of the framework.

Observational research in participating classrooms suggests that a dedication to PJE is in fact translated into observable practice at each school, though the framework is found to be more apparent in some classrooms than others. Findings also reveal patterns related to aspects of PJE that appear to be emphasized most and least at the each site. Descriptive "snapshots" of the three classrooms studied offer examples of how three teachers have implemented the framework, and provide a sense of what PJE might look, sound, and feel like in practice. Finally, the paper offers suggestions for further research on the topic of PJE.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Peace and Justice Education in Theory and Practice

There is no doubt that peace and justice are wanting in the world today, and that the global community is eager for a new generation of citizens who are guided by a strong moral compass and dedicated to resisting violence and injustice. In this context, many teachers and scholars call for educational reforms that emphasize the promotion of peace and justice through schooling. Carlsson-Paige and Lantieri (2005) articulate this position, writing, “Educators hold in [their] collective hands the responsibility to help young people become active, caring citizens of the 21st century who understand that the future of their world depends on global cooperation and peace” (p. 108). Elementary schools, which represent the focus of this paper, are typically expected to teach children basic skills such as reading and arithmetic, and to prepare them academically for later schooling. However, it is an underlying assumption of this paper that education must also promote responsibility, awareness and morality to prepare children to become active citizens of the world – citizens with sound ethical character who are aware of global issues, capable of thinking critically about them, and willing to act to remedy them.

In conjunction with this aim, scholars have proposed a plethora of educational practices that attempt to promote peace and justice among students. Examples of such practices include social and emotional learning, conflict resolution, and academic service learning programs, as well as the establishment of democratic classrooms and implementation of critical pedagogy, to name a few. While these methodologies have typically been addressed individually, or in small groupings, the present paper takes a wider view, uniting these and other related practices in a cohesive and integrative framework termed “Peace and Justice Education” (PJE). This framework represents a value-based model of education with seven core values at its heart –

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

active citizenship, community, equality, integrity, mutual respect, peace, and service. Any and all practices that serve to promote one or more of these values are included in the PJE framework. While this model is applicable at any level of schooling, this paper's discussion of PJE focuses primarily on early and elementary education that specifically seeks to graduate students who are not only academically sound, but are also committed and prepared to advocate for a more peaceful and just society.

Many of the individual practices included in the framework have been proposed, discussed and implemented independently of one another, or in combination with one or two related practices. However, few (if any) holistic models exist to unite them, as the PJE framework does. Furthermore, while many authors have written about these practices in theory, few have discussed their actual implementation. Many teachers hear about social emotional learning programs or community-building exercises and think, "That sounds great, if I had the time and resources, but I could never do that in my classroom." More research is needed to examine if and how these practices are or can be implemented.

Overview of Study

Given this gap in the current research, this project seeks to identify how PJE translates from theory to practice. Although the PJE framework has not been enacted in its entirety, a number of schools exist today that are dedicated to the promotion of values in keeping with this framework and that utilize various elements of it. Through observations at these sorts of schools, this study seeks to identify if and how the key features of PJE are expressed in practice. Are these features directly observable in the classroom? In schools with varying commitments to the ideals of PJE, do classroom practices reflect these commitments? Where dedication is translated into practice, what do elements of PJE look, sound and feel like? Are certain aspects of the PJE

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

framework espoused or practiced more than others? These questions will be answered through an observational study of three early/elementary schools that vary in the extent to which they espouse PJE ideals. This study examines the three schools' stated and observed implementation of elements of the PJE model.

Methods

The three schools participating in this study will be referred to as the Lab School (an independent, coeducational pre-K–2 school with a particular focus on diversity and inclusion), the Quaker School (an independent, coeducational pre-K–8 school committed to a Quaker model of education), and the Public School (an alternative public, coeducational K–8 school with a pointedly progressive and project-based approach). A review of each school's publicly available literature was completed in order to establish the school's level of stated commitment to PJE. Following this review, four observations were conducted at each school, each lasting approximately 1½ to 2 hours. Observations were completed in a combined first and second grade class at the Lab School and the Public School; observations at the Quaker School were completed in a second grade class.

These observations were then analyzed with respect to the primary research questions described above. The present paper identifies the PJE values emphasized in each school's publications and observed in their classrooms, elucidates the practices through which those values appeared to be promoted at each site, and compares the classrooms studied on the basis of their stated and practiced (observable) commitment to PJE. Relevant observations are discussed as models of the various ways in which a theoretical commitment to PJE can translate into actual classroom practice. Finally, patterns related to the practices and values that were emphasized most and least at each school are discussed.

Literature Review:

Peace and Justice Education in Theory

Introduction to the PJE Framework

Many respected scholars in the field of education today recognize the need for educational reforms that bring a greater focus on preparing students to be active, ethical, and socially responsible citizens of the world. In fact, there seems to be a burgeoning subfield within the discipline of education, focused on ideas and methodologies related to the promotion of social justice and active citizenship through schooling. Authors have written about a multitude of practices and topics relevant to this aim. David Johnson and Roger Johnson's work on cooperative learning and conflict resolution, Alfie Kohn's writings on classrooms with meaningful choice and constructive discipline, Lisa Delpit's research on cultural sensitivity in schools, and Roger P. Weissberg's work on social and emotional learning represent a few examples. These notions are typically addressed as individual and independent suggestions, however, educators often implement various combinations of these practices concurrently. Furthermore, while methodologies such as those referenced above are certainly very different from one another, they are also highly related in that they all serve the common goal of promoting peace and justice through schooling. Thus, rather than focusing on one or two of these notions individually, the present paper takes a more holistic view and examines the entire body of practices related to the promotion of peace and justice through education.

It should be noted that a small number of existing models combine various selections of these practices. Jonathon Cohen's framework for Social, Emotional, Ethical and Academic Education (SEEA), for instance, suggests a framework for education designed to support students' mental health and development, as well as their ethical understandings and morality. In

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

the SEEAE model, Cohen unites social and emotional learning initiatives with community-building efforts, service learning programs, conflict resolution education, and an emphasis on fostering collaboration and cooperation among students (Cohen, 2006). Another example can be found in Johnson and Johnson's "Three C's" framework, which has been applied to discussions of school climate and social and emotional learning (Johnson & Johnson, 1997; 2004). This model identifies three primary elements that the authors view as essential to creating a positive school climate, namely, cooperative communities, constructive conflict resolution, and civic values. The "Three C's" framework therefore includes the practices of community-building, fostering cooperation and collaboration among students, promoting children's problem-solving skills, and teaching conflict resolution in the classroom.

While these frameworks address multiple practices related to the promotion of peace and justice through schooling, their discussions are limited to only four or five of the myriad practices that could be said to serve this goal. Accordingly, this paper views such models as sub-frameworks that represent only part of the larger body of practices related to the promotion of peace and justice through education that is united under the umbrella framework of PJE. It is this overarching framework, and specifically, its practical application in schools, that serves as the central focus of this study.

The PJE framework can be more precisely defined as a set of educational practices, methodologies and philosophies that serve to promote one or more of the following values: active citizenship, community, equality, integrity, mutual respect, peace, and service.¹ Any educational practice that fosters at least one of these values can be considered to fall within the PJE framework. Promotion of these values is defined as involving any or all of the following: creating opportunities for children to experience the values in their daily lives, modeling the

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

values for children, fostering children's internalization of the values, and/or enhancing children's willingness and preparedness to advocate for the values in their homes, communities, or at a national or global level. The selection of the seven values listed above was informed by the Quaker educational model, which has provided quality education with a strong commitment to the promotion of peace and justice to elementary school children across the U.S. for over one hundred years. Schools that practice the Quaker model, known as Friends schools, are dedicated to fostering a select group of values such as those that define the PJE framework. These values, known as testimonies in the Quaker tradition, represent the foundation and inform every aspect of the school, from curricula to discipline, to the manner in which teachers and students interact with one another in the hallways. Most Friends schools focus on the six testimonies of community, equality, integrity, peace, service (also referred to as stewardship), and simplicity, although some might include others as well. An adaptation of this list served as the basis upon which the seven values of the PJE framework were chosen.

The seven values of PJE. Each of these values is understood in a particular manner for the purposes of its application to the PJE framework. For instance, peace is recognized as existing on both an interpersonal and intrapersonal level. Thus classroom practices and school policies that promote interpersonal peace (such as conflict resolution programs) and those that promote intrapersonal peace (such as the maintenance of safe, supportive and organized classroom environments that allow children to experience peace and tranquility at school) are both considered aspects of the PJE framework. Informed by the Friends school model, the PJE framework views the value of equality as "essential, but different from sameness," and thus encourages diversity in schools and appreciation rather than denial of differences (San Francisco Friends School, 2009, p. 13). Integrity is seen to encompass being honest and fair in one's

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

dealings with others, giving proper credit to others for their contributions, accepting responsibility for one's own actions, and assessing people and situations fairly and accurately. In schools, integrity might take the form of academic honesty, a commitment to doing one's best and to standing strong when one's values are challenged, being true to oneself, and projecting an accurate image of oneself to others (in other words, not pretending to be something or someone you are not).

The value of service is not viewed in terms of the "more fortunate" helping the "less fortunate" out of a sense of pity, but rather is seen as an extension of every individual's responsibility to his or her community. Thus the notion of service is approached in a manner that does not convey superiority over others, but rather "imparts a sense of the mutuality of being full members of the community," and encourages an "awareness of [one's] responsibility in shaping the world they inhabit" and a regard for one's "time, talents and wealth as gifts to be shared" (Hamburg & Hamburg, 2004, p. 170; San Francisco Friends School, 2009, p. 15; Sidwell Friends School, 2010). Closely related to this concept of service is the value of community. At the level of the school, a commitment to community involves the establishment and maintenance of a united, interdependent, supportive, caring, welcoming and safe school community. In such a setting, all children (and faculty and parents, alike) feel comfortable and accepted, and regard one another almost as family. School community members accept the responsibility of supporting one another, and come to rely on each other. Most importantly, each individual recognizes his or her own role and responsibility in maintaining a caring and safe educational environment.

Author and Quaker educational philosopher Paul Lacey provides an eloquent description of the notion of mutual respect included in the PJE framework. He writes:

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Though all of us are attracted to physical beauty, cleverness, wittiness and intelligence, [we must remember] that being worthy of respect does not depend on possessing attractive qualities or skills. Until we can respect another person without justification except that he or she is a [human being], it is not really respect. (as cited in San Francisco Friends School, 2009, p. 14)

Thus mutual respect in this framework represents a commitment on the part of each individual to respect every single member of the school community equally and unconditionally. Finally, this framework recognizes the need to do more than simply foster the values of peace, equality, integrity, service, community and mutual respect in children. It also incorporates a commitment to the promotion of active citizenship, encouraging students to go beyond internalizing these values in their own lives to advocate for greater commitment to those values at a societal and global level, as well. Thus the value of active citizenship is seen as embodying a commitment to promoting activism, and to “[building] from [each child’s] innate sense of what is fair, a lifelong hunger for justice” and a desire to leave the world a better place than they found it (San Francisco Friends School, 2009, p. 13).

PJE in practice. There are a multitude of educational practices and methodologies that could be considered to fall under the umbrella framework of PJE. To provide a few examples, a selection of such methods follows. The first example can be found in social and emotional learning (SEL) programs, which are rapidly becoming quite a popular topic in education today. According to the Collaborative for Academic, Social and Emotional Learning (CASEL) (2011a), quality SEL programs seek to enhance student’s core competencies in five domains: self-management (managing emotions and behaviors to achieve one’s goals), self-awareness (recognizing one’s emotions and values as well as one’s strengths and weaknesses), social

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

awareness (showing understanding and empathy for others), relationship skills (forming positive relationships, working in teams, dealing effectively with conflict) and responsible decision-making (making ethical, constructive choices about personal and social behavior). These programs may offer comprehensive curricula such as the Promoting Alternative Thinking Strategies (PATHS) curriculum, one of the largest and most widely studied SEL initiatives (see Greenberg, Kusche, Cook, & Quamma, 1995; Kam, Greenberg, & Walls, 2003), or may take a less holistic approach and limit SEL programming to designated periods of the day or week. Either way, all SEL programs typically involve direct lessons in social skills and prosocial behavior that help children learn to recognize, label and regulate emotions, encourage empathy, and foster relationship skills.

Closely related to SEL programs are conflict resolution programs, which have gained attention and support in recent years. Conflict resolution education programs not only model and require peaceful resolution of conflicts in the classroom and on the playground, they also actively teach students the skills necessary for this process, and provide opportunities for them to put those skills into action. Such programs involve “training students in anger management, social problem-solving, active listening and effective communication,” and emphasize the need for compromise and negotiation in settling conflicts nonviolently (Harris & Morrison, 2003, p. 72). One example of a widely used conflict resolution program in early childhood classrooms is the Montessori-based Peace Table technique. In this approach, when two or more students break into an argument, they are asked to go to the Peace Table to resolve the conflict. Once at the table, the students take turns holding a peace stone, and each student is only allowed to speak when it is his or her turn to hold the stone, ensuring that the children have equal opportunities to share their perspectives on the conflict. Passing the stone back and forth, the students progress

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

through a list of steps for peaceful conflict resolution, beginning with calmly explaining their own feelings, then listening to and attempting to understand the others' feelings, and finally working together to reach a mutually beneficial agreement (Janke & Peterson, 1995).

Both SEL and conflict resolution programs foster prosocial development and have the potential to promote values such as peace, community and mutual respect, which are in keeping with the goals of PJE. An additional practice that enhances these values is the adoption of a pedagogical commitment to collaborative group work, which can also be found in many classrooms today. Authors such as Hamburg and Hamburg (2004) and Johnson and Johnson (1998, 2004) reason that by regularly and often offering students opportunities to work together, teachers model an emphasis on cooperation and collaboration over competition, and allow students to learn from one another, to grow closer through shared experiences working on class projects, and to practice the social skills necessary for living and working in a harmonious and just society.

Another PJE practice that has drawn significant attention in recent literature is that of maintaining diversity and cultural sensitivity in schools. Paik and Walberg (2007) argue for the “use of appropriate multicultural materials... an emphasis on the legitimacy and value of each culture, and the use of diverse teaching strategies” to create a curriculum that is culturally relevant for minority students (p. 160). Delpit (1996) further states that “it is important to teach our children to read and write, but it is more important to teach them to be proud of themselves, and of us. In other words, education [must] not come at the expense of one’s connection to one’s cultural roots and identity” (p. 89). Finally, multicultural education models encourage teachers to introduce direct lessons on different cultural groups into their curricula, though Derman-Sparks and Ramsey (2009) caution against “add-on” or “boutique” forms of multiculturalism that

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

“stereotype, trivialize and misrepresent cultures different from the mainstream European American culture... [and] further perpetuate inequitable racial power relationships by keeping European American culture the center or norm and other cultures as satellites or occasional places to visit” (p. 131-132). Instead, these authors stress the need for an anti-bias multicultural education approach that is infused into all aspects of the classroom and strives to “support the cultures of all children... teach children to respect themselves and others... [and] transform the inequitable [racial] power relationship in U.S. schools and society” (p. 131-134). Through culturally sensitive and respectful practices that increase students’ awareness of and knowledge about cultures other than their own, teachers can foster students’ experience of inner peace, as well as the values of community, mutual respect and equality outlined in the PJE framework.

Related to the notion of culturally sensitive teaching is another important practice that could be termed “truthful teaching.” Delpit (1996) makes reference to this notion in her discussion of culturally sensitive practice when she highlights the importance of presenting students with accurate and respectful accounts of history. Nieto and Bode (2008) point out that in history textbooks:

American Indian children may read about themselves as “savages” who were bereft of culture until the Europeans arrived... [and] Mexican Americans read of the “westward expansion,” with no information about the fact that their ancestors were already living on the lands to which Europeans were “expanding.” (p. 129)

Indeed, as Harris and Morrison (2003) assert, history lessons often emphasize the actions of the powerful, wealthy and elite, and ignore the experiences and efforts of ordinary or subjugated people.

Harris and Morrison also remind us of another way in which history lessons are often

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

biased and inaccurate, explaining that historical accounts tend to focus on the glorious and heroic aspects of U.S. history, while glossing over the more shameful truths of the nation's past. For example, many textbooks describe the "discovery" of the Americas and early European settlement in North America without offering much discussion of the atrocities committed against Native Americans during this time. Furthermore, the authors point out that history is often portrayed as a series of wars and conquests, with little attention devoted to historical instances in which peace prevailed. These biases in the history lessons that children learn could be said to perpetuate cycles of inequality and violence. Truthful teaching must therefore present balanced accounts of history that include lessons on the injustices that have occurred and continue to occur in the world today. Through this practice, educators can promote the PJE values of integrity, equality, mutual respect, peace and active citizenship.

Another practice that is incorporated in the framework can be found in an array of recent literature that encourages teachers to foster students' critical thinking and problem-solving skills. Authors such as Howard Zinn (2008), Mary Cowhey (2006), and Nel Noddings (2005) advocate for the use of critical pedagogy in which educators encourage students to think for themselves, to question and challenge the status quo, to take a critical eye to the state of the world, and to acknowledge societal problems and attempt to find positive solutions. As these authors argue, the acts of weaving critical thinking and problem-solving exercises into curricula, and implementing pedagogy and policies that do not demand blind acceptance or obedience but instead support students' critical thinking, are important aspects of fostering these skills. Encouragement of critical thinking and advancement of problem-solving skills has the potential to meet the goals of the PJE framework by modeling equality and mutual respect, and promoting skills which are necessary for active citizenship.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Based on this notion of rejecting school policies that emphasize obedience and blind acceptance of authority, authors such as Harris and Morrison (2003) and Kohn (1993, 1995, 1996, 2006) call for egalitarian power structures in schools. Kohn argues that the adoption of such an egalitarian and fluid hierarchy of power involves the use of an equitable decision-making process in which all parties affected by a particular decision have a voice in making it. In addition, he defines egalitarian classrooms as providing students with opportunities to make meaningful choices about their own schooling experience whenever possible. Thus, in relation to the PJE framework, creating fluid power hierarchies in schools has the potential to cultivate equality, community, peace, mutual respect, and active citizenship among students. Kohn also advocates for classrooms to involve constructive discipline techniques. Such methods involve handling discipline in respectful ways that reject the typical reward-punishment model, and the eye-for-an-eye mentality that underlies it (i.e. you did not do what I wanted, so now I am going to make something unpleasant happen to you). In its place, Kohn calls for a method that places more emphasis on the lifelong lessons that students can learn through constructive disciplinary experiences. He writes:

Actions that would normally be defined as misbehavior – and therefore as requiring discipline – [should be] reconstrued as signs that somebody needs help... So if a student had trouble, say, controlling her temper, [the teacher's] response ought to be “How can I help?” – not “What consequence should you suffer?” [A teacher] should ask, in other words, “What can I do for you?” – not “What can I do *to* you?” (2006, p. 115)

By working with students to solve behavioral problems in this way, teachers can promote the PJE values of equality, peace, mutual respect and community.

Two final examples of methods that are in line with the PJE model can be found in the

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

widely discussed practices of class meetings, and academic service learning programs. In recent years, authors such as Kohn (2006) and Carlsson-Paige (2005) have written about the use of class and community meetings in schools. As these authors describe, meetings provide structured opportunities for members of a class or school to work together to make decisions, share ideas, formulate plans and resolve problems. They may be scheduled to occur regularly, or may occur more spontaneously when there is a class-wide decision to be made, experience to be shared or reflected on, plan to be devised, or problem to be addressed. Such use of meetings has the potential to support the establishment and maintenance of community, cooperation, equality, mutual respect, meaningful choice for students, peaceful conflict resolution, opportunities for perspective-taking, and many other skills related to the values and practices of PJE.

Finally, an excellent example of an extremely popular practice that meets the goals of the PJE framework lies in academic service learning and community service programs. As conceptualized by the Alliance for Service Learning in Education Reform (ASLER) (2005), such programs often involve service experiences that range from the classroom or school level (cleaning up the classroom, planting in the school's community garden, etc.) to the neighborhood level (volunteering with local animal shelters, for instance) to the international level (i.e. raising money for survivors of the earthquake in Haiti). ASLER further emphasizes that in quality service learning programs, service projects are not viewed merely as an extra aspect of the curriculum or a last minute add-on. Rather, they serve as an integral part of every school day, and are well integrated into the curriculum and linked to the students' other assignments and studies. For example, in conjunction with a science unit on earthquakes, students might hold a fundraiser for survivors of the recent earthquake in Japan, and complete a fiction writing assignment that involves taking the perspective of a survivor of a similar natural disaster.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Through such service learning experiences, students may encounter the PJE values of equality, mutual respect, active citizenship, service and community.

Support for and Resistance to Peace and Justice Education

Support for the practices associated with PJE is mixed, and dissension largely stems from parents, educators and scholars' differing views on the role of education in society and in students' lives. Many feel that the primary and exclusive role of schooling is to impart knowledge of academic skills and subjects – in their eyes, children should be learning how to read and do arithmetic, not studying nonviolent strategies for conflict resolution. Proponents of this view hold that imparting positive values and raising ethical and moral children is the job of parents and families, and is irrelevant to the school setting. They may cite the United States' relatively poor rankings on educational achievement in the areas of math and science, especially in comparison to those of Korea or Finland, as evidence that schools need to focus more energy on promoting achievement in academic areas, and spend less time teaching social and emotional skills or engaging in community building and anti-bias activities that, in their view, represent mere distractions from academic instruction.

Those opposed to PJE practices might also be concerned by the ambiguity of, and in some cases complete lack of, empirical or outcomes-based evidence that exists to support their implementation. Further, many feel that topics of activism, peace and social justice are not developmentally appropriate for young children. While the PJE framework calls for open, age-appropriate discussions with students of incidents of injustice and inequality, many parents may prefer to preserve their children's innocence and optimism by sheltering them from such stories. Discussions of injustice become particularly challenging when they involve current, controversial topics, as parents may fear that their family's religious or political values may be

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

undermined by a school's discussion of an issue such as gay rights. In addition to these ideological concerns, there are also direct criticisms of many of the individual practices associated with the PJE framework (for instance, see Hoffman's (2009) critique of SEL, or Robinson's (1990) argument against cooperative learning).

It is not the aim of this paper to counter these criticisms, nor to present a comprehensive argument for the merits of the PJE framework. Such an argument would be an entire paper unto itself. Rather, this paper holds as an underlying assumption that education should strive to facilitate students' moral and ethical development in addition to their academic achievement. Indeed many parents, educators and scholars agree with this view, and believe that it is precisely the job of educators to prepare students to be ethical human beings who will work to fight injustice and create a better future for generations to come. As Noddings (2005) asserts:

We should demand more from our schools than to educate people to be proficient in reading and mathematics. Too many highly proficient people commit fraud, pursue paths to success marked by greed, and care little about how their actions affect the lives of others. (p. 8)

Thus many feel that education must also promote students' internalization of values such as peace and equality, and advance their desire and ability to be active global citizens, advocating for peace and justice in their communities and in the world at large.

Among those who agree that education should seek to promote peace and justice, the practices of the PJE framework outlined above are widely accepted and advocated. Debates ensue about what form of culturally responsive teaching or SEL programming is best, but there does seem to be consensus that some version of such interventions is needed. In fact, scholars have begun to build an evidence-base for the potential benefits of PJE programming. Not all of

the aspects of PJE presented in this paper have received such empirical attention; extensive studies of student outcomes exist for only 4 of the 10 practices discussed here, namely SEL, conflict resolution education, cooperative learning, and academic service learning. However, the research that does exist has shown positive results. Before turning to a discussion of these findings, it is important to note that quality of programming is a crucial mediating factor in the outcomes associated with implementing PJE practices. Thus it is significant that all of the research cited here is based on studies of well-designed and well-implemented (high-quality) programs.

Empirical research. SEL programs represent one component of PJE that has accumulated a substantial evidence-base. Fostering social and emotional skills is widely recognized as an important goal of elementary education, and today every state in the U.S. includes aspects of SEL in their state-mandated standards for K-8 education. However, only Illinois has adopted comprehensive standards encompassing *all* aspects of SEL as defined by CASEL (2011b). A vast body of research documents the positive student outcomes that result from SEL programs. In a review of various high-quality SEL curricula, Zins and Elias (2006) found evidence of effects ranging from “prevention of substance abuse and interpersonal violence... to the promotion of mental health, positive youth development and academic achievement” (for a complete list of student outcomes, see Zins, Elias & Greenberg, 2003) (p. 4). In addition, Durlack, Weissberg, Dymnicki, Taylor and Schellinger’s (2011) meta-analysis of 213 universal, school-based SEL programs found that participating students experienced a significant decrease in conduct problems and emotional distress, as well as improvements in school and classroom behavior. Students’ attitudes about self, others and school also improved, they were found to have increased social and emotional skills, and to experience an 11% gain in

achievement test scores. The meta-analysis also found that SEL programs were effective for racially and ethnically diverse students, with or without behavioral and emotional problems.

Another PJE practice that has been implemented and evaluated quite extensively is conflict resolution education. According to Hamburg and Hamburg (2004), “most public schools in the United States are now mandated or strongly encouraged to provide some kind of conflict resolution program to their students” (p. 132). The proliferation of school-based conflict resolution programs over the last two decades has led to an increase in evaluative research on the effectiveness of such programs. The resulting studies show many positive results. In a review of numerous studies of conflict resolution programs, Bodine and Crawford (1998) present consistent findings of students’ increased understanding and implementation of nonviolent/non-threatening problem-solving methods, enhanced communication skills, and reduced incidents of interpersonal conflict, physical fighting and hurtful behavior. Furthermore, Coleman and Deutsch (as cited in Hamburg & Hamburg, 2004) report that high school students who participated in a school-based conflict resolution program:

improved in managing their conflicts... [and] experienced increased social support and less victimization from others... increased self esteem and a decrease in feelings of anxiety or depression... a heightened sense of positive well-being... a greater sense of personal control over their destiny... enhancement of critical thinking ability... [and] higher academic performance. (p. 129)

Finally, Johnson and Johnson (as cited in Hamburg & Hamburg, 2004) have identified a number of student benefits that result from participation in programs that utilize the Johnson model of conflict resolution and constructive controversy (for a description of this model, see Johnson & Johnson, 2004). They report “better quality decisions and solutions to complex problems

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

through empathic perspective-taking and reasoned argument... more positive relationships within the group and greater perceived peer academic support... high academic self-esteem, and mastery of cognitive and social skills” (p. 279).

The PJE framework’s emphasis on cooperative and collaborative learning is also supported by a great deal of research. Hamburg and Hamburg (2004) note that, “cooperative learning is one of the most effective and widely used educational strategies to diffuse friction and enhance learning in increasingly diverse classrooms” (p. 115). There are a number of different methods of collaborative education, each of which has been shown to have slightly different results for students (for an overview of common models see Slavin & Cooper, 1999). Hertz-Lazarowitz and Sharan found that restructuring a class into a “group of groups,” in which each small collaborative group works on a different aspect of the broader assignment, leads to improvements in academic achievement, thinking and creativity, a reduction in conflict, and an increase in prosocial behavior among students (p. 429). Other studies show that a number of collaborative education models have proven effective in increasing students’ friendships across racial lines (e.g. Slavin, 1979; Oishi, Slavin, & Madden, 1983; Ziegler, 1981; Cooper, Johnson, Johnson, & Wilderson, 1980). Research by Sharan, et al. (1984) also found that cooperative learning leads to more positive cross-ethnic attitudes among students. Slavin (1991) corroborates this finding, and shows that improved out-group attitudes as a result of collaboration are not limited to students of different races, but extend to students with special needs, as well. He further finds that students who engage in cooperative learning express greater liking for their classmates as a whole. In addition, Slavin presents research showing that cooperative learning activities, when paired with individual accountability in assessment, can lead to significant advances in academic achievement. This finding is supported by Johnson and

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Johnson's (1990) statement that based on results from "over 323 studies... conducted over the past 90 years... it may be concluded that generally achievement is higher in cooperative situations than in competitive or individualistic ones" (p. 33). Finally, Slavin's research analysis reveals that collaborative learning can also increase students' self-esteem, liking for school, and cooperation skills.

A final PJE practice that is backed by considerable research can be found in academic service learning programs. In 1999, the National Center for Education Statistics reported that 64% of public schools in the U.S. offered organized community service opportunities for students, and a brief by the National Service Learning Clearinghouse (2011) reports that 35 states have adopted some form of service learning policy or mandate. In a meta-analysis of service learning outcomes, Conway, Amel and Gerwien (2009) found significant positive effects on students' academic motivation, attitudes and achievement, self-evaluations, moral development, career development, volunteer motivations, beliefs, knowledge and attitudes toward marginalized people and those served, and participatory citizenship. The RMC Research Corporation (2007) presents similar findings in the realm of academics, citing that participation in high-quality service learning programs leads to greater academic engagement (as evidenced by increased attendance and motivation), enhanced higher order thinking skills such as analysis, problem-solving and decision-making, and gains on measures of academic achievement including standardized tests and grades. They also corroborate Conway et al.'s report of moral behavior outcomes, finding improvements in prosocial traits such as responsibility, trustworthiness and caring for others, and decreases in risk-taking and drug use among participating students. Finally, Billig's (2000) research review shows that students who engage in service learning experience increases in self-esteem, self-efficacy, helping behaviors,

empathy, understanding and acceptance of cultural diversity, positive work ethic, and likelihood to engage in service in the future.

More research needed. Unfortunately, far less research exists to support the PJE practices of culturally sensitive and truthful teaching, use of critical pedagogy, establishment of egalitarian classrooms, and use of class and community meetings. While many authors provide strong, sentimentally-driven rationales for the use of these practices, their calls are not backed by empirical research, and rely almost exclusively on arguments of common sense and theoretical claims.

Culturally sensitive education has emerged as the topic of numerous books and articles in the field of education today. However, very little research exists to document the outcomes of cultural sensitivity for students. A review of Banks and Banks' (Eds.) (2003) seminal 1,120-page volume, *Handbook of Research on Multicultural Education*, reveals remarkably few examples of empirical studies on the subject. In fact, many of the book's chapters open with statements similar to this one, from Wills, Lintz and Mehan's (2003) chapter in the handbook:

There [is] virtually no... research on multicultural curriculum practice in actual classrooms... [Thus] we use our discussion to indicate the significant gap in our knowledge regarding the consequences of efforts to modify... curriculum to embody diversity in actual classrooms. The lack of... research on multicultural curriculum practice empowers us to continue proposing and theorizing what multicultural education should be, without being able to state with any confidence, supported by a body of [research], what multicultural education actually is, [or what effects it has]. (p. 168)

What little research there is does point to promising results. Gay (2010) cites one study that found that a teacher's use of culturally relevant interactional patterns and communication

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

styles led to improvements in minority students' engagement, motivation and classroom participation. In another study presented by Gay, researchers found that implementation of a culturally sensitive pedagogy and multicultural materials in literacy curricula led to students' greater interest and enjoyment of literacy activities, increased understandings of written language, vocabulary and grammar, enhanced reading comprehension and writing skills, improved self-esteem, and greater appreciation of their own and others' cultures. Finally, Gay reviews findings of the Kamehameha Early Education Program (KEEP), which attempted to create greater compatibility between the culture of the classroom and the discourse style, activities, values, beliefs and behaviors emphasized in the students' native Hawaiian culture. Students who participated in KEEP were found to achieve significantly higher scores on standardized tests, as well as greater participation and engagement in classroom activities and discussions. While these results are promising, it is difficult to draw conclusions from such a small body of evidence, especially since these studies were extremely small-scale, and attempts to replicate their findings have not been pursued.

Despite the lack of empirical research, scores of authors continue to advocate for culturally sensitive practice in education. Gay (2010) argues that the cultural "mismatch" that occurs when the instructional style, content or materials used in a lesson are not relevant to students' experiences, norms or beliefs, can significantly impede students' understanding and performance. Delpit (1996) similarly warns that if teachers do not take into account the cultural backgrounds of their students, they "can easily misread students' aptitudes, intent, or abilities... [and] may utilize styles of instruction and/or discipline that are at odds with [students' cultural] norms" (p. 167). She offers the example of a Caucasian teacher who, when teaching fiction writing to young students, might emphasize the Western/European custom of creating resolution

at the end of a story. For children of the Native American culture, however, the notion of resolution goes against their entire concept of storytelling and its purpose. Thus Delpit argues that before a teacher penalizes a student for not adhering to her idea of how a story should be constructed, it would behoove her to understand this cultural difference between her notion of story construction and that of some of her students. Similar stories of ignorance about or covert discrimination against minority students' cultural norms and backgrounds are rampant in the literature on culturally sensitive teaching, and certainly provide moving and persuasive rationales for the adoption of this practice. Still, research is needed to conclusively show that such teaching would, in fact, lead to positive outcomes for students.

Another practice that has been widely advocated, but not adequately studied, is the use of pedagogy that encourages students to take a critical eye to the knowledge they are taught in the classroom, and to the world they experience around them. This notion of critical pedagogy is rooted in the work of educational philosophers such as Paulo Freire and John Dewey. Freire's call for education to serve as "the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of [an unjust] world" are undeniably appealing for those inclined toward a peace and justice-oriented curriculum (21st Century Schools, 2010). Thus it is not surprising that support for critical pedagogy is widespread in educational literature. Kim (2011), for instance, makes the argument that a teacher who does not practice critical pedagogy promotes an "unthinking, uncritical, and submissive mind that is mainly interested in receiving... static, unexamined information" (p. 55). Echoing Freirean sentiments, the author further states that such uncritical teaching "is a form of oppression rather than education... [that does not] empower students to become free and conscious intellectuals" (p. 55).

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

While arguments such as Kim's are certainly compelling, such claims are not supported by empirical research to show any actual benefits of the use of critical pedagogy in an elementary classroom. A small number of studies on this topic have been completed at the college level (e.g. Shor, 1992; Dillard 1994; Picciotto, 1992), and even fewer at the secondary level (e.g. Christensen, 1989; Bigelow, 1990). These studies provide interesting examples of teachers attempting to teach critical thought, often through writing- and literature-based programs; however the strategies they describe are not easily applicable in the elementary classroom, and they do not address outcomes resulting from the use of critical pedagogy. Thus this paper supports Knupfer's (1995) call for further studies to "inform educators [and] practitioners... as to how critical pedagogical practices are expressed [and] enacted... in the classroom," especially at the elementary level, and to show the effects of such practices when they are implemented (p. 224).

The establishment and maintenance of a democratic or egalitarian power structure in the classroom represents another PJE practice that is widely promoted but lacks empirical investigation. Many educators agree that a primary function of schools in a democratic society is to help students build the skills they will need to participate in society. As Garrison (2003) notes, students realize their democratic abilities only when "democratic values are essential ingredients of learning" (p. 525). Yet as Kohn (1993) explains, most classrooms today are notably undemocratic, and maintain an "emphasis on following instructions, respecting authority (regardless of whether that respect has been earned), and obeying the rules (regardless of whether they are reasonable)." Thus many educators call for increased democratization in the classroom that allows students greater control over their own learning, and ensures that students are involved in the decision-making processes of the classroom. After all, it seems self-evident

that “the way a child learns how to make decisions is by making decisions, not by following directions” (Kohn, 1993).

Perhaps it is the sheer obviousness of this notion that has led to its lack of empirical investigation. Kohn (1993) points out that few educators would argue with the idea that democracy should be modeled in the classrooms of a democratic society, and the notion of allowing students to participate in making decisions has a long history in progressive and alternative schools. But, as he goes on to say, “if the concept is not exactly novel, neither do we usually take the time to tease out this element out of various traditions and examine it in its own right.” While arguments such as those exemplified above that abound in the literature on democratic classrooms are appealing, they rely on little more than common sense, and there is inadequate research to demonstrate the empirical effects that result from the establishment of less authoritarian power structures in schools.

The few studies that have explored aspects of this topic do show promising results. Angell’s (1991) review of seven relevant studies found that “student participation...in making decisions...at school contributes to the development of prosociality, high level moral reasoning, and a sense of community among the students” (p. 255). Wang and Stiles (1976) noted that second graders who were allowed some degree of choice in which task they worked on at a given time completed tasks more quickly than those who were not allowed to choose. Ryan and Grolnick (1986) found increases in self-esteem and feelings of academic competence among students whose teachers actively fostered their sense of self-determination in the classroom. Charms (1972) found that increased attendance, and improvements on a national basic skills test resulted from the implementation of a program designed to promote self-determination for inner-city African American students. Finally, further evidence of the benefits of an increased sense of

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

self-determination can be found in a host of recent studies in the areas of motivation theory and perceived academic control that show that a greater sense of self-efficacy increases academic motivation and success (see Schunk, 1991). However, each of the studies described above focuses on only a small part of the process of democratization of classrooms – Angell, and Wang and Stiles’ studies take a specific focus on students’ participation in decision making, while Ryan and Grolnick, Charms, and recent researchers in motivation theory focus only on students’ sense of self-determination, without addressing specific classroom policies that affect that sense. To date, no studies exist to holistically identify the outcomes that result from a shift from an authoritarian to a democratic or egalitarian power structure in the classroom. Thus while there is evidence to show that student participation in decision making, and sense of self-determination have positive outcomes, more research is needed to directly address the effects of classroom policies that allow for a sharing of power between teachers and students.

A final PJE practice that is often advocated but rarely empirically investigated can be found in the use of class and community meetings. Many curricular reform programs used in progressive schools today involve classroom meetings. The Open Circle curriculum, for instance, adopted by 278 schools as of 2011, and recognized by the U.S. Department of Education as an exemplary SEL program, is centered around the use of weekly class meetings in which SEL lessons are delivered, class-wide decisions are made, and individual and collective sharing, reflection, and problem-solving take place (Open Circle, 2011). Another example can be found in the widely referenced Caring School Community program (formerly the Child Development Project), which promotes prosocial behavior and community building in nearly 3,000 schools nationwide, and also features class meetings as a central element (see Institute of Education Sciences, 2007).

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Meetings are common practice in many elementary schools today, and are widely advocated in educational literature. Kohn (2006) asserts that “for the questions that affect most, if not all, of the class, the best forum is the class meeting” (p. 87). He notes the dual power of meetings to aid classroom management and community building, writing:

The best choice for dealing with problems, or for preventing their occurrence in the first place, is to invoke the support and ideas of the community. And the best choice for building a community may be to take on this sort of challenge together. (p. 115)

Furthermore, he points to the power of meetings to foster social and ethical development and problem-solving skills. While it makes intuitive sense that involving the class in a cooperative discussion when there is a class-wide decision to be made or problem to be solved would help students gain a sense of community with their classmates and practice social and problem-solving skills, little empirical research exists to support this claim.

Unfortunately, the majority of arguments for the use of class meetings rest solely on anecdotal testimonies or individual stories that describe a teacher’s implementation of such meetings, and the positive outcomes that followed. A 1996 report from the Child Development Project offers over 100 pages of examples of class meetings and tales of the changes teachers observed after holding such meetings, but includes no mention of empirical research on the outcomes of the practice. Reflecting on their experiences with class meetings, teachers Leachman and Victor (2003) conclude that, “meetings create a positive classroom culture that encourages students to trust one another and take risks. The meetings open the door for students to become motivated, autonomous learners who are empathetic, cooperative, and responsible for their own growth” (p. 68). Angell (2004) similarly reflects:

I have found that regular class meetings... contribute to positive social interactions and

increase group harmony... [In addition, students] have demonstrated increasing competence in the habits of democratic deliberation that include talking in turn, listening to others, supporting one's opinion with fact or reason, and respecting others' points of view. (p. 99-102)

Yet, like the Child Development Project report, neither Leachman and Victor nor Angell supports their claim with empirical evidence. Clearly more research is needed to document the outcomes that result when students are involved in well-executed class meetings.

Methods

Informed by the extensive literature on PJE-related practices, this study sought to identify if and how aspects of the PJE framework translate from theory to practice. It involved a study of three early/elementary schools, each with a commitment to values in keeping with the PJE framework. Through observations at these schools, the study attempted to discern which (if any) PJE practices were evidenced in their classrooms, and whether their curricula and pedagogies were reflective of their varying levels of stated commitment to PJE. In addition, for those schools where this commitment was found to be translated into practice, this study sought to ascertain how each school enacted their stated goal of promoting PJE values. Finally, the three schools were used as case studies to develop an idea of what PJE might look, sound, and feel like when realized in the classroom.

Site Selection

The three schools were chosen on the basis of their stated commitment to PJE, as determined by a review of their publicly available literature, a pre-selection site visit, and a conversation with a classroom teacher or administrator at each site. Ease of access to the sites was also a selection factor. The three schools selected will be referred to as the Lab School (LS),

a pre-K–2 independent laboratory school associated with a local university;² the Quaker School (QS), a pre-K–8 independent Quaker school; and the Public School (PS), a K-8 alternative public school. Each school was provided with a brief summary of the study during the recruitment process. Permission to complete observations in a classroom at LS was granted by the school’s research coordinator. At QS, permission was obtained from both the classroom teacher and the head of school, and at PS, permission was granted by the classroom teacher. All three schools’ agreements to participate were conditional upon IRB approval of the study, and the head of school at QS also requested a copy of the results in exchange for the school’s participation. Further consent from parents, students or other school staff was not pursued at any site, as the permission-granting representatives from each school stated that to obtain such consent was not necessary.

IRB Approval and Funding

This study was granted Exempt Status (Category 2) by the Internal Review Board of Tufts University on October 21, 2011. An Undergraduate Research Grant providing funding to cover transportation expenses to the research sites was granted by the Dean of Undergraduate Studies at Tufts University.

Data Collection and Analysis

Initial research into each school’s stated commitment to values and practices in accordance with the PJE framework was conducted through a review of the institutions’ publicly available literature. Each school’s website and publications were thoroughly examined, and references to any practice, emphasis or ideal relevant to PJE were highlighted. Data reduction was used to elucidate which practices and values were directly referenced in each school’s publications (Table 1).

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Research into the ways in which PJE was put into practice at each site was conducted through four observations in a single classroom at each school. Observation sessions lasted approximately 1½ to 2 hours. Observations were completed in a combined first and second grade class at LS and PS, and in a second grade class at QS. The same grade level was observed at each school in an effort to ensure consistency across sites. The first/second grade was chosen because it falls within the spheres of both early and elementary education. Thus the operation of classrooms at this level was thought to be more broadly relevant and easily adaptable to other grade levels than that of a pre-K or upper elementary classroom. Furthermore, the primary investigator had preexisting contacts with teachers of this age group at QS and PS, and could therefore gain permission to observe in those classrooms more readily.

Observation procedures. Observations were scheduled at varied times in order to maximize the number of different classroom routines and lessons that could be observed at each site. At LS and PS, observations were scheduled at times chosen by the researcher, on the basis of the classroom schedule and researcher's availability. At QS, observations were scheduled at times suggested by the classroom teacher and agreed upon based on the researcher's availability. It should be noted that the participating teacher at QS seemed to agree to be observed only at times when particularly PJE-related activities were scheduled to take place. Table 2 shows the date, duration and activities scheduled during the time of each observation completed.

All observations were non-invasive, and the researcher attempted to engage as little as possible with students and teachers in the classroom. At QS and PS, direct engagement with students was minimal and occurred only when initiated by a student. Discussions with teachers at these two sites took place only for the purpose of scheduling observations, or when initiated by the teacher in order to provide background information or context for a particular lesson,

activity, or policy. Such teacher-initiated explanations were infrequent at PS (occurring only once or twice in total), and more frequent at QS (occurring once or twice each visit). At LS, there was no direct contact between the researcher and the students or teachers. Data was collected in the form of handwritten notes. Identifiers of any kind were not used for students, and teachers were generally referred to as “teacher” or by their first initial (all names used in this paper’s presentation of findings are pseudonyms). Following each observation session, the principal investigator notes reread all research notes, clarified them if necessary, typed, and saved them in electronic form.

Analysis of observational data. Observation notes were thoroughly examined, and those that demonstrated, undermined or otherwise related to one or more of the PJE values were highlighted as relevant findings. Each relevant observation was then labeled with the practice(s) it exemplified (e.g. teaching of social/emotional skills or use of a constructive discipline technique). Once all findings were coded in this manner, observation data from each of the three sites was reduced (see Tables 3-5). These tables illustrate which practices were observed at each site, through which aspect(s) of the classroom’s setting and/or operation those practices were observed (e.g. the classroom materials and physical set-up, or the lessons included in the curriculum), and the number of positive and negative incidents that were observed for each practice (i.e. the number of times the practice was observed to be enacted – positive incident – or undermined – negative incident). A full list of practices was composed, and each practice was coded by the PJE value(s) that it could be said to promote (Table 6). These findings were analyzed to reveal which PJE values were observed at each school, and to elucidate the discrete sets of practices through which the values were promoted. Finally, the numbers of positive incidents that were observed for each practice were totaled to reveal which practices and values

were emphasized most and least at the three sites.

Results

Publications Review and Site Observations³

Table 1 presents the practices and values that were found to be directly referenced in each school's literature; Tables 3-5 summarize the practices that were observed at LS, QS and PS, respectively, as well as the various aspects of the classroom in which each practice was evident. To clarify the ways in which PJE was found to be operating at each site, the following section presents case studies or "snapshots" of the three participating classrooms. It should be noted that these snapshots do not provide comprehensive summaries of all practices observed, but merely offer examples of some of the most compelling observations (See Tables 3-5 for a complete list of practices observed and the ways in which they were evident in the classroom). The snapshots are intended to provide a more illustrative, qualitative sense of how aspects of PJE were put into practice in the three classrooms. Each snapshot begins by introducing the classroom in context of its larger school culture, and then briefly describes the school's stated commitment to PJE ideals, as evidenced by its publications. A short introduction to the specifics of the classroom setting follows. Finally, selected observations are shared to exemplify the PJE practices observed in the classroom, and the ways in which those practices were demonstrated.

The Lab School.

School and classroom context. LS is a coeducational, independent, laboratory school affiliated with a nearby university. The school serves approximately 80 children in preschool through second grade. As an independent school, LS operates with a fair amount of freedom from local, state and federal regulations, standards and constraints. Financially, the school relies primarily on tuition revenues. The cost for the first and second grade years is \$11,742 per

student, per year. The school's independence from the public education system also implies that all families who enroll at LS specifically selected the school for a particular reason. LS, in turn, is able to maintain an involved admissions process that allows it to self-select the families that join its community. The school states that commitment to diversity is a key criterion for admissions decisions (Lab School, 2012a). In addition, as a laboratory school, LS not only serves children and families but is also involved in teacher training, professional development, curriculum development, research, and experimentation (Lab School, 2012f).

The primary emphasis in LS's literature centers on its status as an inclusion school. This refers to its inclusion of children with special rights in non-segregated classrooms. As the school's website articulates:

All children have rights and are full of potential... Using the term "rights" over "needs" emphasizes the special qualities each child brings... [and] captures our beliefs about children with learning differences... We believe that children with special rights should not be taken out of their classroom for the delivery of their special services... Rather, we believe that it is every child's right to be fully included in the classroom. (Lab School, 2012e)

This commitment to the inclusion of and support for students with special rights is indicative of a dedication to the PJE values of mutual respect, equality, community, and peace (in this case, promoting students' inner peace). The school's literature also refers to other practices related to the PJE framework, such as establishing "a cooperative learning atmosphere... [and a] community in which mutual respect for one another's backgrounds, experiences, ideas and concerns is a priority" (Lab School, 2012c). A description of the school's philosophy makes reference to the promotion of SEL, the maintenance of a culturally and economically diverse

community, and the implementation of multicultural education that “[takes] an active stand against any type of bias, and... [instills] a genuine appreciation and acceptance of one another,” thus promoting the value of equality (Lab School, 2012d). Finally, the literature articulates a set of guiding principles for the school that includes a commitment to balancing teacher- and student-initiated activities, maintaining a meaningful partnership between families and school personnel, and promoting children’s respect for themselves and others (Lab School, 2012b).

Observations at LS were completed in the school’s combined first and second grade classroom. The head teacher of this class, whom I will refer to as Molly, was supported by two assistant teachers, and three student teachers. The class had a total of 18 students, divided fairly evenly between the first and second grade levels.

PJE in practice. One of the PJE practices that was most strongly exemplified in Molly’s classroom was the use of a multicultural curriculum that included materials and lessons that explicitly and intentionally referenced minority groups. Multiculturalism was apparent in the classroom’s physical features, for instance, in a poster of families of diverse races and configurations (including multiracial, adoptive, single-parent and homosexual family structures). In addition, one wall of the classroom prominently displayed self-portraits by each of the students, under the heading “The Color of Us.” The paintings were the product of an activity the class had undertaken earlier in the year, in which they examined their differing skin tones and attempted to mix paint colors to create the closest possible match to their own skin, and then used that blend to paint a self-portrait. A multicultural emphasis was also observed in the literacy curriculum, as the class was involved in a literacy unit that focused on a series of multicultural and bilingual books, such as Pat Mora’s *The Bakery Lady (La Señora de la Panadería)*. This children’s book includes both English and Spanish text, and tells the story of a

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

young girl and her grandparents' preparations for a traditional Mexican holiday known as the Feast of the Three Kings (el Día de los Reyes Magos). A final example of the multicultural lessons included in this classroom can be found in the use of a musical recording that Molly introduced as "Songs, Poems and Chants from Different Cultures." Just before dismissal, the students gathered on the rug to sing along to one of the songs on this disc, the verses of which highlighted various traditions of different cultures, each one introduced with the line "Where I come from...." The chorus of the song then affirmed the commonality of these different traditions and emphasized cultural pride, with the lines, "Where we come from, we bring you stories / They are deep inside us / All the stories that we carry help us feel a special pride."

In addition to the inclusion of multicultural themes in the curriculum and physical classroom space, there was also evidence of pedagogical support for a diverse range of children. A project entitled "That's My Family" allowed each student the opportunity to create a poster about his or her family background and traditions and to present it to the rest of the class. This activity gave students from diverse backgrounds a chance to educate one another (and their teachers) about the customs of their homes, which often go unrecognized and unacknowledged in classrooms today. Support was also observed for children with special needs. For instance, it was observed that one child, whom I will refer to as Brad, appeared to have quite a bit of difficulty sitting still and staying focused during group meetings on the rug. At every such meeting that was observed, a teacher was seated directly behind Brad, conveniently located to offer quiet reminders whenever he seemed to be losing focus. Finally, support for students with diverse learning styles was also evident. A vast majority of the students' work time that was observed was organized into centers. In this method, students are divided into small groups, and each group works at a different center. Each center involves completing a different task, and the

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

students rotate from one center to the next at designated times, so that by the end of the period, each student has completed each center's activity. This use of numerous activities to support one learning goal offers students with diverse interests and talents greater opportunities to engage in work that is enjoyable and productive for their particular disposition.

Community building was also strongly apparent at LS. Strong connections between students' home and school contexts were evidenced by parents' involvement in the classroom. For instance, one student's mother visited the class during "Choice Time" to supervise a math game. In addition, the project described earlier entitled "That's My Family" is indicative of Molly's effort to build connections between children's lives at home and at school. Community building also took place at the classroom and school-wide level. One particularly strong example of this emerged in the days leading up to an LS faculty member, Julia's, retirement. A celebration was planned for her last day at the school, and each class was preparing a special performance for the event. In Molly's class, the children prepared a song to thank Julia for her work at the school, sung to the tune of Bruno Mars' popular song, "Just the Way You Are." The verses were modified to describe the various tasks that Julia was responsible for at the school, and the chorus was adapted to say, "Julia, you're amazing, in every way you are." A final example of community building took place on a broader level, through an emphasis on the neighborhood and region in which the school is located. This emphasis was most apparent in the physical organization of the classroom. For instance, the three large tables in the room (each seating five or six students) were named for different neighborhoods in the local area.

The PJE practice of promoting cooperation and collaboration was also evident in Molly's classroom. The presence of the group tables mentioned above represents one indication of an emphasis on collaborative rather than strictly individual work. This practice was further revealed

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

in the students' interactions during work periods. Four or five students often worked at one center together, and although the students each completed their own products, they were often observed to ask each other questions as they worked, clarifying the directions of the assignment, or negotiating the sharing of materials at the center. Molly reinforced this behavior by making comments such as, "That was really nice of you to help Anna get started," when she noticed one student explaining the instructions to a confused peer.

The teachers at LS were observed to demonstrate a significant level of sensitivity to students' social and emotional well-being, in addition to their academic progress. Molly and the other teachers were quite affectionate with their students, often using terms of endearment, and offering encouraging pats on the back or playful hair tousles. They also seemed to be quick to notice if a student was left out or isolated, and often plopped down next to a student who was sitting alone, offering them some company and friendly conversation. In addition, teachers demonstrated an awareness of the anxieties that some students might feel in completing certain tasks, and made an effort to address those feelings before the activity was begun. An example was noted when the class attempted to sing a song they had recently learned, without looking at the lyrics. In introducing this task, Molly acknowledged that it would be "a challenge and a risk," and asked the students how it might feel to take on this risk, and what it might feel like if they were to forget the words. Through this conversation, she directly addressed and attempted to alleviate any negative emotions that the task may have provoked, thus demonstrating keen awareness and sensitivity to the children's emotional well-being.

On a related note, an SEL agenda was evident in the first/second grade class at LS. When reading books with the students, Molly often paused to ask the children how a certain character might be feeling at a particular juncture of the story, or to identify with that character

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

and describe how they themselves would feel if they were in a similar situation to that of the character. Such prompts serve to foster students' emotional intelligence and perspective-taking skills, as well as deepening their understandings of the story. Social and emotional learning goals were also promoted through the teachers' use of "teachable moments." For instance, when working on a reading comprehension task, one student exclaimed, "This is so easy!" Hearing this, Molly quietly reminded the student to "be careful not to say things like that, because it may not be so easy for someone else, and hearing you say that might hurt their feelings." Although the teachers did reinforce SEL lessons in teachable moments occasionally, a few instances were also observed in which the teacher clearly witnessed an anti-social action but did not address it, such as when one student commented on her peer's drawing, "Eew, why'd you make yours look like that? That's ugly." Of course, one cannot expect that students will never make such hurtful comments to one another – incidents such as this one are bound to occur in any classroom. What made this instance notable was the fact that the teacher was not observed to take advantage of this teachable moment to reinforce the students' social and emotional skills.

The teachers at LS were observed to show a great deal of respect for their students. Student's artwork and projects were displayed all over the classroom walls, and handmade books featuring collections of student-authored stories and essays were among the overflowing shelves in the book corner. The teachers were often observed to accompany their requests with explanations (e.g. "Please put your name on that *so you don't lose it*," or "Don't run in the classroom – *I don't want to you get hurt*") rather than simply ordering students to complete tasks. Finally, the teachers repeatedly exhibited a willingness to compromise with students and to do their utmost to meet students' needs and wishes. For example, when the children were choosing which activity to work on during "Choice Time" one afternoon, Brad became very upset when

the activity he had wanted to do became full. After a brief outburst, he returned to the group and stated his second choice, which was also already full. Rather than forcing Brad to participate in the activity he was least interested in for the sake of upholding a fairly arbitrary quota on the number of students who could work on each task at one time, the teachers decided to allow him to have his second choice. They emphasized to him that this was a fair compromise, because he had conceded his first choice activity, and they had conceded in allowing him his second choice. Engaging in such dialogues and negotiations with students represents a commitment to treating students with respect, rather than as second-class citizens of the classroom who must obey the teachers unquestioningly.

This attitude of respect was further reflected in the teachers' practice of sharing power within the classroom, and maintaining a somewhat relaxed power hierarchy in which teachers and students were on far more level terms than in the traditional classroom structure. This commitment was most obvious in the fact that the students were not required to address their teachers in the traditional terms of Miss so-and-so, but rather called teachers by their first names, just as their teachers addressed them. Furthermore, the provision of "Choice Time" once a week allowed the students some agency in deciding how they spent their time at school, at least for that period. Finally, teachers' requests were often framed as expectations, rather than orders. Thus teachers would explain the instructions for a project by saying "I expect you to label the picture with proper spelling," rather than the typical articulation, "You must label the picture with proper spelling." This "expect" phraseology represents a far less power-assertive form of expressing directions.

The first/second grade teachers' respect for their students also manifested in their use of constructive discipline techniques. One example of this technique was observed during a work

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

period, when a group of students finished their task before the others, and the teacher was not ready to begin the next lesson. The students, having nothing to do, began playing rowdily on the rug. Upon noticing this, the teacher seemed to recognize that the students' behavior was the result of not having anything to work on, and so rather than penalizing them for their actions, she simply solved the problem by assigning them a new task. Another example occurred on the playground when a student kicked one of his classmates. The student's punishment was not simply a time-out (a punishment that serves the sole purpose of punishment itself), but instead involved spending the rest of "Playground Time" in the classroom, writing an apology letter to the student he had kicked. This consequence not only represented a far more constructive task than a time-out, but also exemplified the PJE practice of promoting students' conflict resolution skills. Although the teachers in Molly's classroom were observed to use constructive discipline techniques at times, occasions were also observed in which they opted for more traditional methods. For instance, during one observation, Molly called out the names of two students who were talking too loudly during a quiet work period, exclaiming, "John and Sam! You two are being way too loud right now," in front of the whole class, rather than offering the students a one-on-one reminder to keep their voices down.

Finally, the teachers in Molly's classroom were observed to promote equality and social justice in their lessons and curriculum. Two particularly clear examples of this practice were observed. The first involved a unit on Helen Magill, the first woman to earn a Ph.D. in the U.S. The second example occurred when the class was reading Pat Mora's *The Bakery Lady*, referenced above. At one point in the story, a character named José tells the female protagonist that she cannot be a baker as she hopes, because women cannot be bakers. After reading this, Molly asked the class if they had any thoughts about José's comment. A number of hands shot

up, and the students exclaimed, “That’s not fair,” “Anyone can be a baker,” and “Girls can totally be bakers – I just saw a girl-baker!” These examples of teachers engaging their students in age-appropriate discussions of inequality and injustice reflect this classroom’s promotion of equality and social justice through the curriculum.

Overall, many of the practices associated with the PJE framework were clearly demonstrated in the first/second grade class at LS, and the teachers in Molly’s classroom were observed to promote the PJE values of active citizenship, community, equality, integrity, mutual respect, and peace.

The Quaker School.

School and classroom context. QS is a coeducational independent school, serving approximately 190 students in preschool through eighth grade. Roughly 40% of QS students identify as students of color, and 10% of families identify with the LGBT (Lesbian, Gay, Bisexual, Transgender) community (Quaker School, 2012a). Like LS, QS operates independently of the public education system, and relies on tuition for financial support. The cost of the second grade year at QS is \$24,200 per student, and tuition assistance is granted to 31% of students. As at LS, QS’s status as an independent school implies that families self-select the school, and that the school self-selects the families. QS states that a family’s alignment with and commitment to supporting the school’s Quaker mission (discussed in more detail below) is a key factor in admissions decisions (Quaker School, 2012g).

QS’s literature most prominently emphasizes the school’s identification as a Friends school, educating children in the Quaker educational tradition. Friends schools exist throughout the country and for all grade levels. Each school functions as an autonomous private school, but all are led and supported by the national Friends Council on Education. The Quaker educational

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

model is rooted in six core values that inform everything that transpires at the school. These values are community, equality, integrity, peace, simplicity, and stewardship. As noted earlier in this paper, the PJE values themselves were adapted from this list. QS describes its commitment to these values as producing “a learning community that chooses simplicity over material possession; peaceful resolution of conflict over aggression; integrity over expedience; equality over elitism’ and stewardship of the earth as a collective and personal responsibility” (Quaker School, 2012d). The school’s literature emphasizes its view of character and achievement as inseparable, and articulates its related aim not only to promote academic achievement but also to “prepare students to make a difference in the world... to challenge oppression and to contribute to justice and understanding in the world” (Quaker School, 2012c; Quaker School, 2012d).

Meetings are an important aspect of the Friends education model, and the QS literature highlights the school’s practice of holding weekly Meetings for Worship. These meetings involve thirty to forty minutes of silent reflection, usually focused on one of the Quaker testimonies. The QS website also makes reference to the PJE practices of viewing students as active participants and collaborators in the classroom, fostering problem-solving and critical thinking skills, and supporting a variety of learning styles (Quaker School, 2012f; Quaker School, 2012b; Quaker School, 2012d). In a discussion of admissions and the experience of new students, the website states that the first six weeks of every school year are dedicated to community building within and among classrooms, and between families and school personnel (Quaker School, 2012g). Finally, QS’s literature espouses a commitment to diversity and multiculturalism, stating:

The school actively promotes inclusion and diversity of race, gender, class, sexual orientation, age and ethnicity in our effort to offer a multicultural education. We seek to

foster an appreciation of our differences while creating a cohesive community with a shared sense of communal values... [and to build] an anti-racist, anti-homophobic community. Our community tries to go beyond mere tolerance to... deeply address issues of bias and privilege. (Quaker School, 2012e)

Observations at QS took place in a second grade class, with a total of nine students. The class was led by one teacher, whom I will refer to as Carl.

PJE in practice. The teaching of social and emotional skills represents one practice that was particularly apparent in the second grade class at QS. A commitment to SEL was evident from the moment one entered Carl's classroom, as a revolving display of SEL-related posters adorned the blackboard at the front of the room. Two such posters were titled "When You Give a Compliment" and "When You Receive a Compliment" and included tips such as "Use the person's name" and "Don't forget to say thank you." A number of instances were also observed in which SEL skills were incorporated into classroom activities. For example, following a school assembly one morning, the students were asked to pair up and reflect on the events of the assembly with their partners. After a few moments of this pair-and-share exercise, students were called on to share with the rest of the group what their *partner* had said. Asking the students to share their partner's reflections, rather than their own, compelled them to work on the social skill of actively listening to one another. In addition, akin to LS, teachable moments were used to reinforce SEL-related lessons. In one such instance, a student became upset when Carl announced that an activity he had been looking forward to would not be on the agenda for that day. The student expressed his frustration by slapping the ground next to him, shaking his head, and calling out dramatically, "Oh man!" Carl responded by saying "Oh, I can see that you're disappointed," thus reinforcing the student's ability to label his emotions, and subtly reminding

him to express those emotions through such labels as opposed to dramatic outbursts.

A commitment to the value of community was also noticeable at QS. Community building between children's home and school contexts was evident in the warm and friendly interactions that were observed between Carl and his students' parents, and in parents' involvement in class activities. For example, during the class's unit on Africa, Carl invited the mother of one of his students to visit the class and share some of her memories of growing up in Ethiopia. Community building was observed to take place between different grade levels within the school as well, through collaborative, school-wide art projects, and the implementation of a "buddy" program, among other initiatives. The buddy program pairs each lower school student with an upper school buddy, and allocates time for buddies to meet regularly and work together on various academic, social or physical activities.

In addition to these programs, Carl was observed to promote students' understandings of the value of community by engaging them in discussions of the responsibility that each member of the QS community has to one another. Carl used the phrase "Be an ally" in these discussions, reminding students that if one of their peers was teased or picked on, they must find a way to help, or to be an ally for that person. The message seemed to be internalized by the students. In fact, the children's commitment to "being an ally" was made clear one morning, when Carl read the class a children's book called *A Bad Case of Stripes*, by David Shannon. In the story, the main character, Camilla, wakes up one morning covered in multicolored stripes. At school, the other children tease her relentlessly for her strange, striped appearance. At this point in the story, one of Carl's students raised his hand with a comment. The student exclaimed, "Why aren't any of the other kids helping her? If I was in Camilla's class, I would be an ally for her by telling the other kids to stop teasing her and sending them to the principal's office if they didn't listen!"

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Hearing this, many of the other students nodded enthusiastically in agreement, and a proud smile emerged on Carl's face.

QS did not merely talk about the importance of community, but seemed to have truly achieved an extremely welcoming, caring and supportive climate. This was most clearly exemplified during their annual Gay Pride Assembly. The entire student body, faculty, and many of the students' family members attended this event. The assembly featured a number of speakers, and an "open mic" period in which all attendees were encouraged to share "pride statements" about someone they knew who had done something to advance the cause of gay rights. Many students, teachers and parents took this opportunity to affirm their pride in and gratitude for the QS community itself, emphasizing its warm and open acceptance of all. One parent held back tears as he shared his own story of feeling left out as a child because he was raised in a single-parent household, and fearing that his child would experience similar feelings as the son of gay fathers. However, at QS, he was relieved to find that his family was wholeheartedly accepted and supported. Another affirmation of the school's success in creating an open and welcoming school community can be found in a comment offered by a student at the assembly. This student shared a poster that she had created, depicting, as she described it, "a circle of friends, with one empty space that has a heart in it, to represent that there is always room for others to join." A final confirmation of the school's tight-knit community came at the end of the assembly, when the speakers blared the song "We Are Family," and the entire crowd broke out in song and dance. It is difficult to portray in words the strong sense of true solidarity and community among all of those laughing and dancing at the end of the assembly that morning. Suffice it to say, the love, support, and sense of commonality among them was palpable, and truly embodied the message of the song – it was abundantly clear that they *were*

family.

Related to the strong sense of community that exists among students at QS is the promotion of collaboration and cooperation that was apparent in Carl's classroom. Evidence of this emphasis was found in the classroom's exclusive use of group tables, seating five or six students around a circular table to create a work environment highly conducive to collaboration. The children were often assigned collaborative tasks, such as working in groups of four to create a poster, or participating in pair-share exercises such as the one described above. Even when the students were engaged in individual work, they often displayed cooperative behavior – sharing materials and asking one another for help when they had questions about the task. This behavior was encouraged by Carl, who, when asked about the spelling of a word or the instructions for an assignment, often responded by telling the inquirer to “ask a friend.” The holding of classroom and school-wide meetings was also observed at QS. The students in Carl's classroom gathered for Meeting for Worship (a 30 to 60 minute period of collective, silent reflection) each week, and once a month participated in a school-wide Meeting. Carl's class also held Morning Meetings each day, and sometimes called an impromptu meeting to discuss a problem that had arisen in the class or plan for an upcoming event.

Like Molly, Carl showed a great deal of respect for his students. The children's art projects and essays covered the walls of Carl's classroom. He often found his blackboard covered with doodles and drawings after lunchtime, but always made sure to ask the artists responsible for the drawings if it was all right for him to erase them before doing so. He handled the discipline of his students in a respectful manner, as well, consistently practicing a constructive discipline style. When a student misbehaved, Carl would pull them aside and converse with them one-on-one in hushed tones, so that the child was not called out or

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

embarrassed in front of his peers. In these discussions, Carl usually began by pointing out the problematic behavior, or sometimes asking the student to identify the problem him or herself, then reminding the student why that behavior was problematic, and asking them to think about how to avoid repeating it in the future. This technique not only treated the child with much more respect than the typical eye-for-an-eye punishment model, but was also far more constructive since it more actively involved the child in the process of trying to solve the problem and prevent the behavior from occurring again.

Carl's respect for his students also manifested in his establishment of a relaxed hierarchy of power in the classroom, and commitment to involving students in decision-making processes. As at LS, the classroom's more egalitarian power structure was most evident in the policy of calling the teacher by his first name. In addition, Carl's dedication to providing students with a level of agency in the classroom was apparent in the "Class Constitution" displayed prominently on the wall, which featured a list of mutually agreed upon classroom rules that the students and teacher had worked together to compose. Also on the wall were the student's written responses to the question, "What do you hope will happen in second grade?" Of course, it was not clear from these observations whether the students' answers were taken into consideration when Carl designed the curriculum for the year, but the fact that he asked the children to share their hopes is indicative of an interest, at the very least, in allowing the students to participate to some extent in the design of their own learning experiences.

Carl was not only observed to practice respect, but to preach it as well. One example of his effort to instill a commitment to the value of respect in QS students can be found in an art project that the class completed. The project involved each student creating a paper collage that represented the value of mutual respect. When deciding what to portray in their collage, the

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

students were told to think about what respect meant to them, and how they had seen the value enacted or undermined in their own lives. Carl also brought up the topic of respect when reading *A Bad Case of Stripes*. Over the course of the book, the reader learns that Camilla had recently decided to stop eating lima beans – her favorite food – because the other children teased her about her liking for them. It becomes clear that the stripes had appeared because she was not being true to herself, and once she agrees to eat lima beans again the stripes disappear. Carl read this story to his class right after the Gay Pride Assembly, and at the end of the book, he asked them to think about what it had to do with the message of the assembly. A few students raised their hands, and one commented that both the assembly and the book “remind us to be ourselves, and to respect others for being themselves.” In addition to its emphasis on respect, this discussion also highlighted another PJE value – that of integrity. Another example of the promotion of the value of integrity was noted one morning, when Carl posed the question, “What does the freedom to be yourself mean to you?” to his students. By involving the children in reflections of this sort, Carl encouraged them to think about the values of respect and integrity, and reinforced their understanding of the importance of those values in their own lives and in the lives of others.

The value of peace was also apparent in the second grade class at QS. This emphasis was apparent in the peace signs and “World Peace” bumper stickers that adorned a large bulletin board in the classroom. In addition, Carl included direct lessons on peaceful protests in his social studies unit on slavery and abolition. During one observation, Carl read his students a book entitled *Amistad Rising*, by Veronica Chambers. The book tells the true story of the Amistad Rebellion of 1839, in which a group of enslaved Africans, led by Joseph Cinque, overtook the ship on which they were being held, and successfully escaped captivity. After

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

reading about the slaves' bloody revolt, Carl stopped to engage the students in a discussion of nonviolent resistance and conflict resolution, reminding them that while peaceful methods are always preferred, in exceptionally horrific circumstances, they are not always possible. "In this case," he explained, "violent rebellion was the only option, but usually we try to avoid violence." The students nodded in agreement, and a few held up their middle and index fingers to make the peace sign.

Carl also demonstrated a commitment to maintaining a culturally sensitive classroom environment and curriculum. He added to the classroom calendar the Muslim and African American holidays of Ashura and Kwanzaa, respectively, ensuring that students from cultural minority groups saw the important dates in their cultures acknowledged. Students from minority backgrounds were also invited to join school-wide cultural clubs that met at lunchtime and after school to share their experiences as minority students. Cultural sensitivity at QS extended beyond the ethno-cultural realm to include other aspects of culture as well, such as family structure and religious orientation. For instance, the cultural clubs included "Rainbow Kids," a group for students who were raised in gay or lesbian households.

In addition to maintaining cultural sensitivity in his classroom, Carl was observed to implement a multicultural curriculum. In conjunction with his unit on slavery, for example, he included an extensive unit on Africa. As part of this unit, the children learned a few phrases in Amharic, Swahili and Zulu. A handwritten poster titled "What We Learned About Africa" hung on the wall, overflowing with bullet points about the various languages, foods, homes and buildings, modes of transportation, clothing, and ecological environments that can be found on the continent. Carl explained that he designed the unit to give his students a sense of the diversity of the continent, and to teach them that Africa is more than just "where we stole slaves

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

from.” With these aims in mind, the unit not only represents an example of a multicultural aspect of the curriculum, but also exemplifies the PJE practice of truthful teaching. This practice was exemplified in other aspects of Carl’s curriculum as well. For instance, when studying slavery and the cotton belt in the American south, Carl had his students attempt to remove the seeds from a boil of cotton themselves, so that they could experience firsthand the difficulty of the task that slaves were made to perform. Carl also demonstrated a dedication to truthful teaching when reading *Amistad Rising*, which he introduced to his students as an important book that he chose to read to them because, as he put it, “We’ve learned a lot about how white people tried to abolish slavery, but this book shows us how Africans also resisted slavery.”

In addition to providing his students with multiple perspectives on various aspects of the social studies curriculum, Carl wove social justice issues into his lessons and promoted the value of active citizenship by encouraging activism on the part of his students and ensuring that they were informed about current events. The Gay Pride Assembly mentioned above is a clear example of the inclusion of a social justice issue in QS students’ education. In the second grade classroom, specifically, the themes of social justice and activism appeared to be integrated into many aspects of the curriculum and classroom as well. To give just one example, during their unit on Africa, the class studied a bit about the parallels between the U.S. abolition and civil rights movements and the anti-apartheid movement in South Africa. When discussing apartheid, they learned about the Zulu phrase “*amandla awethu*,” (“power to the people”) which was used as a rallying cry by the African National Congress at the peak of the resistance movement, and is still associated with struggles against oppression in the region today. After introducing this expression, Carl began using it in place of the typical call and response phrases that many teachers use to get their students’ attention. Where a teacher might commonly be heard to call

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

out “One, two, three, eyes on me” and be answered by a chorus of students exclaiming, “One, two, eyes on you,” in Carl’s classroom, the teacher called out “Amandla” and the students replied “Awethu,” in the same call and response pattern that the African National Congress employed at their anti-apartheid rallies.

Carl also prepared his students for lives of active citizenship by engaging them in reflections on questions such as “How should all people be treated?” and by centering one unit of his writing and literacy curriculum on “writing persuasive letters and speeches.” The activist emphasis behind this unit came through most clearly at the end of the unit, when the students each wrote a speech calling for the abolition of slavery, from the perspective of someone living in the era of the abolition movement. The class then took a field trip to a local historic site, where many of the students volunteered to read their speeches aloud on the very stage where Frederick Douglass spoke out against slavery in 1860. A final example of the emphasis on activism at QS and of the students’ internalization of that emphasis can be found in the comments shared by an eighth grade student at the QS Gay Pride Assembly. Explaining the message behind the poster he had created for the event, he said:

Our assembly doesn’t change the world for gay and lesbian people... But the courage and goodwill inside of us does... So [this poster] represents one person standing up to a group, because that’s not easy, but it’s important if you want to get things done.

Closely related to Carl’s dedication to promoting active citizenship among his students was his commitment to fostering their independent thinking and problem-solving skills. This practice was evident in Carl’s involvement of his students in a collaborative problem-solving process when issues arose in the classroom. For instance, during one observation, Carl had (somewhat ironically) scheduled a meeting to discuss the students’ behavior during class

meetings. Apparently, the children had been having trouble focusing during meetings, so Carl called them to the rug to address the problem. He explained the kinds of behavior that he had noticed, and enlisted their help in finding a solution. Demonstrating the PJE practice of admitting his own faults, he then promised that he would work on keeping the meetings shorter, because, as he said, “I know they can run pretty long sometimes, and it’s hard to sit still and pay attention for too long.” He then asked the students for suggestions on what they could do to ensure that meetings would go more smoothly in the future. By engaging the students in this sort of group discussion, he provided them with an opportunity to practice their skills of diplomacy, cooperation, and problem-solving.

Finally, direct promotion of the PJE value of equality was also observed at QS. An example of this emphasis was noted during one observation, when the students were assigned the task of preparing posters for the upcoming all-school Meeting for Worship, which was focused on the value of equality. The school’s Gay Pride Assembly also represented an exceptional example of QS’s celebration of and call for equality. Furthermore, the way in which the assembly was carried out demonstrated that QS’s commitment to equality did not only involve talking about it, but enacting and modeling it as well. The event was organized and emceed by a group of students, advised by a faculty committee, thus exemplifying the school provision of equal opportunity and respect to students and adults. It included an “open mic” period, allowing everyone and anyone an equal opportunity to share their thoughts and participate in the event. In addition, at the end of the assembly, the students thanked everyone who had helped to make it possible, including the utilities manager who set up the chairs and microphones, and the janitorial staff who would be left to clean up after the students and teachers returned to their classrooms – staff members whose contributions to such events are often overlooked. Finally,

the promotion of equality was woven into aspects of Carl's second grade curriculum, as well. For instance, during one observation, Carl read to his students a book published by Amnesty International, entitled *We Are All Born Free*. The book presents a simplified, illustrated summary of the International Declaration of Human Rights, and Carl's presentation of the book emphasized its message about the equality of all people.

Overall, the second grade class at QS was found to be a strikingly positive example of the implementation of the PJE model. Through practices and events such as those described above, Carl was observed to promote the PJE values of active citizenship, community, equality, integrity, mutual respect, and peace.

The Public School.

School and classroom context. PS is a coeducational alternative public school, educating about 430 children in grades K-8. Fifty-four percent of PS students identify as students of color, 22% have individualized education programs, and 26% receive free or reduced lunch. As a public school, PS is required to meet all local, state and federal regulations and standards. The district in which PS is located operates a controlled choice plan that allows families to choose which school within the district to send their children to. Families provide a list of their first, second and third choice schools, and students are placed accordingly on a first-come, first-served basis. This means that families at PS do have some level of choice in sending their children to the school, although their options are limited to the twelve schools that make up the school's district, whereas families at LS and QS have a wider range of options including both public and private schools. Unlike at LS and QS, PS does not have the ability to self-select the families that join its community, since placements are assigned on a first-come, first-served basis.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

PS was launched as an alternative public school in 1972, by a group of parents and teachers who aimed to “provide a child-centered, inquiry-based alternative to the traditional schools then prevalent in [the district]” (Public School, 2011b). As a public school, it is required to meet the goals and standards prescribed for public schools, but as an alternative school, it takes a unique, progressive approach to achieving that task. An early indication of the school’s dedication to values in accordance with the PJE framework can be found in the school’s namesakes, both activists for social, racial and economic justice. A commitment to diversity is evident on the school’s website, which states that an effort is made to balance classes at PS by race, gender, socioeconomic status, and learning needs and styles, to the extent that demographics allow. The site further states that, “we work hard not only to accept differences but to support them” (Public School, 2011a).

The PS literature emphasizes the school’s view of children as active learners, implementation of a hands-on, project-based, multicultural curriculum, and emphasis on cooperative learning (Public School, 2011c). A discussion of the school’s philosophy stresses teachers’ attempts to balance freedom and responsibility for children, and to promote social and emotional skills and self- and social-awareness (Public School, 2011c). The literature also emphasizes teaching students to “pursue your own understanding rather than receive information... look for multiple perspectives... care about each other... treat all people with respect regardless of differences, and... seek ways to contribute and improve society” (Public School, 2011b). An emphasis on community is also clear in the institution’s publications, which describe a school setting in which “we depend upon one another in the most fundamental ways for achieving our common goals... [and where] all relationships [are] based on respect, trust, honesty, and caring” (Public School, 2011b). Strong connections between students’ homes and

the school are also espoused. Discussion of the school's history stresses that parents and teachers came together to found the school, and that parent involvement (via participation in hiring and spending decisions, volunteering in classrooms, or initiating projects related to the curriculum) remain important aspects of the school's operation today. Finally, the PS website expresses a commitment to "[modeling] citizenship for our students while practicing values we wish to uphold" through the maintenance of a democratic power structure within the school, in which "decision making about important aspects of the school is shared among administrators, teachers, parents, and – where appropriate – students" (Public School, 2011b).

Observations at PS were completed in one of four combined first and second grade classrooms. The head teacher, whom I will call Kate, was supported by one assistant teacher and two student teachers. The class included 22 students, divided fairly evenly between the first and second grade levels.

PJE in practice. One of the PJE practices most clearly exemplified in Kate's classroom was that of community building. Close ties between the children's homes and the school appeared to be maintained, in part, through Kate's use of "home/school folders," which were sent home with the students each day. The folders contained the children's homework, any completed assignments that had been passed back, a weekly newsletter that kept parents informed about what the students were working on at school, and sometimes included an individualized note from Kate to notify a student's family if he was involved in anything out of the ordinary on a particular day (e.g. got hurt on the playground, misbehaved, or perhaps did a particularly good job on an activity that he usually struggled with). The school also held a Family Breakfast each year. At this event, students' families were invited to the school for a morning to eat and socialize with the children, one another, and the faculty. The breakfast also

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

involved performances by the students, and displays of selected projects that the children had completed over the course of the year. A final indication of the maintenance of close relationships between families and teachers was observed in parents' participation in Kate's classroom. Specifically, one student's mother, a professor of computer science at a local university, was observed to visit Kate's class once a week to do special math activities, such as origami (to learn about different shapes and fractions), with the children.

An emphasis on the wider community in which PS is located was also observed. For example, a handwritten poster titled "Where We Live" hung on one wall of the classroom, featuring a collection of facts about the children's neighborhood that the class had composed. Items on the list included the kinds of trees that grew in the area, the names of historical figures and celebrities who grew up in the community, and the Native American tribes that had lived in the region, to name a few. In addition to fostering students' understandings of and appreciation for their neighborhood, the teachers in Kate's class were observed to cultivate a strong sense of community among students and teachers within the classroom. Early in the year, the students drew self-portraits, and wrote on their pictures a sentence describing their hobbies and favorite things. The project gave the students and teachers an opportunity to get to know one another, and the finished products were displayed along one wall of the classroom for months afterward. Furthermore, Kate often emphasized to the students that they had a responsibility to one another as classmates and members of the "Room 111 community." For instance, when Kate noticed two children chatting to each other while she was speaking to the class, she asked the students to "Please listen when I'm talking, because it's not fair for you to be distracting the other students who are trying to pay attention." Through comments such as this one, Kate reminded the children of the effects that their actions had on others, and of the need to be responsible members

of the class community by curbing behaviors that might make it more difficult for others to learn.

Community building among students in the first/second grade at PS was further reinforced through the teachers' promotion of cooperation and collaboration among the children. As at LS and QS, the presence of group tables rather than individual desks in Kate's classroom was the first indication of this emphasis. The establishment of a cooperative environment was confirmed by the students' interactions during work periods, when they were often observed to ask each other questions about the assignment, and brainstorm strategies for solving math problems or answering reading comprehension questions together. Kate appeared to promote this behavior on many occasions. When describing the instructions for an activity, for example, she often ended her explanation by reminding students, "If you don't remember what to do, you can ask a teacher, or better yet, ask a friend!" In another instance, the students were asked to draw an illustration for a poem they had read earlier in the week, and one child told Kate that she did not remember the poem very well. Rather than reviewing it for the student herself, Kate responded by suggesting to the child that she work with another student who did remember the poem.

The teaching of social and emotional skills was also observed in the first/second grade class at PS. In some instances, SEL lessons were taught directly. For example, one morning Kate began the day by asking each child to write down a "feeling word" that described how they felt at the time. A few students shared their responses, and Kate then engaged the class in a discussion of the fact that people often have multiple feelings at one time, and that feelings tend to change over the course of the day. She went on to talk with the students about what might cause someone's feelings to change from happy to sad, or tired to energetic. In addition to this kind of direct discussion of SEL themes, Kate also took advantage of teachable moments to

reinforce her students' social and emotional awareness. One such instance emerged when the students were working on a counting and numeral literacy activity that involved writing the numbers 1 to 1,000 on a "counting strip." One student was apparently completing this task much more quickly than the others, and had been gloating about his progress all morning. When it came time to resume work on this activity later in the day, Kate pulled the student aside, and gently reminded him, "I want to make sure that you're not going up to other kids and telling them how high your number is on the counting strip, because that might not make them feel very good if they haven't gotten as high as you have." Through comments such as these, Kate made use of opportunities to reinforce her students' social and emotional skills and understandings.

In addition to promoting an SEL agenda, the teachers in Kate's classroom also demonstrated a commitment to supporting each child's social and emotional well-being during the school day. The teachers often called the children by terms of endearment, and displayed small shows of affection such as shoulder squeezes or pats on the back. They were observed to closely monitor the children's interactions, and to make an effort to ensure that no one was left out during recess, or had their feelings hurt. On a related note, the teachers in Kate's classroom showed a great deal of respect for their students. An attitude of respect and appreciation for students' efforts was evident in the multitude of student drawings, worksheets, essays and collages that adorned the walls of the classroom, and in the many laminated collections of students' handwritten stories interspersed among the picture and chapter books that filled the class bookshelves.

Respect for students also manifested in Kate's maintenance of a culturally sensitive classroom environment. Her students certainly represented a diverse group, and Kate seemed to be well aware of their various ethnic and cultural backgrounds. Furthermore, she was observed

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

to make a concerted effort to ensure that students from minority backgrounds or non-English speaking homes were supported in her classroom. One such instance arose when a new student joined the class, who had recently moved to Massachusetts from Germany. The child spoke English quite well, but her native language was Dutch. Shortly after she joined the class, Kate began teaching the class a song that included Dutch and English lyrics. This endeavor helped the new student feel more comfortable in her new classroom, and gave her the opportunity to teach the other children a bit of her native language, just as they helped her to learn English.

While a number of examples of cultural sensitivity were observed in Kate's classroom, one instance was also noted in which sensitivity to children's diverse backgrounds, particularly to their differing socio-economic status, was undermined. This occurred one afternoon when the students were permitted to engage in a "show and tell" session that quickly took on the form of "bring and brag" when one student began sharing her new American Girl doll, and explained that she had just gotten it for her birthday and "it was really expensive." The "bring and brag" phenomenon has been criticized by authors such as Katz (1984) for creating an opportunity for privileged students to show off their new toys, while reinforcing less fortunate students' sense of their "underprivileged" status. Of course, "show and tell" can be a positive, community-building experience when monitored by a teacher who attempts to prevent the activity from shifting to a "bring and brag" scenario. However, in the incident observed at PS, no such efforts appeared to have been made, and the teacher was not observed to address the student's problematic comment about the price of her doll.

The first/second grade teachers at PS were also observed to offer support for students with different learning styles. As was seen at LS, the use of centers during math and literacy periods allowed students to engage in a number of different kinds of activities related to each

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

lesson, so that students with different strengths had equal opportunities for success.

Additionally, Kate took multiple and varied approaches to many of the lessons she taught, so that the needs of students who learned best through listening, reading, and “doing” were all met. In one instance, when introducing the students to the definitions and shapes of isosceles, right, and equilateral triangles, Kate began by explaining in words the different types of triangles, then drew examples of each to provide a visual, and finally, asked each child to make each type of triangle out of pipe cleaners, so that they could experience the different shapes hands-on.

Respect for students also appeared to inform Kate’s implementation of a somewhat relaxed power structure within the class, in which students were given some matter of choice in the organization and events of the classroom. Clear evidence of a relaxed hierarchy of power was found in the fact that at PS, like LS and QS, the teachers were called by their first names. A few examples were also observed in which students were given the opportunity to make their own choices in the classroom. For instance, a student who was absent for a few days was allowed to choose which of the activities that he had missed to complete during the school day, which to take home for homework, and which to skip completely. Closely related to Kate’s practice of power-sharing in the classroom was her promotion of the value of equality. An example of Kate’s incorporation of equality into her curriculum was noted on the morning of the 44th day of school, when Kate pointed out to her students that Barack Obama was the 44th president. The group began discussing Obama, as well as past presidents, and the class ended up examining a poster of all of the presidents of the U.S., from Washington to Obama. After a few moments of laughter about the historical figures’ hairstyles and dress, Kate pointed out that all of the presidents were male, and asked what students thought about this fact. By initiating discussions such as this one, Kate encouraged her students to think about questions of equality

and fairness, and engaged them in direct dialogues on such matters.

The group's discussion of the lack of female presidents in the U.S. also exemplified the PJE practice of promoting active citizenship. Each day Kate shared a current-events fact, such as the one about Barack Obama mentioned above, with her students. In addition to encouraging the children to be informed about current events in this way, she also engaged in discussions of social justice topics with her students. To provide one example, the class dedicated a brief social studies unit to learning about the two namesakes of their school, who were both equal rights activists.⁴ During this unit, the students discussed the civil rights movement, and learned a bit about the work that each activist engaged in to promote social justice for all.

On the whole, Kate's teaching demonstrated many of the practices associated with the PJE framework, and the values of active citizenship, community, equality, integrity, mutual respect, and peace were observed to be promoted in her classroom.

Analysis of Data

Practices referenced and observed. A review of this study's findings reveals that similar sets of practices were observed at each school. In fact, all but 6 of the 21 practices observed were evident at all three sites. QS displayed all 21 practices; however, at LS, truthful teaching and the direct promotion of the values of peace and mutual respect were not observed during periods when the researcher was present. At PS, the direct promotion of the values of peace, community and integrity, and the practices of truthful teaching, conflict resolution and constructive discipline were not detected in the observations completed for this study. The correlation between the practices that were observed in each classroom, and those stated in the schools' publicly available literature was found to be quite strong. While all three schools were observed to employ practices that they did not mention in their publications, almost every

practice that was referenced in the literature was also observed in the classroom. The only exception lies in the practice of truthful teaching, which was mentioned in PS's publications but was not observed in Kate's classroom.

Among the practices that were employed in all classrooms studied, the extent to which each practice was implemented at each site varied somewhat. For the most part, the same practices appeared most and least frequently at all three schools, however there were a few notable exceptions. The most extreme inconsistency involved the promotion of active citizenship, which was observed in 23 instances at QS, but in only 2 and 3 instances at PS and LS, respectively. Similarly, the promotion of the value of equality was observed in 17 instances at QS, and in only 2 and 3 at PS and LS, respectively. The direct promotion of the value of community also varied across the three sites, appearing six times at QS, only once at LS and not at all at PS. Sensitivity to students' social and emotional well-being was observed significantly more frequently at LS (eight instances) and PS (seven instances), than at QS, where it was only observed in four instances. Finally, support for different learning styles was observed only once at QS, but was seen more frequently at LS (four instances) and even more often at PS (six instances).

It is tempting to hypothesize that these findings might correspond to the practices that were emphasized most in each school's publications. In other words, one might wonder if the fact that the promotion of active citizenship was observed significantly more frequently at QS than at LS or PS could be explained by the fact that QS espoused far greater commitment to active citizenship than did LS and PS. A closer look at the findings suggests that this is not the case. For an equal commitment to active citizenship was espoused at both QS and PS; and, to provide another example, the promotion of equality was referenced at both LS and QS, but was

put into practice far more frequently at QS.

An examination of the total number of instances in which each practice was observed at any of the three sites reveals significant variation in the extent to which each practice was implemented. Table 7 shows the total number of instances in which each practice was observed. The variation in the frequency with which the practices were observed to be implemented is not surprising, for one might expect that certain practices would be employed more than others. It is difficult to know, however, *why* community building, for instance, appeared to be enacted so much more frequently than, say, fostering independent thinking and problem-solving skills. It does not seem that these findings can be explained by the schools' stated commitments to various practices, as some practices emphasized most in the literature, such as cultural sensitivity, did not appear to have been implemented most.

Values referenced and observed. Most of the PJE values appeared to be put into practice in every classroom studied. A commitment to service was the one exception not observed during the researcher's time at any of the three sites. The correlation between the values that each school claimed to support and those that they were observed to promote was quite strong. All of the values advertised at LS and PS were observed to be promoted in Molly and Kate's classrooms, respectively. The same was true at QS, with one exception – the value of service was referenced in the school's literature, but was not observed in Carl's classroom. It should be noted, however, that it is certainly possible that this value was promoted at QS, but simply did not happen to appear during the observation periods that informed this study.

While the same six values were found to be promoted at each site, the extent to which each value was promoted differed significantly between the three schools. For example, while the value of community was evident at every school, the observation data included far more

incidents in which community was promoted at LS and QS than at PS. Table 8 shows the number of incidents in which each value was promoted at each of the three sites.

Despite the disparities in how often each value was observed to be promoted at each site, the ranking of the values from most apparent to least was nearly the same at all three schools. At QS and PS, community was seen the most, followed by mutual respect, then equality, peace, active citizenship, and finally, integrity. LS followed the same pattern with only one exception; equality was observed in one more instance than was mutual respect. It is interesting to consider why community, mutual respect and equality were observed so much more frequently than peace, active citizenship and integrity. One hypothesis stems from the observation that the number of practices associated with each value follows a similar pattern, in which community, mutual respect and equality are supported by the greatest number of practices, with slightly fewer associated with peace, and the smallest number associated with active citizenship and integrity. The greater number of practices that could be said to serve the promotion of community may imply that there are more opportunities for teachers to integrate the value of community into their classrooms, thus accounting for its more frequent appearance.

Implementation of the PJE framework. Overall, QS was observed to implement aspects of the PJE framework the most, followed by LS, and PS seemed to employ it the least. This finding does not entirely correspond to each school's level of stated commitment to aspects of the framework. QS claimed to enact the greatest number of PJE practices, so it is not surprising that the school was found to implement the framework most. However, PS propagated a significantly greater written commitment to PJE than did LS, while LS was observed to implement PJE practices far more extensively. It is notable that the two schools that showed the greatest level of realization of the framework, QS and LS, are both independent

schools, while PS, the only public school included in the study, was observed to practice PJE the least, despite advertising a significantly greater commitment to PJE ideals than that stated at LS. Given these somewhat contradictory findings, one might wonder whether PS's ability to translate their stated commitment to PJE was hindered in some way by the limitations of the public school system, while LS and QS had greater freedom to integrate PJE ideals into their classrooms.

Discussion

All findings considered, this study suggests that PJE is in fact enacted at LS, QS and PS. QS was observed to embody the implementation of the PJE framework most strongly, followed by LS, and then PS. Each school appeared to employ all of the PJE elements that they espoused in their literature, with the exception of QS's stated commitment to service, and PS's discussion of truthful teaching, which were not observed in Carl and Kate's respective classrooms. Findings reveal that the values of community, mutual respect, equality and peace appeared to be emphasized significantly more often than active citizenship or integrity at all three schools. Between the three schools, the practices of community building, power-sharing, promoting active citizenship, fostering collaboration and cooperation, teaching social and emotional skills, showing respect for students, and directly promoting the value of equality seemed to be implemented most frequently, while truthful teaching, direct promotion of the values of peace and integrity, conflict resolution, and teachers admitting their own faults appeared the least. Finally, this study suggests that the PJE values were enacted in similar ways at each school. All three teachers relied on similar sets of practices to promote the PJE values, as evidenced by the fact that 15 of the 21 practices observed were apparent in all participating classrooms. Further, a review of the snapshots presented above reveals that the practices themselves were also observed to be implemented in a similar manner at each school.

Limitations of the Present Study

As previously noted, it is possible that certain aspects of the PJE framework were, in fact, enacted at participating schools, but did not appear during the periods, or in the classrooms, in which the researcher was present. Indeed, this study was limited in that it only involved four, relatively short observations in one classroom at each school, and was not able to examine what went on outside of the classroom (on the playground or in faculty meetings, for instance). Additionally, certain PJE elements may have been so deeply embedded in the culture of a school that they were not apparent to the researcher, who studied practices visibly employed at the institution, but had limited access to the school's deeper culture and context. Despite these limitations, this study was able to discern which PJE practices were implemented so extensively that they were easily recognizable to an observer visiting on only a few occasions.

Suggestions for Future Research

While the present study suggests many interesting results, it also reveals a number of questions that remain to be answered. As discussed elsewhere in this paper, many of the individual practices associated with PJE lack empirical or outcomes-based evidence. Thus more research is needed to determine the effects of practices such as culturally sensitive and truthful teaching, the use of critical pedagogy, establishment of egalitarian classrooms, or the use of class and community meetings. In addition, while this study suggests that aspects of the PJE framework are enacted in schools today, the effects of this enactment remain unknown. A longitudinal study of current students and alumni from a school that closely embodied the PJE model would be particularly valuable, if it could suggest whether attending such a school has any measurable effect on students' understandings of or dedication to peace and justice, as compared to students who attend schools without a PJE agenda.

Reflections on Peace and Justice Education

Since the initial proposal of the PJE framework, further reflection on the model has revealed three potential shortcomings that should be addressed in future examinations or discussions of PJE. First, the framework presented in this paper is defined solely by a commitment to the promotion of the seven PJE values, but does not address the primary role of educators to meet the basic needs (both educational and otherwise) of their students. It is crucial to note that the framework must not be implemented at the expense of basic academic instruction for all students, but rather in conjunction with it. After all, the opportunity to read books about the abolition or apartheid movements is wasted on a student who has not received adequate instruction in fundamental reading skills. Unbounded implementation of the PJE framework could not only lead to the possibility of teachers overlooking basic academic instruction, but could also risk becoming a form of indoctrination. Practitioners of PJE must be careful to promote students' independent thinking and critical examination when discussing campaigns for social justice, just as they do during lessons on *in*justice. In this way, educators can ensure that their emphasis on peace, equality, and the other values associated with the framework does not become a form of indoctrination as one-sided as the societal tendencies that the PJE values attempt to counteract.

Another weakness can be found in the framework's name, which is problematic in a number of ways. The title of "Peace and Justice Education" may be a hindrance to the framework's potential for widespread adoption or implementation, as many parents, educators and scholars tend to respond to phrases such as "peace and justice" as idealistic, irrelevant to the role of educators, and easily dismissible. The use of terminology that is more widely respected might enhance the framework's potential for support and acceptance among a larger audience.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Furthermore, the simultaneous inclusion of peace in the model's title, and in the list of values at the heart of the framework, is not optimal; the word's placement in the title gives it unwarranted significance over the other six values. Justice, too, is a complex term, and one that perhaps should not be included in the framework's name. While the word is used here to suggest *social* justice and equity, it could easily be misunderstood as referring to justice in a more judicial sense, relating to punishment or retribution – highly complex topics that need not be invoked by the title of this framework.

Conclusion

Many scholars, parents and teachers today agree that schools must aim to graduate students who are not only academically sound but are also prepared for and committed to the task of promoting peace and justice in their societies and in the world at large. While numerous authors call for educational methods that support this goal, few studies exist to show if and how this aim has been put into practice. This paper has proposed a comprehensive framework in which to consider educational models and methodologies that seek to promote peace and justice through schooling. It has examined classrooms at three schools that espouse a commitment to aspects of the PJE framework, and has shown how teachers at these schools translate their stated commitments into practice. Overall, the findings suggest that the stated dedication to PJE was in fact translated into practice at all of the schools studied, although it was more evident in some classrooms than others, and each teacher emphasized certain aspects of the framework more than others. The snapshots presented in the paper help to fill the void that currently exists in the education literature when it comes to examples of how actual schools have implemented the practices and values associated with PJE, by providing a sense of how three very different schools have put the framework into practice. Most importantly, the present study suggests that

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

PJE is feasible, and that it can be, indeed already has been, put into practice. With this suggestion, this paper serves to corroborate the idea that the PJE model of education can be realized; and, hopefully, by offering descriptions of the ways in which teachers at LS, QS and PS have implemented the framework, this paper will inspire others to adopt aspects of PJE as well.

Appendix

Table 1
Practices Referenced in Participating Schools' Publications

School	Practice
LS	Community building Cultural sensitivity, sensitivity to students with special needs Directly promoting value of equality Directly promoting value of respect Fostering collaboration and cooperation Multicultural curriculum Sharing power, maintaining democracy or egalitarianism in the classroom Showing respect for students Teaching social and emotional skills
QS	Community building Conflict resolution Directly promoting value of community Directly promoting value of equality Directly promoting value of integrity Directly promoting value of peace Directly promoting value of service Fostering collaboration and cooperation Fostering students' independent thinking and problem-solving skills Holding class meetings Multicultural curriculum Promoting active citizenship Sharing power, maintaining democracy or egalitarianism in the classroom Support for different learning styles

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

School	Practice
PS	Community building Cultural sensitivity, sensitivity to students with special needs Directly promoting value of community Directly promoting value of integrity Directly promoting value of respect Fostering collaboration and cooperation Fostering students' independent thinking and problem-solving skills Multicultural curriculum Promoting active citizenship Sharing power, maintaining democracy or egalitarianism in the classroom Teaching social and emotional skills Truthful teaching

Note. LS = Lab School; QS = Quaker School; PS = Public School.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Table 2
Observation Dates, Times and Activities

Site	Date	Time	Duration	Scheduled Activities
LS	Fri. 11/4/11	1:15 – 3:00	1 hr, 45 mins	Literacy Workshop, Free Choice, Closing Circle
	Mon. 11/14/11	1:15 – 3:00	1 hr, 45 mins	Literature Time, Special Project, Science Stations, Closing Circle
	Wed. 12/7/11	9:00 – 10:25	1 hr, 25 mins	Morning Meeting, Literacy Small Groups, Writing Workshon
	Mon. 2/27/12	1:15 – 2:30	1 hr, 15 mins	Literature Time, Special Project
QS	Thurs. 11/17/11	8:45 – 10:45	2 hrs	All-School Assembly, Buddies
	Wed. 11/30/11	8:15 – 10:30	2 hrs, 15 mins	Morning Meeting, Writing Workshop, Open Circle, Social Studies
	Mon. 12/5/11	8:15 – 9:45	1 hr, 30 mins	Morning Meeting, Meeting for Worship Preparation
	Fri. 12/16/11	10:00 – 11:15	1 hr, 15 mins	Math, Snack, Social Studies
PS	Wed. 11/1/11	8:45 – 10:15	1 hr, 30 mins	Morning Meeting, Readers' Workshop
	Mon. 11/14/11	8:45 – 10:15	1 hr, 30 mins	Morning Meeting, Readers' Workshop, Math
	Fri. 12/2/11	1:00 – 2:30	1 hr, 30 mins	Math, Closing Meeting

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Site	Date	Time	Duration	Scheduled Activities
	Fri. 12/16/11	1:00 – 2:30	1 hr, 30 mins	Math, Closing Meeting

Note. LS = Lab School; QS = Quaker School; PS = Public School.

Table 3
Observation Data: The Lab School

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Community building ^c	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Teachers' actions and interactions with students - Lessons and activities included in the curriculum - Classroom routines^d - Parent involvement 	20	0
Conflict resolution	<ul style="list-style-type: none"> - Teachable moments^e 	1	0
Constructive discipline	<ul style="list-style-type: none"> - Teachers' actions and interactions with students 	7	1
Cultural sensitivity, sensitivity to students with special needs	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Teachers' actions - Lessons and activities included in the curriculum 	4	0
Directly promoting value of community	<ul style="list-style-type: none"> - Classroom routines 	1	0
Directly promoting value of equality	<ul style="list-style-type: none"> - Lessons included in the curriculum 	3	0
Directly promoting value of integrity	<ul style="list-style-type: none"> - Lessons included in the curriculum 	1	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Fostering collaboration and cooperation	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Students' actions and interactions with teachers and other students - Teachers' actions and interactions with students and other teachers - Activities included in the curriculum - Teachers' comments 	9	0
Fostering students' independent thinking and problem-solving skills	<ul style="list-style-type: none"> - Teachers' actions and interactions with students 	1	1
Holding class meetings	<ul style="list-style-type: none"> - Classroom routines 	4	0
Multicultural curriculum	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Lessons and activities included in the curriculum 	5	0
Promoting active citizenship	<ul style="list-style-type: none"> - Lessons included in the curriculum 	3	0
Sensitivity to students' social and emotional well-being at school	<ul style="list-style-type: none"> - Teachers' actions and interactions with students - Classroom routines 	8	0
Sharing power, maintaining democracy or egalitarianism in the classroom	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Teachers' actions and interactions with students - Activities included in the curriculum - Classroom routines 	11	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Showing respect for students	- Classroom materials and physical set-up - Teachers' actions and interactions with students - Classroom routines	11	0
Support for different learning styles	- Classroom routines	4	0
Teachers admitting their own faults	- Teachers' comments	1	0
Teaching social and emotional skills	- Classroom materials and physical set-up - Teachable moments - Classroom routines - Lessons and activities included in the curriculum	10	2

^aPositive incidents refer to instances in which the practice was observed to be enacted.

^bNegative incidents refer to instances in which the practice was observed to be directly undermined.

^cCommunity building at the Lab School was observed to take place within the classroom, within the school, between the home and school, and with the wider community in which the school is located.

^dClassroom routines refer to aspects of the classroom's operation such as the regular assignment of classroom chores to students, or the use of centers during work periods.

^eTeachable moments refer to spontaneous incidents that occur in the classroom and that provide an opportunity for the teacher to reinforce a lesson to her students. For instance, an argument between two children could be considered a teachable moment because it represents an opportunity for the teacher to reinforce a lesson about conflict resolution.

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Table 4
Observation Data: The Quaker School

Practice	Aspects of the Classroom	Number of positive incidents ^a	Number of negative incidents ^b
Community building ^c	<ul style="list-style-type: none"> - Special event^d - Classroom routines^e - Activities included in the curriculum - Parents' comments - Classroom materials and physical set-up - Teacher's actions and interactions with students and parents - Teacher's comments - Parent involvement 	21	0
Conflict resolution	<ul style="list-style-type: none"> - Students' comments - Teachable moment^f - Lessons included in the curriculum 	3	0
Constructive discipline	<ul style="list-style-type: none"> - Teacher's actions and interactions with students 	4	0
Cultural sensitivity, sensitivity to students with special needs	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Teacher's actions and interactions with parents - Extracurricular organizations and activities 	2	0
Directly promoting value of community	<ul style="list-style-type: none"> - Special event - Students' comments - Parents' comments - Classroom routines - Activities included in the curriculum 	6	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Directly promoting value of equality	<ul style="list-style-type: none"> - Special event - Lessons and activities included in the curriculum - Students' comments - Classroom materials and physical set-up - Classroom routines - Teacher's comments 	17	0
Directly promoting value of integrity	<ul style="list-style-type: none"> - Lessons and activities included in the curriculum 	4	0
Directly promoting value of peace	<ul style="list-style-type: none"> - Classroom materials and physical set-up - Lessons included in the curriculum 	5	0
Directly promoting value of respect	<ul style="list-style-type: none"> - Special event - Lessons and activities included in the curriculum - Teacher's comments - Students' comments 	7	0
Fostering collaboration and cooperation	<ul style="list-style-type: none"> - Lessons and activities included in the curriculum - Classroom materials and physical set-up - Teacher's comments - Students' actions and interactions with other students 	10	0
Fostering students' independent thinking and problem-solving skills	<ul style="list-style-type: none"> - Activities included in the curriculum - Teacher's comments - Students' actions 	3	0
Holding class meetings	<ul style="list-style-type: none"> - Classroom routines - Special event 	7	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Multicultural curriculum	<ul style="list-style-type: none"> - Classroom routines - Classroom materials and physical set-up - Lessons included in the curriculum - Parent involvement 	3	0
Promoting active citizenship	<ul style="list-style-type: none"> - Special event - Students' comments - Lessons and activities included in the curriculum - Classroom materials and physical set-up - Classroom routines - Teacher's comments 	23	0
Sensitivity to students' social and emotional well-being at school	<ul style="list-style-type: none"> - Teacher's actions and interactions with students 	4	0
Sharing power, maintaining democracy or egalitarianism in the classroom	<ul style="list-style-type: none"> - Special event - Classroom routines - Classroom materials and physical set-up - Teacher's actions and interactions with students - Activities included in the curriculum 	11	0
Showing respect for students	<ul style="list-style-type: none"> - Special event - Classroom materials and physical set-up - Teacher's actions and interactions with students 	7	0
Support for different learning styles	<ul style="list-style-type: none"> - Classroom routines 	1	0
Teachers admitting their own faults	<ul style="list-style-type: none"> - Teacher's comments 	1	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the Classroom	Number of positive incidents^a	Number of negative incidents^b
Teaching social and emotional skills	<ul style="list-style-type: none"> - Lessons and activities included in the curriculum - Classroom materials and physical set-up - Teachable moments 	9	0
Truthful teaching	<ul style="list-style-type: none"> - Lessons and activities included in the curriculum 	5	0

^aPositive incidents refer to instances in which the practice was observed to be enacted.

^bNegative incidents refer to instances in which the practice was observed to be directly undermined.

^cCommunity building at the Quaker School was observed to take place within the classroom, within the school, between the home and school, and with the wider community in which the school is located.

^dSpecial event refers to an out-of-the-ordinary, organized event at the school, such as an all-school assembly or field trip.

^eClassroom routines refer to aspects of the classroom’s operation such as the regular assignment of classroom chores to students, or the use of centers during work periods.

^fTeachable moments refer to spontaneous incidents that occur in the classroom and that provide an opportunity for the teacher to reinforce a lesson to her students. For instance, an argument between two children could be considered a teachable moment because it represents an opportunity for the teacher to reinforce a lesson about conflict resolution.

Table 5
Observation Data: The Public School

Practice	Aspects of the classroom	Number of positive incidents^a	Number of negative incidents^b
Community building ^c	<ul style="list-style-type: none"> - Special event^d - Classroom materials and physical set-up - Classroom routines^e - Teachers' comments - Teachers' actions and interactions with students - Parent involvement - Activities included in the curriculum 	16	0
Cultural sensitivity, sensitivity to students with special needs	<ul style="list-style-type: none"> - Activities included in the curriculum - Teachers' actions and interactions with students - Unplanned class activity^f 	2	1
Directly promoting value of equality	<ul style="list-style-type: none"> - Lessons included in the curriculum 	2	0
Directly promoting value of respect	<ul style="list-style-type: none"> - Teachers' comments 	1	0
Fostering collaboration and cooperation	<ul style="list-style-type: none"> - Teachers' comments - Classroom routines - Classroom materials and physical set-up - Students' actions and interactions with other students - Teachers' actions and interactions with other teachers 	7	0
Fostering students' independent thinking and problem-solving skills	<ul style="list-style-type: none"> - Students' actions and interactions with other students - Teachers' actions and interactions with students 	4	1

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Practice	Aspects of the classroom	Number of positive incidents^a	Number of negative incidents^b
Holding class meetings	- Classroom routines	4	0
Multicultural curriculum	- Activities included in the curriculum	3	0
Promoting active citizenship	- Lessons included in the curriculum	2	0
Sensitivity to students' social and emotional well-being at school	- Classroom routines - Teachers' comments - Teachers' actions and interactions with students	6	0
Sharing power, maintaining democracy or egalitarianism in the classroom	- Classroom materials and physical set-up - Classroom routines - Teachers' actions and interactions with students	9	0
Showing respect for students	- Activities included in the curriculum - Classroom materials and physical set-up - Teachers' actions and interactions with students	7	1
Support for different learning styles	- Classroom routines - Lessons included in the curriculum - Classroom materials and physical set-up	6	0
Teachers admitting their own faults	- Teachers' comments	1	0
Teaching social and emotional skills	- Lessons and activities included in the curriculum - Teachers' comments - Teachers' actions and interactions with students - Teachable moments ^g	7	0

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

^aPositive incidents refer to instances in which the practice was observed to be enacted.

^bNegative incidents refer to instances in which the practice was observed to be directly undermined.

^cCommunity building at the Public School was observed to take place within the classroom, between the home and school, and with the wider community in which the school is located.

^dSpecial event refers to an out-of-the-ordinary, organized event at the school, such as an all-school assembly or field trip.

^eClassroom routines refer to aspects of the classroom's operation such as the regular assignment of classroom chores to students, or the use of centers during work periods.

^fUnplanned class activity refers to an activity that involved the whole class and was supervised by the teacher, but was not planned as part of the curriculum. For instance, a student engaging in an unplanned but teacher-approved "show-and-tell" during a class meeting would be considered an unplanned class activity.

^gTeachable moments refer to spontaneous incidents that occur in the classroom and that provide an opportunity for the teacher to reinforce a lesson to her students. For instance, an argument between two children could be considered a teachable moment because it represents an opportunity for the teacher to reinforce a lesson about conflict resolution.

Table 6
Values Promoted by Practices Observed

Practice	Value(s)^a
Community building	Community
Conflict resolution	Peace
Constructive discipline	Equality, mutual respect, peace
Cultural sensitivity, sensitivity to students with special needs	Community, equality, mutual respect, peace
Directly promoting value of community	Community
Directly promoting value of equality	Equality
Directly promoting value of integrity	Integrity
Directly promoting value of peace	Peace
Directly promoting value of respect	Mutual respect
Fostering collaboration and cooperation	Community, equality, mutual respect, peace
Fostering students' independent thinking and problem-solving skills	Active citizenship, mutual respect
Holding class meetings	Community, mutual respect
Multicultural curriculum	Community, equality, mutual respect
Promoting active citizenship	Active citizenship
Sensitivity to students' social and emotional well-being at school	Community, mutual respect, peace
Sharing power, maintaining democracy or egalitarianism in the classroom	Community, equality, mutual respect
Showing respect for students	Community, equality, mutual respect
Support for different learning styles	Equality, mutual respect
Teachers admitting their own faults	Equality, integrity
Teaching social and emotional skills	Community, peace
Truthful teaching	Active citizenship, equality, integrity, mutual respect

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

^aThe values listed here are those considered to be promoted by each practice *as it was implemented* at the three schools. This list does not represent the full list of values that *could* be promoted by each of the practices if they were implemented differently.

Table 7
Total Number of Instances in which Each Practice was Observed

Practice	Number of Positive Incidents
Community building	57
Sharing power, maintaining democracy or egalitarianism in the classroom	31
Promoting active citizenship	28
Fostering collaboration and cooperation	26
Teaching social and emotional skills	26
Showing respect for students	25
Directly promoting value of equality	22
Holding class meetings	15
Sensitivity to students' social and emotional well-being at school	14
Constructive discipline	11
Multicultural curriculum	11
Support for different learning styles	11
Directly promoting value of respect	8
Fostering students' independent thinking and problem-solving skills	8
Cultural sensitivity, sensitivity to students with special needs	8
Directly promoting value of community	7
Truthful teaching	5
Directly promoting value of peace	5
Directly promoting value of integrity	5
Conflict resolution	4
Teachers admitting their own faults	3

Table 8
Number of Positive Incidents Observed per Value at Each Site

Value	LS	QS	PS
Active Citizenship	4	31	6
Community	83	80	57
Equality	55	61	37
Integrity	2	10	1
Mutual Respect	54	64	45
Peace	39	37	18
Service	0	0	0

Note. LS = Lab School; QS = Quaker School; PS = Public School.

Footnotes

¹ Each of the individual practices associated with the PJE framework may only promote one or two values; however, enactment of the PJE framework as a whole requires the promotion of all seven PJE values.

² The university will not be named so as to protect the anonymity of the school.

³ In order to protect the anonymity of the participating schools, citations for the schools' public literature and websites use pseudonyms in the place of author and school names, and do not include URL's.

⁴ The names of these figures are not printed in an effort to protect the anonymity of the school.

References

- 21st Century Schools. (2010). What is critical pedagogy? Retrieved from http://www.21stcenturyschools.com/What_is_Critical_Pedagogy.htm
- Alliance for Service-Learning in Education Reform. (1995). Standards of quality for school-based and community-based service learning. Retrieved from <http://www.servicelearning.org/filemanager/download/12/asler95.pdf>
- Angell, A. V. (1991). Democratic climates in elementary classrooms: A review of theory and research. *Theory and Research in Social Education, 19*(3), 241-66
- Angell, A. V. (2004). Making peace in elementary classrooms: A case for class meetings. *Theory and Research in Social Education, 32*(1), 98-104
- Banks, J. A., & Banks, C. A. M. (Eds.). (2003). *Handbook of research on multicultural education* (2nd ed.). San Francisco, CA: Jossey-Bass
- Bigelow, W. (1990). Inside the classroom: Social vision and critical pedagogy. *Teachers College Record, 91*(3), 438-448
- Billig, S. H. (2000). Research on K-12 school-based service-learning: The evidence builds. *Phi Delta Kappan, 81*(9), 658-664
- Bodine, R. J., & Crawford, D. K. (1998). *The handbook of conflict resolution education: A guide to building quality programs in schools*. San Francisco, CA: Jossey-Bass
- Carlsson-Paige, N., & Lantieri, L. (2005). A changing vision of education. In N. Noddings (Ed.), *Educating citizens for global awareness* (pp. 107-121). Boston, MA: Teachers College Press
- Charms, R. (1972). Personal causation training in the schools. *Journal of Applied Social Psychology, 2*, 95-113

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

- Child Development Project. (1996). *Ways we want our class to be: Class meetings that build commitment to kindness and learning*. Oakland, CA: Developmental Studies Center
- Christensen, L. (1989). Writing the word and the world. *English Journal*, 78(2), 14-18
- Cohen, Jonathan. (2006). Social, emotional, ethical, and academic education: creating a climate for learning, participation in democracy, and well-being. *Harvard Educational Review*, 76(2), 201-237
- Collaborative for Academic, Social, and Emotional Learning. (2011a). What is SEL? Retrieved from <http://casel.org/why-it-matters/what-is-sel/>
- Collaborative for Academic, Social, and Emotional Learning (2011b). *State learning standards to advance social and emotional learning: The state scan of social and emotional learning standards, preschool through high school*. Chicago, IL: Dusenbury, L., Zadrazil, J., Mart, A., & Weissberg, R.
- Conwell, J. M., Amel, E. L., & Gerwien, D. P. (2009). Teaching and learning in the social context: A meta-analysis of service learning's effects on academic, personal, social and citizenship outcomes. *Teaching of Psychology*, 36(4), 233-245
- Cooper, L., Johnson, D., Johnson, R., & Wilderson, F. (1980). Effects of cooperative, competitive, and individualistic experiences on interpersonal attraction among heterogeneous peers. *Journal of Social Psychology*, 111(2), 243-252
- Cowhey, M. (2006). *Black ants and Buddhists: Thinking critically and teaching differently in the primary grades*. Portland, ME: Stenhouse Publishers
- Delpit, L. (1996). *Other people's children: Cultural conflict in the classroom*. New York, NY: The New Press
- Derman-Sparks, L., & Ramsey, P. (2009). A framework for culturally relevant, multicultural,

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

- and antibias education in the twenty-first century. In J. Roopnarine & J. Johnson (Eds.), *Approaches to early childhood education* (5th ed.) (pp. 120-146). Upper Saddle River, NJ: Pearson Education
- Dillard, C. (1994). Beyond supply and demand: Critical pedagogy, ethnicity, and empowerment in recruiting teachers of color. *Journal of Teacher Education*, 45(1), 9-17
- Durlack, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82(1), 405-432
- Garrison, W. H., (2003). Democracy, experience and education: promoting a continued capacity for growth. *Phi Delta Kappan*, 84(7), 525-529.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). New York, NY: Teacher College Press
- Greenberg, M., Kusche, C., Cook, E., & Quamma, J. (1995). Promoting emotional competence in school-aged children: The effects of the PATHS curriculum. *Development and Psychopathology*, 7, 117-36
- Hamburg, D., & Hamburg, B. (2004). *Learning to live together*. New York, NY: Oxford University Press
- Harris, I., & Morrison, M. (2003). *Peace education* (2nd ed.). Jefferson, NC: McFarland & Company
- Hertz-Lazarowitz, R., & Sharon, S. (1984). Enhancing prosocial behavior through cooperative learning in the classroom. In E. Staub., D. Bar-Tal, J. Karilowsky, & J. Reykowski (Eds.), *The development and maintenance of prosocial behavior: International perspectives on positive morality* (pp. 423-443). New York, NY: Plenum

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

- Hoffman, D. (2009). Reflecting on social emotional learning: A critical perspective on trends in the United States. *Review of Educational Research, 79*(2), 533-556
- Institute of Education Sciences. (2007). Intervention: Caring School Community (formerly, the Child Development Project). Retrieved from http://ies.ed.gov/ncee/wwc/reports/character_education/csc/index.asp
- Janke, R. A., & Peterson, J. P. (1995). *Peacemaker's A, B, Cs for young children: A guide for teaching conflict resolution with a peace table*. Marine on St. Croix, MN: Growing Communities for Peace
- Johnson, D. W., & Johnson, R. T. (1990). Cooperative learning and achievement. In S. Sharan (Ed.), *Cooperative learning: Theory and research* (pp. 23-37). New York, NY: Praeger Publishers
- Johnson, D. W., & Johnson, R. T. (1997). The three Cs of safe schools. *Educational Leadership, 55*(2), 8-13
- Johnson, D. W., & Johnson, R. T. (2004). The three Cs of promoting social and emotional learning. In J. Zins, R. Weissburg, M. Wang, & H. Walberg (Eds.), *Building academic success on social and emotional learning: What does the research say?* (pp. 40-57). New York, NY: Teachers College Press
- Johnson, D., Johnson, R., & Holubec. E. (1998). *Circles of learning: Cooperation in the Classroom* (7th ed.). Edina, MN: Interaction Book Co.
- Kam, C., Greenberg, M., & Walls, C. (2003). Examining the role of implementation quality in school-based prevention using the PATHS curriculum. *Prevention Science, 4*(1), 55-63
- Katz, L. G. (1984). The professional early childhood teacher. *Young Children, 39*(5), 3-10
- Kim, Y. (2011). The case against teaching as delivery of the curriculum. *Phi Delta Kappan,*

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

92(7), 54-56

Knupfer, A. M. (1995). Conflict resolution or “convict revolution”? The problematics of critical pedagogy in the classroom. *Urban Education*, 30(2), 219-239

Kohn, A. (1993). Choices for children: Why and how to let students decide. Retrieved from <http://www.alfiekohn.org/teaching/cfc.htm>

Kohn, A. (1995). Discipline is the problem – Not the solution. Retrieved from <http://www.alfiekohn.org/teaching/ditpnts.htm>

Kohn, A. (1996). Beyond discipline. Retrieved from <http://www.alfiekohn.org/teaching/edweek/discipline.htm>

Kohn, A. (2006). *Beyond discipline: From compliance to community* (2nd ed.). Alexandria, VA: Association for Supervision and Curriculum Development

Lab School. (2012a). About the School: Admissions Information. Retrieved from LS website

Lab School. (2012b). About the School: Guiding Principles. Retrieved from LS website

Lab School. (2012c). About the School: Program Information. Retrieved from LS website

Lab School. (2012d). About the School: Program Philosophy. Retrieved from LS website

Lab School. (2012e). About the School: Special Rights Program. Retrieved from LS website

Lab School. (2012f). About the School: What is a Lab School? Retrieved from LS website

Leachman, G., & Victor, D. (2003). Student-led class meetings. *Educational Leadership*, 60(6), 64-68

National Center for Education Statistics. (1999). *Statistics in brief: Service learning and community service in K-12 public schools*. Alexandria, VA: Skinner, R. & Chapman, C.

National Service-Learning Clearinghouse. (2011). Frequently asked questions. Retrieved from <http://www.servicelearning.org/faq>

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

- Nieto, S., & Bode, P. (2008). *Affirming diversity: The sociopolitical context of multicultural education* (5th ed.). Boston, MA: Pearson Education
- Noddings, N. (Ed.). (2005). *Educating citizens for global awareness*. New York: Teachers College Press
- Oishi, S., Slavin, R., & Madden, N. (1983). *Effects of student teams and individual instruction on cross-race and cross-sex friendships*. Baltimore, MD: Johns Hopkins University
- Open Circle. (2011). What is Open Circle? Retrieved from http://www.open-circle.org/about_us/index.html
- Paik, S. J., & Walberg, H. J. (Eds.). (2007). *Narrowing the achievement gap: Strategies for education Latino, Black, and Asian students*. New York, NY: Springer Science and Business Media
- Picciotto, M. (1992). Educational literacy and empowerment: An experiment in critical pedagogy. *Writing Instructor*, 11(2), 59-69
- Public School. (2011a). PS Quick Facts. Retrieved from PS website
- Public School. (2011b). Our Mission. Retrieved from PS website
- Public School. (2011c). The School. Retrieved from PS website
- Quaker School. (2012a). About QS: QS at a Glance. Retrieved from QS website
- Quaker School. (2012b). About QS: Guided by Quaker Principles. Retrieved from QS website
- Quaker School. (2012c). About QS: Message from the Head of School. Retrieved from QS website
- Quaker School. (2012d). About QS: Mission & Philosophy. Retrieved from QS website
- Quaker School. (2012e). Academics: Affinity Groups. Retrieved from QS website
- Quaker School. (2012f). Admission: Affording QS. Retrieved from QS website

PEACE AND JUSTICE EDUCATION IN THEORY AND PRACTICE

Quaker School. (2012g). Admission: FAQ. Retrieved from QS website

RMC Research Corporation. (2007). Why districts, schools, and classrooms should practice service-learning. Retrieved from

http://www.servicelearning.org/instant_info/fact_sheets/k-12_facts/why

Robinson, A. (1990). Cooperation or exploitation? The argument against cooperative learning for talented students. *Journal for the Education of the Gifted*, 14(3), 9-27, 31-36

Ryan, R. M., & Grolnick, W. S. (1986). Origins and pawns in the classroom: Self-report and projective assessment of individual differences in children's perceptions. *Journal of Personality and Social Psychology*, 50(3), 550-558

San Francisco Friends School. (2009). *Introduction to Quaker testimonies*. San Francisco, CA: Quaker Life Committee

Schunk, D. H. (1991). Self-efficacy and academic motivation. *Educational Psychologist*, 26(3-4), 207-231

Sharan, S., Kussell, P., Hertz-Lazarowitz, R., Bejarano, Y., Raviv, S. & Sharan, Y. (1984). *Cooperative learning in the classroom: Research in desegregated schools*. Hillsdale, NJ: Erlbaum

Shor, I. (1992). *Empowering education: Critical teaching for social change*. Chicago, IL: University of Chicago Press

Sidwell Friends School. (2010). Testimonies. Retrieved from <http://www.sidwell.edu/about/sfs/quaker-values/testimonies/index.aspx>

Slavin, R. E. (1979). Effects of biracial learning teams on cross-racial friendships. *Journal of Educational Psychology*, 71(3), 381-387

Slavin, R. E. (1991). Synthesis of research on cooperative learning. *Educational Leadership*,

48(5), 71-82

- Slavin, R., & Cooper, R. (1999). Improving intergroup relations: Lesson learned from cooperative learning programs. *Journal of Social Issues*, 55(4), 647-663
- Wang, M., & Stiles, B. (1976). An investigation of children's concept of self-responsibility for their school learning. *American Educational Research Journal*, 13(3), 159-179
- Wills, J., Lintz, A., & Mehan, H. (2003). Ethnographic studies of multicultural education in U.S. classrooms and schools. In J. Banks & C. McGee Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.) (pp. 163-183). San Francisco, CA: Jossey-Bass
- Ziegler, S. (1981). The effectiveness of cooperative learning teams for increasing cross-ethnic friendship: Additional evidence. *Human Organization*, 40(3), 264-268
- Zinn, H. (2008). *Howard Zinn on democratic education*. Boulder, CO: Paradigm Publishers
- Zins, J. E., & Elias, M. J. (2006). Social emotional and learning. In G. Bear & K. Minke (Eds.), *Children's needs III: Development, prevention and intervention* (pp. 1-13). Bethesda, MD: National Association of School Psychologists
- Zins J., Elias, M., & Greenberg, M. (2003). 'Facilitating success in school and in life through social and emotional learning. *Perspectives in Education*, 21(4), 55-67