

# A PEACEFUL PARTNERSHIP?

A CASE STUDY OF THREE IB ENGLISH A1 TEACHERS'  
CONCEPTIONS OF PEACE EDUCATION AT AN  
IB WORLD SCHOOL IN PERU

by

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A thesis submitted in conformity with the requirements  
for the degree of Master of Arts  
Graduate Department of Curriculum, Teaching and Learning  
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**A PEACEFUL PARTNERSHIP?  
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**Master of Arts (2009)**

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**Abstract**

The International Baccalaureate Diploma Programme, renowned for its academic rigor, is also committed to forwarding the larger organization's mission of creating "a better and more peaceful world" through education. This qualitative case study explores the conceptions of peace education held by three IB Diploma English A1 teachers, the factors that shaped those conceptions, and possible obstacles to teaching for peace in an international school. A framework of peace education as distilled from an extensive literature review and Johan Galtung's definitions of peace provide the study's theoretical foundation. Using observations, document analysis, and semi-structured interviews, this study examines teachers' concepts of peace, pedagogical practices, and approaches to peace education within the context of an A1 classroom and an IB World School. The findings conclude that teachers' conceptions of peace education are shaped by personal factors such as prior experiences and pedagogical content knowledge, and not by official IB documents.

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Writers often use the metaphor of ‘a journey’ when describing the process of completing a thesis. While I agree with this description, it is the image of Gandalf’s encounter with the mighty Balrog in J.R.R. Tolkien’s *The Lord of the Rings* that better captures my research experience. Like Gandalf, my task seemed insurmountable at times, but in the end it transformed me and shaped my newfound identity as a researcher. This thesis is the culmination of a two year adventure that has taught me a great deal about myself and, more importantly, about the wonderful people who surrounded me with guidance and encouragement.

During my graduate studies at OISE, I met many caring and attentive professors, but I consider myself very fortunate to have worked with two people in particular: Dr. Larry Bencze and Dr. Grace Feuerverger. As my thesis supervisor, Professor Bencze was incredibly supportive, and his steadfast confidence in my abilities inspired me to challenge myself along the way. My endless questions about theoretical frameworks were always met with patience, and I never left his office without pages of notes he took as we worked through the data together. His generosity of time, humour, and academic insights were deeply appreciated and instrumental to the writing of this thesis. In Professor Feuerverger, I found another supportive mentor whose enthusiasm for issues of peace inspired me to delve into the realm of peace education. Many of the ideas within this thesis originated over pots of tea as we talked about the potentials of teaching for peace and the laudable role of teachers. I am truly grateful for her guidance and her friendship.

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# Chapter One

## Introduction

Human nature is a mosaic of contradictions - capable of loving kindness and yet to blame for acts of vicious cruelty, dedicated to the defence of human rights and yet responsible for tyrannical oppression, committed to preserving the natural world and yet guilty of environmental degradation, adept at peaceful conflict resolution and yet the mastermind of countless wars. Peace Education was borne of a desire to nurture the positive attributes of humanity and to diminish the negative in the hopes of creating a more just and peaceful world. While education cannot be a panacea for all the world's ills, it offers a structure through which people can engage in a process of peace and realize the famous words of peace educator Maria Montessori: "Establishing lasting peace is the work of education; all politics can do is keep us out of war" (Montessori, 1949).

The 'lasting peace' envisioned by peace educators is not one characterized by simply an absence of direct violence, but rather it entails the positive presence of well-being, social justice, and human rights (Galtung, 1969; Harris & Morrison, 2003; Reardon, 1999; Toh, 2006; Toh & Floresca Cawagas, 1991). To encourage this more holistic vision of peace, educators infuse content *about* peace and conflict into their curricula to develop peace-related knowledge while also teaching *for* peace through their pedagogy to fosters skills and attitudes that hopefully motivate students to take action for peace (Brock-Utne, 1994; Harris & Morrison, 2003; Hicks, 1988; Reardon, 1999). In an effort to cultivate a more peaceful tomorrow, Peace Education raises awareness about myriad forms of violence that pollute our own lives and the lives of others, and urges us to resist the negative facets of human nature in an effort to shift the balance towards the side of peace.

## Statement of the Problem

The burgeoning field of Peace Education is still relatively young, and while it has gained many loyal followers who advocate the central tenet of creating a more peaceful world, there is a sense that



peace education is “condemned to the waiting room of society [to] tap at the window looking into education and the public, hoping to attract some attention” (Aspeslagh, 1996, p. 392). One group that has recognized peace education is that of the International Baccalaureate Organization (IBO): supplier of the world’s most popular global curricula, the International Baccalaureate (IB), which reaches over 751,000 students across 2,729 schools in 138 countries (IBO, 2009). Initially created to fill a logistical need of internationally-mobile students, the IB has since morphed into a three-tiered set of curricula designed to educate the whole child from age 3 to 19. Growing at a steady pace, it is projected that by the year 2014, one million students will be enrolled across the three programmes offered by the IBO (IBO, 2005). The IB Diploma Programme (IBDP) for 16 to 19 year old students, the flagship curricula and the focus of this study, is hailed as the “Cadillac of college-prep programs” (Gehring, 2001) and is highly regarded by top universities around the world.

The IB’s commitment to peace education is reflected in its mission “to create a better and more peaceful world,” in its current community theme of “sharing our humanity,” and in its alliance with the United Nations Educational and Scientific Organization (UNESCO) to forward the “Declaration and Programme of Action on a Culture of Peace.” This declaration was ratified to launch the United Nations (UN) "International Decade for a Culture of Peace and Non-violence for the Children of the World" which extends through the decade of 2001 to 2010. Through its relationship with UNESCO, the IBO pledged to address the eight areas for action for the construction of peace and non-violence as outlined in the declaration. Those areas are:

1. Fostering a culture of peace through education;
2. Promoting sustainable economic and social development;
3. Promoting respect for all human rights;
4. Ensuring equality between women and men;
5. Fostering democratic participation;
6. Advancing understanding, tolerance and solidarity;
7. Supporting participatory communication and the free flow of information and knowledge; and
8. Promoting international peace and security. (UNESCO, 2005)

In a 2005 report to UNESCO about the ways in which the IB was integrating these areas of peace education into its organization, then deputy director general Ian Hill cited numerous examples of action

for peace across IB schools and named peace as central to the IB philosophy. He believed that the IB “fosters a culture of peace through education” (p.4) and highlighted intercultural understanding as “the fundamental plank of IBO educational philosophy.” Fostering “a context of peace and non-violence in young minds” (p.4) was deemed an important goal of the IB, and to reflect this he cited a line from one of the IBO documents that describes the organization as “unapologetically idealistic in believing that education can foster understanding among young people around the world, enabling future generations to live more peacefully and productively than before” (p.2). Philosophically, Hill believed that the IB was clearly in line with tenets of peace education as set out by UNESCO and was committed to a sustained focus on peace in the future through the “...imaginative activities” (p.4) of IB schools, which educate for peace within their local context. He also couched the steady growth rate of the programmes as an act of spreading peace, writing: “The annual increase in IB schools and student numbers is 15%, so our contribution will spread further as the decade for peace moves on” (p.2). Interestingly, Hill identified individual IB World Schools as an obstacle to peace education due to the perception that it was an “add-on” and not integral to the curricula. He cited teachers’ complaints of not having enough time to cover the syllabus as the main reason that “we [the IBO] have made peace education an integral part of our subjects” (p.4).

It was this UNESCO-IB document that sparked my interest in this research topic because as a former IB teacher, I had never heard of the term “peace education” before coming to graduate school; yet this document seemed to imply that it was an explicit focus of the curriculum I had been teaching. I had also never been made aware by IB trainers or administrative staff that educating for peace was “integral” to my curriculum or part of my professional responsibilities as an IB teacher. In my past role as an IB English teacher, however, I do believe that I taught for peace, but because that is a central focus of my teaching philosophy and not because I had been guided by organizational influences. This raised questions for me in that if peace was *not* part of an IB teacher’s personal philosophy then would merely teaching the IB formal curriculum, as implied in this document, lead to peace education in the classroom?

How instrumental were the individual philosophies and personas of IB teachers to the forwarding of peace education?

A study of peace education literature highlighted the central role of the teacher in a field that has been described as more teacher-dependent than traditional subjects (Bar-Tal, 2002; Reardon, 1988). It is not enough to explicitly teach about peace and issues of social justice in the classroom: teachers must also embody the values of peace education in their teaching (Bar-Tal, 2002; Haavelsrud, 1996; Harris & Morrison, 2003; Johnson & Johnson, 2005; Reardon, 1988). This means that *what* is taught is not necessarily as important as *how* it is taught, so a formal curriculum that allows for an exploration of peace but is taught by a teacher who neither models peaceful behaviour nor embraces a ‘pedagogy of peace’ (Harris, 1988) will not forward tenets of peace education. In his reflection on peace-oriented IB values, Alec Peterson, hailed as the father of the IB, recognized this point when he wrote that “Much will depend on the teacher rather than the syllabus – and the influence of the teacher can last almost a lifetime” (Peterson, 2003, p.59). Far from a monolithic entity, however, there are many different conceptions of peace education, each shaped by one’s concept of peace and what one considers the best approach to achieve that peace (Bajaj, 2008; Galtung, 1969; Groff, 2002; Haavelsrud, 1996; Page, 2008a).

While there have been several studies done on IBDP teachers’ notions of international mindedness as a means to foster intercultural understanding (see Hayden et al., 2000; Hayden & Wong, 1997), I was not able to locate any studies that focused on IBDP teachers’ conceptions of peace education. In 2008, van Oord wrote an interesting article titled “Peace Education: an International Baccalaureate Perspective” in which he analysed how dimensions of peace education intersected with each of the six subject groups and the three core components of the IBDP. He concluded that while elements of peace education appeared to be integrated into the formal curriculum, he questioned the extent to which students “are touched by peace education” (p.27) due to the well documented discrepancies between what is embodied within written curriculum and what is both taught and assessed. His article also posed the question of whether the highly academic focus of the IBDP, with its emphasis

on high stakes testing, was conducive to a mission of peace and wondered if these two aims were mutually exclusive.

### **Research Questions**

In an effort to better understand the role of IB Diploma English A1 teachers in forwarding the IB's mission of peace, this case study investigates the following research questions:

1. How do IB English A1 teachers describe their conceptions of peace education?
2. What factors shaped their conceptions of peace education?
3. What do IB English A1 teachers identify as obstacles to their conceptions of peace education?

### **Overview of the Study**

The opening chapters of this thesis provide a conceptual, theoretical, and methodological basis from which to examine the qualitative data I collected when on site in Lima, Peru. In Chapter Two, I provide background context to the IBDP and its connections to peace education by supplying a brief description of the programme and sketching a portrait of its historical and philosophical beginnings. This brief foray into the past offers a deeper understanding of the tension between peace-minded philosophical and logistical aims of today, and is relevant to my later discussion about teachers' conceptions of peace education in the IB English A1 course. In Chapter Three, I present a detailed literature review that first explores broader research on peace and the field of peace education. I then move into specific research on peace education and the IBDP and finish with a broader look at various theories that explore the relationship between teachers and curriculum. This literature review provides the conceptual and theoretical framework for my analysis of teachers' conceptions of peace education in an IB A1 classroom. Chapter Four presents the qualitative case study methodology that guided my research during the stages of data collection and analysis.

The last two chapters present the heart of the case study in the form of my research findings and a discussion around possible implications of the results. Chapter Five opens with a "thick description" of the research site followed by a brief discussion of the conceptions of peace education as represented in

IB-generated documents meant to guide the teaching of the A1 course. The description of the school and the particulars of the IB-generated documents foreshadow some of the contextual factors the teachers identified as affecting the extent to which their personal conception of peace education was realized in the classroom. This is followed by a detailed analysis of my findings which outlines the teachers' conceptions of peace education, the factors that shaped those conceptions, and the obstacles they identified as affecting the extent to which they believed they could enact their conceptions of peace education in the classroom. In an effort to share the voices of the IB A1 teachers with the reader, this penultimate section is infused with verbatim quotes taken from my semi-structured interviews with the participating teachers. The final part of the thesis, Chapter Six, offers a summary and discussion of the findings and links to relevant theory and possible future implications.

## Chapter Two

### Background

In this chapter, I will present an overview of the flagship IBDP to provide context for the reader and to set the stage for a more in-depth exploration of peace education as represented by one of its courses: IB English A1. Background research into the historical development of the IB revealed insight into the views of peace held by the founders of the programme and the philosophical influences of peace-oriented groups such as the UN and UNESCO. For this reason, I have decided to include a brief historical overview of the IBO's formation to highlight certain philosophical and logistical concerns that are still apparent in the organization today and relevant to my later discussion about teachers' conceptions of peace education in the IB English A1 course.

#### *Overview of the International Baccalaureate Diploma Programme*

Through its commitment to holistic education, the IBDP endeavours to educate the whole child by nurturing intellectual, emotional, social, and physical growth through a “broad and balanced curriculum” (IBO, 2002, p. 4). Shaped like a hexagon (Appendix A) and offered in English, French, and Spanish, the IBDP curriculum is composed of six academic subjects, three core components, and the values embodied within the IB Learner Profile (Appendix C), which I will discuss in a later section (IBO, 2002).

When designing their timetables, IB Diploma students must choose one option from each of Groups 1 to 5, and for their sixth choice they may pick from Group 6 (The Arts) or they can select a second option from Groups 2 to 5 (see Table 1). Once they have made their selections, they must decide to pursue at a minimum three, but up to four courses at a Higher Level (240 teaching hours) and the rest at Standard Level (150 teaching hours). This differentiation in hours is meant to provide students with an opportunity to start specializing while still allowing for breadth of exploration (IBO, 2002).

**Table 1: The Six Subject Groups of the IBDP**

<b>Group</b>	<b>Subject</b>	<b>Description/Options</b>
Group 1	Language A1	The student's best language, including the study of selections of world literature (45 languages are regularly available; others are available on request)
Group 2	Second Language	Second language (for levels of proficiency from beginner to advanced); classical languages
Group 3	Individuals and Societies	History; Geography; Economics; Philosophy; Psychology; Social and Cultural Anthropology; Business and Management; Information Technology in a Global Society
Group 4	Experimental Sciences	Biology; Chemistry; Physics; Design Technology; Sports, Exercise and Health Science (pilot subject)*
Group 5	Mathematics and Computer Science	Mathematics; Mathematical Studies; Further Mathematics; Computer Science (elective)
Group 6	The Arts	Visual Arts; Music; Theatre; Film; Dance (pilot subject)*

\* Pilot subjects: These are courses in the process of development and limited to a fixed number of schools. Pilot subjects usually progress to become options for all schools (IBO, 2002)

At the heart of the IBDP sit three core elements that are meant to extend the learning experience beyond the classroom: an epistemology course, an extended essay, and a service component. Referred to as “the showcase course of the curriculum” (Daniel & Cox, 1992, p.92), Theory of Knowledge is an inter-disciplinary course that explores the philosophical foundations of knowledge and engages students in critical reflection. Originally created as a means to satisfy a French national request for more philosophy in the curriculum (Matthews & Hill, 2005), TOK has become the glue that holds the programme together through its epistemological exploration of the six subjects and its placing of the student as knower at its epicentre (IBO, 2005).

The second element, the Extended Essay, grew out of a belief held by German educator and Nazi-camp survivor Kurt Hahn that students needed “an intellectual outlet for their ‘grand passion’” (as cited in Matthews & Hill, 2005, p. 48). This “outlet” would become the extended essay: a 4000 word essay written on an independently researched topic of the student's own choice. Graded

externally, the student is mentored by a local teacher who acts as a sounding board and offers support throughout the research process (IBO, 2005).

The final component, known as Creativity, Action, Service (CAS), was also inspired by Hahn and stemmed from a belief that social service should be promoted and celebrated in high schools (Matthews & Hill, 2005). Today, IB Diploma students are required to complete 150 hours of CAS over the course of the two years and to maintain a journal in which they log details of what they have done and write reflections on their experiences. What counts towards CAS hours is limitless, but the central idea is that it relates to a creative act (e.g. singing in a choir), physical exertion for the promotion of a healthy lifestyle (e.g. playing on a soccer team), or a voluntary service (e.g. volunteering at a homeless shelter) (IBO, 2005).

It is important to note that in many IB schools taking the full Diploma is not mandatory. Instead students can decide to pursue one or more IBDP subjects and take the rest of their courses in the local curriculum. A student electing this route will receive a Certificate for each IBDP course they successfully pass. Depending on school policy, Certificate students may also be exempt from fulfilling the three core components (IBO, 2002). The issue of Certificate students becomes important when discussing the degree to which the peace-oriented values of the IBDP are infused into each subject group, as some students may only take one IB Diploma course.

To offer the IBDP, schools must complete a rigorous authorization process that involves a feasibility study, designation as a candidate school, and an authorized visit by an IBO team to ensure adherence to the organization's guidelines. This entire process can take up to two years and carries with it an authorization fee similar to the annual US \$9150 that each school must pay to continue offering the programme. With authorization comes certain benefits such as access to the most updated version of the IB curriculum; use of the online curriculum support centre (OCC); programme evaluation in schools; communication and marketing support; assistance with university and government recognition; governance, representation and networking; and support and advice from the IBO (IBO, 2007).



*Philosophical history of the International Baccalaureate Diploma Programme*

Though officially christened in 1968, the IBO traces its roots back forty years earlier to the League of Nations and the creation of the first international school based in Geneva, Switzerland. Established in 1927 by a group of diplomat parents working at the League of Nations and the International Labour Office, the International School of Geneva stemmed from “a desire to create an international community where students were to live and grow with an earnest belief in internationalism” (Fox, 1985, p. 53, 54). Inspired by the philosophy of the organizations in which they worked, the founding parents hoped the school would offer:

a complete and rounded view of the world which was the workshop of his parents; not only the view, but the knowledge and understanding; not only knowledge, but the love and the desire for peace, the feeling of the brotherhood of man

(M.-T. Maurette, 1948, as cited by Hill, 2001).

Along with this search for peaceful co-existence, there was also a need to solve the practical problem of internationally mobile children being moved around the world and enrolled in local schools where they did not know the language and were unprepared for the national entrance exams of their home countries upon returning for university. In trying to solve the problem of entrance exams, however, the International School of Geneva created a logistical nightmare where teachers were struggling to prepare students for vastly different national examinations such as the Maturite Suisse, the English G.C.E. ‘A’ level, the American Advanced Placement, and the Baccalaureate Francaise: a situation that was “uneconomical, educationally unsound, and internationally divisive” (Peterson, 2003, p. 277). The solution lay in the development of a standardized curriculum that would culminate in a set of exams that could be taken anywhere in the world and would be recognized by most universities. These thoughts formed the foundation of what would eventually become the IBDP.

The impetus needed to spearhead the writing and implementation of this type of curriculum came in 1951 with the creation of the International Schools Association (ISA) by UNESCO, and of which the International School of Geneva and the United Nations International School in New York were founding members (Baker, 1965). The very first educational non-governmental organization

(NGO) to have consultative status at UNESCO, ISA became one of the earliest examples of a supranational educative body operating on the stage of global education (Hayden & Thompson, 2007). Originally charged with developing ways to foster international understanding and world peace, ISA narrowed its focus to investigating the practicalities of standardizing curricula to better facilitate entry into world universities. This shift was catalyzed by an extensive ISA-led survey of international schools conducted in 1962: the collected data painted a picture of vastly different academic experiences due to the complexity and variety of curricula being offered (Baker, 1965).

Based on the results of this survey, ISA teachers at the International School of Geneva drafted a well-received History syllabus that could be modified for use in any international school. One of the writers of that syllabus was Bob Leach, an American Quaker, whose extensive world travels had left him with the belief that education needed to forward a more international perspective in the hopes of cultivating a sense of global responsibility among its students (Peterson, 2003). Sharing a similar view on the potential for internationally-minded education was another prominent ISA member and Second World War veteran, Desmond Cole-Baker. After experiencing the atrocities of war, Cole-Baker became convinced that an international perspective in education could mitigate the nationalistic patriotism he came to see as a root cause of military violence. It is for this reason that, after the war, he became a teacher and in later years stated that he wanted the IB to push “quarrelling humanity into the path of peace” (Matthews & Hill, 2005, p.19).

The success of the History syllabus brought with it a three year grant from the Twentieth Century Fund and prompted ISA to create the International Schools Examination Syndicate (ISES) in 1965. Headed by John Goormaghtigh, the Belgian Director of the European Office of the Carnegie Endowment of World Peace, this group was given the task of developing an international university entrance examination and course syllabi that would accompany it, making ISES the precursor to the International Baccalaureate Organization: a name it would acquire in 1968, along with the title of a non-for-profit under Swiss law (Peterson, 2003). A prisoner of war in the Dachau concentration camp, Goormaghtigh believed strongly in the potential of education to foster world peace and to

“...demonstrate tangibly that rejection of “the other” (“le rejet del’ autre”) is not inherent in human nature, that races can work and play together without losing their identity” (Goormaghtigh, 1989, p. 5). Goormaghtigh would become the longest serving president of the IBO's Council of Foundation, deeply influencing the organization’s promotion of peace and firmly establishing his place in the practical and philosophical history of the IBO (Peterson, 2003).

The man often referred to as the ‘father of the IB’ (IBO, 2002), Alec Peterson, also joined the group during this dynamic phase in IB history. As head of the Department of Education at Oxford University, Peterson was excited by the possibility of an international exam and established a Research Unit at Oxford to assess the programme syllabi, explore other assessment techniques, and validate IB examinations (Renaud, 1974). In 1968, Peterson became the first Director General of the IBO, a title which he held until 1977. According to Hill (2003), “Peterson shaped the educational philosophy of the IB based on his own deeply held humanist and liberal beliefs” (p.285) which translated into a programme that aims to, in Peterson’s own words, “develop to their fullest potential the powers of each individual to understand, to modify and to enjoy his or her environment, both inner and outer, in its physical, social, moral, aesthetic and spiritual aspects” (IBO, 2005).

In that same year of 1968, the IBO launched a much anticipated pilot programme in seven international schools across New York, Geneva, Beirut, Tehran, Copenhagen, Wales, and Manchester with 349 students writing the exams (Hill, 2002). The first full IB Diplomas were awarded in 1971, but the programme was still labelled an experiment until 1974 (Peterson, 2003). In its first decade, the number of IBDPs expanded from seven schools to seventy-two schools, prompting the IBO to create four regional offices around the world to better serve its growing international community.

Along with key actors such as Peterson and Goormaghtigh, recognition by world universities played an important role in the history of the IBDP and continues to influence the growth of the curricula today. When the idea of an international entrance exam was first proposed, the members of ISA and ISES realized that the project would not materialize without the support of world universities. To that end, local Ministries of Education and prestigious universities were courted as a

means to lend credibility to the initiative and to answer the question of whether this type of exam would indeed solve the problem posed by international student mobility (Peterson, 2003).

Among countries where university control rests with the federal government, France was the first to recognize the IB Diploma; however, it could only be used for admission by a foreign student seeking entry into a French university or by a French national who had been abroad for at least two years (Peterson, 2003). Similar restrictions were placed on students who sought entry into German universities, reflecting a concern over the perceived intrusion of the IB into national education systems (Matthews & Hill, 2005). However in countries such as the United States where there was no established national entrance exam, the concept of the IB Diploma was embraced as a means to better streamline the university admissions' process (Peterson, 2003). Harvard and Princeton expressed interest in the exam as far back as 1964 when the first History syllabus was written by ISA, and eventually agreed to offer sophomore standing to those students who scored well on the IB Diploma (Matthews & Hill, 2005). It is important to note that these universities embraced the programme not for its potential to develop globally responsible and peace-minded students, but for the logistical promise it offered to the university admission's process.

Today, there are over 2546 universities from 75 countries that recognize the IB Diploma in their admission policies (IBO, 2009), however nearly 62% of these universities are located within the United States. A possible explanation for this striking statistic could lie in the IB Diploma filling a perceived gap in the United States educational system (i.e. university entrance exam) that is not necessarily shared by countries where comparable national structures are already in place.

The partnership between universities and the IB Diploma is crucial to the proliferation of the programme, and its marketing campaigns refer to the diploma as “a passport to higher education” (IBO, 2009). Quotes from the admission's offices of top universities such as the Massachusetts Institute for Technology (MIT) where the IBDP is heralded as “the best high school prep curriculum an American school can offer” or Harvard's belief that “success in an IB programme correlates well with success at Harvard” are oft cited justifications for IBDP implementation (Jerome Dublin, 2008).

But this partnership raises questions about the true motivations behind the growth of the programme: is it being embraced as a superior quality programme that fosters peace-minded action, or is it being used by high schools to gain competitive advantage over other university bound students?

This brief foray into the historical past of the IB highlighted some of the key players who shaped the organization's ideological focus of creating a more peaceful world through education. From the values enshrined in the UN to personal experiences of war to Quakerism and humanism, the founders of the IB were influenced by a variety of sources that inspired them to place fostering world peace as a central tenet of their programme. However, this historical portrait also highlights the fundamentally practical side of the IBDP in its development of a "universal" entrance exam: a component that has endowed the programme with value and prestige in the eyes of world universities. This dual nature is important in better understanding the tension that might exist between the ideology and actual practice of the IBDP, as expressed through its A1 curriculum documents and as seen through the eyes of one particular group of English A1 teachers as they attempt to enact their conceptions of peace education.

## Chapter Three

### Literature Review

In this chapter, I will provide a review of literature that informs my research. To better understand the core of peace education, I will first briefly explore definitions of peace by reviewing literature from the field of peace studies. I will then provide insight into current definitions, key characteristics, and pedagogy through an analysis of peace education literature. These two sections will form the basis of the conceptual framework I will use to examine the conceptions of peace education held by three IB English A1 teachers and represented in the IB-generated documents that guide the teaching of the A1 course. With a deeper understanding of the field, I will then review the limited literature around peace education and the IB Diploma Programme, paying specific attention to the role of teachers in enacting the IB Diploma curriculum. Finally, I will briefly review literature on elements that influence teacher practice, offering insight into the factors that might also shape a teacher's conception of peace education.

#### *Literature on Peace Studies*

A review of peace studies literature reveals a multifaceted definition of peace: a point that has far reaching implications for the field of peace education (Bar-Tal, 2002; Ardizzone, 2002) and prompted one scholar to write that “[p]eace is a word of so many meanings that one hesitates to use it for fear of being misunderstood” (Boulding, 1978, p.3).

In his seminal article “Violence, Peace, and Peace Research”, Johan Galtung (1969), one of the founders of the Peace Studies movement, distinguishes between two types of peace: negative peace and positive peace. According to Galtung, negative peace is the absence of personal and direct violence between groups. In order to define positive peace, Galtung first coined the term “structural violence” which refers to systemic injustices and inequalities such as racism, sexism, and poverty: “the cause of the difference between the potential and the actual, what is and what could have been” (1969, p. 168). Positive peace is the absence of structural violence and the presence of well-being, social justice, and

human rights. In this sense then, negative peace involves only the removal of direct violence, while positive peace requires the removal of violence and the establishment of social justice in its place (Haavelsrud, 1997). Galtung (1969) describes this duality of peace in a coin analogy where “just as a coin has two sides one side alone being only one aspect of the coin, not the complete coin, peace also has two sides: absence of personal violence, and absence of structural violence” (p. 183).

In arguing that peace has two sides, Weber (1999) contends that Galtung’s expanded definition challenged peace advocates to delve into the complexities of structural violence instead of limiting their focus to the cessation of the more visible direct violence. Peace educator Betty Reardon adds that “...attention to structural issues is motivated both by an understanding that poverty and oppression are a primary cause of violence and war, and by a desire to construct a more humane world future” (1990). Many researchers in the peace studies field (see Bajaj, 2008; Brock-Utne, 2000; Haavelsrud, 1997) forward a critical analysis of Galtungian structural violence as a first step in breaking down the less obvious institutionalized forces that limit genuine peace.

However, this concept of positive peace is not without its critics. Kenneth Boulding wrote an essay entitled “Twelve Friendly Quarrels with Johan Galtung” (1977) in which he criticizes the ambiguity of structural violence and warns against a shift away from the study of direct and overt conflict on a macro, international scale. While conceding that structures of poverty and oppression “...are enormously real and are a very high priority for research and action, they belong to systems which are only peripherally related to the structures which produce violence” (1977, p. 84). In light of this belief, Boulding championed the concept of ‘stable peace’ which repositioned direct violence as the main obstacle to a peaceful coexistence among nation states. In his definition, stable peace occurs when “the probability of war is so small that it doesn’t enter into any calculations of the people involved” (1978, p 12-13): the relationship between Canada and the United States is cited as an example of stable peace. By studying world examples, Boulding hoped to discover ways to move nations from a state of war to a state of stable peace.

Despite the criticism, Galtung has since added a third layer to his analysis of peace in the form of ‘cultural violence’ (1990, 1996). Cultural violence is violence that is embedded within elements of culture such as “religion and ideology, language and art, empirical science and formal science- that can be used to justify or legitimize direct or structural violence” (1990, p. 291). For example, this could take the form of using Biblical passages to justify slavery and the physical violence and institutionalized racism that followed. In his discussion of peace and peace education, Page (2008b) considers this move significant because it points to a place for cultural understandings of peace, thereby highlighting the importance of intercultural understanding. From a Galtungian perspective then, positive peace would be the absence of direct violence, structural violence, and cultural violence. However by creating such a broad image of violence, some argue that the very concept of peace itself will become lost in an all-inclusive definition (Boulding, 1977; Lawler, 1995; Page, 2008a).

Adding to this multifaceted definition, Linda Groff (2002) offers a model of seven perspectives on peace which incorporates elements of negative and positive peace and expands to include a concept of “integrated peace”:

*War Prevention (Negative Peace)*

1. Peace as Absence of War;
2. Peace as Balance of Forces in International System;

*Elimination of Macro and/or Micro Physical and Structural Violence (Positive Peace)*

3. Peace as Negative Peace (no war) and Positive Peace (no structural violence) on macro levels;
4. Feminist Peace – peace as Negative Peace (no physical violence) and Positive Peace (no structural violence) on micro levels of community, family, and individual;

*Holistic, Complex Systems (Integrated Peace)*

5. Intercultural Peace - peace between ethnic, racial, cultural, and religious groups;
6. Holistic Gaia Peace - peace between people and with the natural environment; and
7. Holistic Inner and Outer Peace - includes all six types of peace and adds the vital component of inner peace. (Groff, 2002, p. 7-8)

Based on the seven visions encompassed within this model, Groff (2002) concludes that peace is “multifaceted...multileveled...defined not only in negative terms...and honors both unity AND diversity, interdependence AND pluralism” (p.9). For Groff (2002), it is the seventh holistic perspective that holds the most promise for a more peaceful world because it integrates the six aspects of outer peace



and recognizes the crucial role of inner peace. Such a layered view offers many possibilities for peace education because the way a programme or a teacher defines peace will greatly shape their overall aims, content, and approach to pedagogy.

### *Literature on Peace Education*

#### Definitions and Approaches

A review of peace education literature reveals a field of myriad definitions due to what Bar-Tal (2002) refers to as the “ever elusive nature of peace education” (p.27). Scholars point to the amorphous quality of peace itself as a primary reason for the variety in what constitutes peace education (Bar-Tal, 2002; Cabezudo & Reardon, 2002; Harris & Morrison, 2003). However, while there is no universally accepted definition, most peace educators endorse the transformative potential of education to create a more peaceful world (Ardizzone, 2002; Harris, 2004; Reardon, 1997). With this objective as an overarching goal, the field draws influence from a plethora of sources which Hettler & Johnston (2009) list succinctly as:

Catholic social justice teachings, the peace teachings of Buddhism, traditionally peace-oriented churches (Mennonites, Quakers and Unitarians), the teachings of Gandhi as well as the US civil rights movement, Johan Galtung’s theories of structural and cultural violence, and an understanding of the interrelationship of economics, globalization and peace... (p. 107).

The philosophical writings and practical endeavours of John Dewey, Maria Montessori, and Paulo Freire also feature heavily in peace education literature (Bartlett, 2008; Duckworth, 2008; Howlett, 2008).

In his recently published PhD thesis titled “The Philosophical Foundations of Peace Education,” Page (2008a, 2008b) highlights the UN and its major effect on the evolution of formalized peace education as a logical place to start when in search of a definition. He cites Article 26 of the UN’s “Universal Declaration of Human Rights” as one of the origins for the concept of an education for peace: “education shall be directed...to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship...and shall further the activities of the United Nations for the maintenance of peace” (United Nations, 1948 as cited in Page 2008b, p. 76). The UN has

since strengthened its commitment to peace education by championing it as a human right, stemming from the belief that if people have a right to peace, then they also have the right to be educated about the possibilities of peace (Page, 2008a, 2008b; Reardon, 1997).

Transforming these educational principles into reality has been the mandate of the United Nations Children's Fund (UNICEF) and UNESCO. Because UNESCO played a role in the formation of the IBO, a relationship that still continues today (UNESCO, 2005), I will briefly outline UNESCO's view of peace education. Central to the philosophy of UNESCO is the need for quality education to move beyond the realm of traditional subjects and to positively affect the attitudes of students. This is reflected in UNESCO's "Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy" where it is stated that:

the ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated" because it is "possible to identify even in different socio-cultural contexts, values that are likely to be universally recognized (UNESCO, 1995 as cited in Ardizzone 2002).

This concept of universal values lies at the heart of peace education and will be elaborated upon in a later section; however, there is considerable debate in the field around whether the inculcation of these values holds the promise of peace or whether "[i]ndoctrination in the name of god, country, and goodness may simply be replaced by talk of the right way to make peace and build justice" (Fisk, 2000, p. 181 as cited in Bickmore 2005).

With its designation of the years 2001 to 2010 as the "Decade for a Culture of Peace and Non-Violence for the Children of the World," the UN through UNESCO continues to influence the field of peace education. The UN defines a "culture of peace" as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations" (UNESCO, 2002). Many peace educators have adopted the term "culture of peace" in their own work (Cabezudo & Reardon, 2002; Page, 2008a; Toh & Floresca Cawagas, 1991) because of its holistic nature and because of the integral role

education plays in transitioning humanity from a “culture of violence to a Culture of Peace” (UNESCO, 2002).

While a culture of peace connotes an almost universal approach to peace education, Salomon (2002) demonstrates the importance of context when he asks if peace education is about changing mindsets, teaching conflict resolution skills, promoting human rights (mainly the case in third world countries) or forwarding ideas of environmentalism and disarmament (mainly the case in more affluent nations). He concludes that it can be all of these things, but argues that a curriculum focused on the creation of a culture of peace looks much different than one that promotes peace towards a particular group. To help clarify this, Salomon (2002) proposes a classification system based on whether the local context is a region of intractable conflict, of interethnic tensions, or of experienced tranquility. These distinctions imply that the nature and goals of peace education will change to fit the needs of a particular situation. Research on peace education initiatives in areas of intractable conflict such as Palestine and Israel is extensive and very specific to the local context, so for the purposes of this review I will limit my analysis to what Salomon (2002) terms regions of experienced tranquility as this reflects the general context of an IB World School.

However, even within the more general frame of ‘experienced tranquility’, the implication of context is reflected in comparative studies that looked at peace education programs from around the world and found that they differed considerably in terms of ideology, objectives, and curricula (Bar-Tal, 2002). For example, in Japan peace education is mostly concerned with issues of disarmament, militarism, and responsibility for past actions (Murakami, 1992 as cited in Bar-Tal 2002). Issues of structural violence, economic inequality, and human rights characterize South American peace education (Garcia, 1984 as cited in Bar-Tal 2002) while the Australians challenge ethnocentrism and promote cultural diversity (Burns, 1985 as cited in Bar-Tal 2002). These examples highlight the difficulty in defining exactly what peace education is, but they also offer a point of similarity. By eliminating societal ills such as inequality and replacing them with positive forces like human rights, all of these programs have the objective of encouraging changes that will make the world a more just place (Bar-Tal, 2002).

Along with the particular needs of a given context, the perspective of peace that a programme or individual teacher holds will shape the overall approach they ultimately adopt. Haavelsrud (1983, 1996) defines four approaches to peace studies that have been extended to peace education (Bajaj, 2008; Burns & Aspeslagh, 1996) and offers a way to categorize peace programmes. The *idealistic* approach to peace education is one based on a belief in universal solutions, such as tolerance and mutual acceptance, which will fix world problems. This approach is forwarded by the UN in its promotion of peace through universal values. The second category is the *scientific* or *intellectual* approach which endorses an academic study of peace and conflict issues where the teacher remains neutral and gives equal status to all theories. The *ideological* approach is the third category and is heavily influenced by a Neo Marxist concept of schooling in which schools are used by the powerful to maintain the status quo. Under this approach, peace education cannot happen within the structural violence of formal schooling and must occur in a non-formal setting. The fourth and final category is the *politicization* approach which recognizes that formal schooling has a role to play in promoting peace and calls for knowledge and investigation of local realities as a means to encourage students to reflect on issues of structural violence and to take action for social justice. Bajaj (2008) argues that this last approach reflects the aims of “critical peace education” (see Diaz-Soto, 2005; Wulf, 1974) in its analysis of deeper structural violence and its focus on the needs of local context.

Besides the particulars of context and approach, an overarching definition is complicated by the fact that “peace education” is often used as an umbrella term. This is illustrated in Harris’ (2004) typology of peace education which includes international education (Burns, 2008), human rights education (Reardon, 1997), development education, environmental education (Selby, 2000), and conflict resolution education (Johnson & Johnson, 2005). Other fields such as problem-posing education (Freire, 1970, 1974), disarmament education (Hill, 2001), global citizenship education (Davies, 2008), futures education (Hicks, 2008) and unity-based education (Danesh, 2008) have also been aligned with peace education.

Jenkins (2004) attributes this diversity to the transdisciplinary nature of the field and argues that “...peace education should be presented so as to illuminate interconnections among various knowledge

concepts and pedagogical practices” (p. 12). Harris (2004) offers another possibility: the ubiquity of names for a similar orientation stems from a discomfort with the word ‘peace’ due to its political and religious connotations. Attacks by conservative politicians in the United States who have labelled peace education both anti-American and unpatriotic due to the questions it raises around militarization and foreign policy have further contributed to a reticence in attaching the word “peace” to curricular initiatives (Harris, 2002).

Feminist peace educator Brock-Utne (2000) has argued that the definition of peace education is “intentionally devised to be open to various interpretations and to accommodate various viewpoints” (p. 134) thereby reflecting the open-minded and context-dependent nature of peace itself as illustrated in the works of Galtung (1969) and Groff (2002). However, others (see Ben Porath, 2003; Gur-Ze’ev, 2001) have criticized this ambiguity and suggest that it points to deeper and more serious theoretical and philosophical weaknesses.

In an attempt to provide more ‘depth’ to the field, Harris (2004) traces the evolution of peace education and arrives at five postulates which he believes form the basis of a theory that can be applied to micro-level and macro-level approaches. According to Harris (2004), peace education “(1) explains the roots of violence, (2) teaches alternatives to violence, (3) adjusts to cover different forms of violence” and recognizes that “(4) peace itself is a process that varies according to context” and “(5) conflict is omnipresent” (p.7). Harris’ five postulates raise an important point concerning peace education in that it is both an ‘education *about* peace’ and an ‘education *for* peace’ (Brock-Utne, 1994). Education *about* peace equips students with factual knowledge that will make them more aware of violence around them: this could include knowledge of human rights, non-violent movements, conflict resolution techniques, economic structures. In contrast, an education *for* peace addresses the affective side of the student and the process of developing values and attitudes that will lead to a more peace-minded nature. Conceptions of peace education reflect a combination of these two elements and can vary in the degree to which they focus on each component (Harris & Morrison, 2003).

### Aims of Peace Education

While the specific “content of peace education is not in any way given eternally or universally, because it has to be related to peace problems at any time and in any place” (Haavelsrud, 1983, p.276), there are general characteristics that are shared across various orientations and reflect the five postulates of peace education as outlined by Harris (2004).

Renowned peace educator Betty Reardon believes peace education will lead to the "development of a planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing societal structures" (Reardon, 1999, n.p.). For Reardon, peace education fosters knowledge, skills, and attitudes that will enable students to interpret and reflect on their surroundings, allowing them to overcome their problems (Reardon, 1997; 1999). Like Maria Montessori, Reardon argues that the core values of every school should be care, concern, and commitment, which will nurture a sense of empathy in students (Harris, 2002). In a recent article, Murithi (2009) draws parallels between peace education and an African cultural world-view known as *ubuntu*, which also stresses the role of empathy and the need to recognize the interdependence of humanity.

In his influential and oft-cited book *Peace Education* (1988), Ian Harris identifies ten aims for peace education:

to appreciate the richness of the concept of peace; to address fears; to provide information about security systems; to understand violent behaviours; to develop intercultural understanding; to provide for a future orientation; to teach peace as a process; to promote a concept of peace accompanied by social justice; to stimulate a respect for life; and to end violence (Harris, 1988, p.20).

These goals are widespread and while illustrating the ambiguity of the field, they also exemplify its holistic nature (Ardizzone, 2002; Jenkins, 2004). In a later edition of the same work, Harris added that peace education is both a “philosophy and a process....The process involves empowering people with skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches non-violence, love, compassion and reverence for all life” (Harris & Morrison, 2003, p.9).

David Hicks (1988) adds that peace education should aim to foster political literacy so students “...develop the ability to influence decision-making thoughtfully” (p. 11) and to recognize propaganda and ‘hidden biases’ such as racism and sexism in school curricula and the media. This emphasis on political literacy echoes John Dewey’s belief that the indoctrination of national patriotism in schools contributed to the First World War, inspiring Dewey to become one of the first to promote education as a means to advance world peace (Howlett, 2008). Hicks (1988) also argues passionately for a personal and ethical autonomy that will encourage independent thinking over a blind following of the rules and laws of those in power.

Raising students’ critical consciousness and promoting action (Bajaj, 2008; Bartlett, 2008; Diaz de Soto, 2005; Haavelsrud, 1996) are two aims that figure prominently in peace education literature and are rooted in Freirian concepts of conscientization and praxis (Freire, 1970). In *Pedagogy of the Oppressed*, Freire argues for education to be a liberating act where students “[learn] to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (p. 19, translator note): a form of critical consciousness raising which he terms ‘conscientization’. This constant cycle of “reflection and action upon the world in order to transform it” (Freire, 1970, p. 33) is termed ‘praxis’, and Freire argues that it should be the ultimate goal of ‘problem-posing education’. Achieving this critical consciousness implies an analysis of structural violence which some peace educators (Bajaj, 2008; Diaz de Soto, 2005; Wulf, 1974) have termed “critical peace education” and mirrors Haavelsrud’s (1996) politicization approach to peace education. Bajaj (2008) has argued that critical peace education needs to be reclaimed from the “one-size-fits-all approach” (p.143) that has minimized the analysis of structural violence and limited the capacity for action-inspired transformative change.

The centrality of action has been strongly promoted by peace educators (Galtung, 1983, 2008; Haavelsrud, 1993; Thelin, 1993) and Galtung (1983) wryly claims that because “war is so active, so full of heroism and achievement; peace is so quiescent, even dull - sheep grazing next to a lion” that “peace can only be attractive by linking education to action” (p. 286). In their analysis of peace education in the

Philippines, Floresca-Cawagas & Toh (1993) give an example of such action by showing how a group of citizens, after becoming consciously aware of the effects of militarization, lobbied for the redirection of arms spending into programs to meet the basic needs of the poor.

To achieve these aims, peace education literature highlights the advancement of certain skills that will foster a heightened predilection towards action for peace. These include skills of conflict resolution, co-operation, reflection, non-violent communication, empathy, critical thinking, imagination, problem solving, and active listening (Cabezudo & Reardon, 2002; Harris & Morrison, 2003; Hicks, 1988; Toh & Floresca Cawagas, 1991).

### Values of Peace Education

This discussion on shared aims reveals that peace education is a normative, values-based field (Ardizzone, 2002) that forwards the UN's universal values of respect for life, freedom, justice, solidarity, tolerance, human rights, equality between women and men, and shared responsibility (UNESCO, 1995). In recognition of growing environmental awareness, the value of ecological concern (Carson & Lange, 1997; Selby, 2000) is at the forefront of many initiatives and is reflected in the initial value of "respect for life" if one extends *life* beyond the realm of humanity. The value of cultural diversity has also been embraced by many peace educators (Reardon, 1988; Hicks, 1988, Harris, 2002) and in some cases supersedes the term 'tolerance' because it is thought that a peace-minded person should recognize diversity as an enriching force and not something that should merely be tolerated (Bennett, 1996). Reardon (1988, as cited in Ardizzone, 2007, p.x) organizes these principles under what she perceives as the three overarching core values of peace education: Humane Relationship, Global Citizenship, and Planetary Stewardship. While the values may vary in name and focus, it is hoped that embracing these ideals will foster peace with oneself, peace with others, and peace with nature thereby leading to a larger culture of world peace and to Groff's (2002) ultimate level of Holistic Inner and Outer Peace.

However, the promotion of universal values has led to debate within the field around the question of whether *universal* values actually exist. In a 2003 lecture entitled "Do We Still Have Universal



Values?", former UN head Kofi Annan, passionately argues that they do exist and bind world communities together in a time of globalisation. On the other hand, universal values have also been described as "localized and restricted western conceptualizations universalized through colonialization" (Bekerman, 2007, p.29), which would imply that the core of peace education actually perpetuates the very structural violence it is committed to eliminating. In his call for a non-western-ethnocentric-orientation to peace education, Gur-Ze'ev (2001) makes this argument and concludes that the real goal of peace education is "the fortification of the existing order and the preservation of the invisibility of the hegemonic violence" (p.325). This is a provocative conclusion and questions the very foundation on which peace education has been built: universal values as promoters of human dignity or, as Gur-Ze'ev contends, modern tools of western domination. Those who embrace these universal values, however, advance the development of peace education skills taught within the pedagogy of peace as a means to foster values that will lead to personal transformation and positive action.

### Pedagogy of Peace Education

Literature on peace education is explicit in stating that it is not enough to simply talk about peace and issues of social justice in the classroom: teachers must also embody the values of peace education in their teaching (Bar-Tal, 2002; Galtung, 2008; Haavelsrud, 1996; Harris & Morrison, 2003; Johnson & Johnson, 2005; Reardon, 1988; Toh & Floresca Cawagas, 1991). This means that *what* is taught is not necessarily as important as *how* it is taught, and a teacher who preaches the importance of peace but manages a classroom through fear will not inculcate peaceful values.

In this way, peace education recognizes the pivotal role that teachers' attitudes, behaviours, and strategies play in nurturing "the seeds of compassion and non-violence" (Harris, 1988, p.122). Peace education, Bar-Tal (2002) argues, is subsequently considered more teacher-dependent than traditional subjects because teachers' beliefs and attitudes towards peace are crucial and because teachers need to be intrinsically motivated to explore topics that may challenge the very structure of schooling (Reardon, 1988 as cited in Bar-Tal 2002). A review of literature on peace pedagogy reveals a classroom of care

organized around democratic principles where dialogue, experiential and cooperative learning, and critical thinking foster non-violent conflict resolution and promote empathy for others.

The environment of a peace-minded classroom is one of mutual respect and active participation where a democratic community of learners work together to resolve conflict and achieve personal and shared goals (Cabezudo & Reardon, 2002; Harris & Morrison, 2003; Hicks, 1988). Harris & Morrison (2003) contend that these democratic classrooms “will become model laboratories for learning democratic behaviour” (p. 214), extending peace beyond the walls of the classroom and fostering a Deweyian notion of “a school that should be the constant nurse of democracy” (Dewey, 1940, p. 358). In his examination of curriculum, Freire (1970, as discussed in Barrett 2008) delves into the issue of democracy when he argues that course content should be relevant and driven by the interests of the students, reflecting the importance of student choice and self-direction (Cabezudo & Reardon, 2002; Harris & Morrison, 2003).

To encourage active participation and student involvement, peace educators promote experiential learning over more traditional, didactic approaches (Bar-Tal, 2002; Cabezudo & Reardon, 2002; Galtung, 2008). As an outgrowth of the Confucian dictum "Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand", experiential learning theory (Kolb, 1984) posits that learning occurs as a result of reflecting on and conceptualizing a concrete experience and then applying what has been learned to a new situation. From a pedagogical perspective then, peace educators should provide activities that allow for student discovery and then facilitate a process of reflection where students connect the experience to their own lives and discuss how it might affect future actions. This cycle of reflection and action is also found in Freire’s concept of praxis (1970) which was discussed earlier as one of the core aims of peace education.

The field of peace education has been deeply influenced by the work of Freire, and the tenets of critical pedagogy form the basis of educating *for* peace (Bajaj, 2008; Haavelsrud, 1996). To encourage active thinking and foster critical consciousness, peace pedagogy embodies Freirian ‘problem-posing education’ (Freire, 1970) through an emphasis on dialogue, egalitarian student-teacher relationships, and the co-construction of knowledge (Bartlett, 2008). By fostering democratic relationships, teachers

challenge the oppressive hierarchical structure of schooling and engage students in mutual dialogue where “the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible in a process in which all grow” (Freire, 1970, p. 67). In this way, peace pedagogy is “learner-centred” because both the teacher *and* the student are co-creating knowledge as they work together to understand and transform their worlds.

In later writings, however, Freire clarified the extent to which teachers should relinquish classroom control by arguing that teachers must still be “directive” in their classrooms since “[t]here is no educational practice that does not have an objective” (Freire & Macedo, 1995, p.378 as cited in Freedman, 2007). This clarification has raised considerable debate as critics (see Freedman, 2007) have argued that Freire cannot ask teachers to engage in democratic, open-ended dialogue and still direct students in meeting preordained curricular objectives. This dichotomy has led to a belief that critical consciousness raising and even peace education cannot happen in a classroom due to the inherent power dynamics of the schooling system (see Haavelsrud, 1996).

In his analysis of peace pedagogy, Hagglund (1996) also explores the centrality of dialogue but through an exploration of Vygotsky’s socio-historical theories of social interaction. He concludes that students need to be encouraged to engage in non-teacher-solicited dialogue about experiences and events from outside the classroom where they are the experts and can be creative in their quest for understanding.

Within the classroom, pedagogical tools that encourage inquiry such as cooperative group work, peer teaching, collaborative games, brainstorming, decision-making exercises, and role plays have proven conducive to the principles of peace education (Cabezudo & Reardon, 2002; Fountain, 1999).

Cooperative group work is central to peace pedagogy because through the pursuit of mutual goals, students can explore an alternative to the individualistic and competitive orientation of many classrooms and acquire skills that will help them to work more effectively with others (Harris & Morrison, 2003; Johnson & Johnson, 1989). In their research into cooperative learning, Johnson and Johnson

quantitatively show that working in cooperative groups raises a student's self esteem, leads to more supportive and positive peer relationships, and increases student achievement levels (Johnson & Johnson, 2005, 2006). During the process of cooperative group work, students build personal relationships and have candid discussions that foster "... more than superficial connections [and allow students] to overcome stereotyping and prejudice and to build an inclusive caring that extends to all parties relevant to the peace" (Johnson & Johnson, 2006, p.156). This may be an overly optimistic vision of cooperative learning, but acquiring skills that allow one to positively interact with others is essential in our increasingly globalized world.

To further student success in cooperative situations and to encourage a path of non-violence in life, peace pedagogy also promotes critical thinking and conflict resolution. Because "conflict is necessary to produce both individual and social change" (Harris, 2002, p. 30) an absence of all conflict is neither desirable nor realistic: instead peace is viewed as "a state in which conflicts occur frequently and are resolved constructively" (Johnson et al. 2004, p.2). It is this constructive resolution of conflict that peace pedagogy promotes through its emphasis on critical thinking. According to Harris & Morrison (2003), teachers should engage students in 'dialectical' critical thinking where students move back and forth between different perspectives, challenging their assumptions and exploring alternatives to their own beliefs. In learning to question her opinions and larger social constructs, it is hoped that the student will become an independent, critical thinker who analyzes a particular conflict from various perspectives before taking action (Shapiro, 2002). Conflict resolution through critical thinking is also reflected in a Montessorian approach to discipline where students are involved in the forming and enforcing of classroom rules and where the teacher addresses conflict in a non-violent manner that respects the human dignity of all those involved (Duckworth, 2008).

This extensive review of peace education literature reveals a complex field of myriad definitions, filled with multiple names for similar concepts. Within the work of peace educators, however, there are various forms of knowledge, skills, attitudes, and values that are shared across peace education programmes. Reardon (1997) points out that the "conceptual core of peace education is violence: its

control, reduction, and elimination” and a critical analysis of violence within issues of human rights, development, conflict, internationalism, and the environment form the basis of knowledge explored in peace education. To embrace a non-violent approach to conflict, become attuned to acts of injustice, and interact more peacefully with others and the environment, students practice skills of collaboration, critical thinking, reflection, problem solving, and effective communication. Developing compassion, care, intercultural understanding, respect for oneself and others, and a commitment to justice are among the values and attitudes nurtured through peace education in the hope of fostering students who actively strive for peace in all its forms. Within this paradigm, teachers embody peace pedagogy and mirror peace in action by creating a caring environment based on dialogue, active participation, experiential learning, and cooperative group work. However, the focus of peace education initiatives will vary greatly depending on the needs of the local context, how the concept of peace is defined, and whether an idealistic or critical approach is taken as outlined by Haavelsrud (1996).

Because there is no one ‘best-practice’ of peace education that could acts as a blueprint (Samoff, 2005) for my analysis of the conceptions of peace education held by the IB A1 teachers and represented in the IB-generated documents that guide the teaching of the A1 course, I will use this literature review as the basis of my conceptual framework. For this reason, I have used the term “conception of peace education” to embody the pedagogy and approach taken to foster a particular concept of peace.

#### *Literature on Peace Education and the International Baccalaureate Diploma Programme*

Literature specifically on peace education and the IB Diploma Programme is very limited. As I have illustrated in the previous section, there is no monolithic entity that is peace education, but instead the field draws from many sources and can be seen as a combination of various educational disciplines. A review of literature on the IBDP and all the other fields of education which peace education may encompass is beyond the scope of this study. Instead I will present studies that refer explicitly to the term “peace education” and also provide some examples of how researchers are exploring various elements of peace education (without directly referencing it) in their work on the IBDP.

The most extensive example I located that specifically explores the integration of peace education into the IBDP is an article by van Oord (2008) in a recent edition of the *Journal of Peace Education*. In the article titled “Peace Education: an International Baccalaureate Perspective,” van Oord (2008) analyses how dimensions of peace education intersect with each of the six subject groups and the three core components of the IBDP. To do this, he uses Harris’ (2004) typology of peace education as his lens through which to analyze the various curricula. Harris’ typology, as discussed earlier, views peace education as an aggregate of international education, human rights education, development education, environmental education, and conflict resolution education. Through his reading of IB Diploma curricula, van Oord regards the IB’s definition of peace education as “an education that teaches students how to establish and develop understanding for people who think and behave differently from themselves” (p.50) and concludes that this goal is mainly achieved through the dimension of international education. Specific to my research, van Oord highlights the World Literature component of the A1 curriculum as particularly conducive to advancing intercultural understanding: an important trait in promoting peace between cultures. While van Oord is very positive in his assessment of the level of peace education integrated into the IBDP, he questions the extent to which students “are touched by peace education” (p.59) due to the well documented discrepancies between what is embodied within written curriculum documents and what is both taught and assessed. He finishes the article by challenging the IB to be more proactive in its promotion of peace education by producing peace-focused teaching materials and providing better professional development on how to integrate peace education into the specific IB courses. It is important to note, that van Oord is an IB Diploma teacher at the United World College of the Atlantic in Wales, which was one of the original schools to pilot the IBDP back in 1964, so it is possible that he is more inclined to frame the IB in a positive light.

In an extensive quantitative study to determine why students in two Australian high schools decided to enrol in the IBDP over a national equivalent, Paris (2003) makes a brief reference to peace education. His main source of data comes from a written questionnaire that used a Likert Scale and open-ended questions to investigate students’ opinions about the IBDP and the Australian high school

curriculum. An analysis of the data revealed that students felt the IB Diploma dealt far better with issues of 'Peace Education' than the national curriculum and that the IB teachers were perceived as significantly more caring than non-IB teachers. Unfortunately, Paris does not explain what he means by the term 'Peace Education', and it would be interesting to know how he worded his questions to reflect the myriad facets of the field.

I employed Harris' (2004) typology of peace education as a vehicle to search for relevant literature, which yielded some studies in the field of international education that explore connections between the IB Diploma curriculum and its advancement of either intercultural awareness, international understanding, or international-mindedness (Hayden et al., 2000; Hayden & Wong, 1997; Hinrichs, 2003). I will present the findings of two of these studies to reflect conflicting views on the role of curriculum (and possibly teachers) in forwarding peace education-related elements of the IB.

In a 1997 study, Hayden and Wong conducted a survey of former IB Diploma teachers and IB Diploma graduates to ascertain how successful the IB Diploma was in inculcating international values such as open-mindedness and respect for others. Their findings illustrated that while participants appreciated the IBDP for its academic rigor, most respondents felt their values of internationalism came more from the culturally diverse environment of the school rather than from the IB Diploma curriculum itself (Hayden & Wong, 1997). The article concluded in a call for members of the IBO to be careful in representing the IBDP as a self-contained promoter of international values, as the context of an international school appears to be a more powerful influence. It is possible that this conclusion could be extended to the broader peace-minded values of the IBDP, a subset of which are international values.

This question of milieu versus curriculum prompted Hinrichs (2003) to compare the perspectives on international understanding held by IB Diploma students and Advanced Placement (AP) students from the same US school district and with similar personal backgrounds. By choosing students from the same district and with similar past experiences, Hinrichs wanted to determine whether the IBDP itself enhanced international understanding or whether it was a consequence of environment. Through a survey questionnaire and concept definition where students had to define "international understanding" in their

own words, Hinrichs collected data from fifty-three IB Diploma students and fifty AP students. She found that there was little difference in the questionnaire results; however, she pointed to significant differences in the definitions produced by each group. According to Hinrichs, the IB students' definitions were very thorough, articulate, and offered personal connections to their own lives, while the AP students' definitions were much shorter and more dictionary-like. She concluded that the results of her study show a capacity in the actual IB Diploma curriculum to foster a deeper level of international understanding in its students.

Besides the lack of studies into areas of peace education, another difficulty in writing this section stems from a tendency of research on the IBDP to focus on the academic and practical side of the curriculum instead of exploring the ideological foundations on which the programme was built. Much has been written, for example, on the academic rigor of the IBDP and the strength of IB Diploma students in undergraduate programs (see Daniel & Cox, 1992; Thomas, 1988). Another body of literature focuses on the role of assessment in the IBDP and explores best-practices at the classroom and school-wide level to improve student achievement (see Munro, 1999). Interestingly, there is also a trend in recent literature to debate the effect of the IB curriculum on national cultures and its perceived role in globalisation (Cambridge & Thompson, 2004; Heyward, 2002; Paris, 2003). For example, van Oord (2007) argues that while the content of the IBDP is quite international, the epistemological approach is decidedly western. Drake (2004) cites this western stance of the IBDP as a source for cultural dissonance in non-western schools that adopt the curriculum. In her work, Vidovich (2004) questions the social and political ramifications of a school's curriculum being controlled by an outside, international power such as the IBO, instead of by that nation's government. This type of analysis has led to charges that the IB movement is forwarding cultural imperialism (Fox, 1985; Paris, 2003) and ironically perpetuating the structural violence it has vowed to overthrow.



*Literature on Teachers and Curriculum*

Because “[a] considerable gap exists between educational theory and practice” (Neuman and Bekerman, 2001 as cited in Fox 2004), idealistic objectives of peace education as reflected in theoretical scholarship and formal curriculum documents can be vastly different to their actualisation (Fox, 2004). This is because formal curriculum documents are static representations brought to life by teachers and students in the context of the classroom: a dynamic process that re-imagines finite text. It is this quality of teaching that Eisner (1983) captured when he wrote “teachers are more like orchestra conductors than technicians. They need rules of thumb and educational imagination, not scientific prescriptions” (p. 4). Because the IBO has stated that they “have made peace education an integral part of our subjects” (UNESCO, 2005, p.4), the A1 formal curriculum could in theory embody a conception of peace that is then adopted by teachers and enacted in their classroom teaching. However, in practice there is no ‘teacher-proof’ curriculum, and an array of internal and contextual factors specific to individual teachers will act as filters through which they perceive and enact formal curricula (Connelly & Clandinin, 1992,1995; Elbaz, 1983; Grossman, 1989, 1991; Kagan, 1992; Leinhardt & Smith, 1985; Nesper, 1987; Pajares, 1992; Richardson, 1996; Shulman, 1986, 1987). In this study, I am particularly interested in the conceptions teachers hold of peace education, what factors shaped those conceptions, and what they perceive as obstacles to teaching their concept of peace. From a curricular perspective then, I am looking at how teachers’ conceptions of peace education interact with the A1 formal curriculum and what factors shape the ways they ultimately teach for peace. To better understand what Ben-Peretz (1990) calls the ‘teacher-curriculum encounter’, I will briefly review literature on different theories of teachers and curriculum, beginning with an overview of research pertaining to peace education and then delving into a more general discussion of the field.

While there is a dearth of research on the mediating effects of teachers’ conceptions of peace education on formal curricula, it is clear that the teacher is of paramount importance to the success of peace education due to its emphasis on inculcating peace-oriented values through a classroom built around peace pedagogy (Harris, 1988). In his analysis of the pedagogical implications of peace education,

Bar-Tal (2002) writes that “[t]he success of peace education is more dependent on the views, motivations, and abilities of teachers than traditional subjects are” (p.33) because “teachers...have to cherish [peace education’s] values, hold comparable attitudes, and exhibit similar behavioural tendencies” such as mutual respect, open-mindedness, and a desire to take action for social justice. Bretherton et al. (2003) echo this point and argue that a teacher must be actively engaged in forwarding peace in her own life outside of the classroom because “[a] teacher who tries to convey peace culture without some practice, is like a moral rascal teaching ethics” (p. 222). These examples imply that a teacher must be personally invested in the process of peace and that her values, attitudes, and personal experiences will deeply affect her conception of peace education and how she cultivates peace in her own classroom.

As discussed earlier in the literature review, a teacher’s concept of peace will be the basis for her larger conception of peace education. This is indirectly shown in the work of Wenden (1999) who conducted a critical discourse analysis of the missions of forty-eight peace research institutes. She found that how the organizations defined the concept of peace had a profound impact on the focus of their goals: a negative view of peace entailed goals such as conflict resolution, while a positive view of peace produced goals around working towards structural changes such as a poverty reduction. She concluded that a “constructivist view of language which recognizes language as a dynamic force that shapes the world of meaning guiding human endeavour, suggests that, ultimately, it is the meaning represented by the word ‘peace’ that will inform the goals and determine the efforts of those who strive to achieve it” (p.15). This has implications for the classroom where a teacher’s definition of the word “peace” may direct her to stress particular skills and approaches to content. For example, a teacher for whom the word “peace” represents only an absence of direct violence may emphasize conflict resolution skills in her teaching, while a teacher who holds a social justice view of peace might engage her students in critical analysis of structural violence. It is for this reason, that I asked teachers to define and explore their representations of peace during the interviews.

On a more general level, teachers’ beliefs (Kagan, 1992; Nespor, 1987; Pajares, 1992), attitudes (Richardson, 1996), practical knowledge (Elbaz, 1983), personal practical knowledge (Connelly &

Clandinin, 1990, 1992, 1995), and pedagogical content knowledge (Grossman, 1989, 1991; Leinhardt & Smith, 1985; Shulman, 1986, 1987) have been widely studied for their potential to shape how teachers interact with curriculum. Because a teacher's conception of peace education is a part of his larger identity as a teacher (Bar-Tal, 2002), I would argue that some of these factors could provide strong theoretical explanations for why teachers hold particular conceptions of peace education and why they teach for peace in a particular way.

Labelled "a messy construct" (Pajares, 1992), beliefs weave together to form complex belief systems that serve as an individual's view of reality and hold enough truth to direct behaviour and thought (Nespor, 1987). Borne from experience, teachers hold beliefs about their subject, their students, their roles, and their responsibilities (Pajares, 1992). If a teacher believes, for example, that her role is only to teach academics and not to foster values then she may be very resistant to the possibility of educating for peace. Within the classroom, these beliefs become personal pedagogies that guide teachers' practice because "...the contexts and environments within which teachers work, and many of the problems they encounter, are ill-defined and deeply entangled, and...beliefs are peculiarly suited for making sense of such contexts (Nespor, 1987, p.324). In the same vein, Richardson's (1996) work with student teachers revealed that attitudes also affect practice, but she found that beliefs shaped by personal experience, experience with schooling and instruction, and experience with formal knowledge profoundly influenced how student teachers behaved in classrooms. Understanding teachers' beliefs about peace and their role as a teacher could shed light on how they conceive of peace education and their personal role in enacting that conception through their teaching.

A view of knowledge as being actively constructed "within the unstable, conflict-filled world of practice" (Goodson & Hargreaves, 1996, p.191) has produced a number of different ways of thinking about teacher knowledge. These concepts offer possible theories through which to explain how IB A1 teachers conceptualize and enact peace education. Elbaz (1983) developed the term 'practical knowledge' to encompass a teacher's knowledge of subject matter, knowledge of the curriculum, knowledge of instruction, knowledge of self (personal values, beliefs, attitudes), and knowledge of the milieu. For

Elbaz, these five categories remain constant, but they shape practice and practice in turn shapes them: together they become “knowledge *of* practice” and “knowledge *mediated* by practice” (p.47). Each of these facets of teacher knowledge could deeply affect a teacher’s conception of peace education and how she pedagogically translates that conception in a way that fits the subject matter and the milieu in which she is teaching.

While this view of knowledge emphasizes its practical nature, Connelly and Clandinin (1990, 1992, 1995) offer a more personal perspective in the concept of ‘personal practical knowledge’. For Connelly and Clandinin, teacher knowledge is experiential: “teachers know their lives in terms of stories...They live stories, tell stories of those lives, retell stories with changed possibilities, and relive the changed stories...there way of being in the classroom is storied. As teachers they are characters in their own stories of teaching, which they authored” (1995, p.12). Based on this idea, exploring teachers’ own narratives of peace may illuminate what moves them beyond the formal curriculum and to enact their conception of peace education as filtered through personal experience.

Because ‘pedagogy of peace’ (Harris, 1988) is an integral component of peace education, a teacher’s conception must also include the pedagogy they use in the classroom to forward their concept of peace. For this reason, the theory of Pedagogical Content Knowledge (PCK) could indirectly hold insight into teachers’ conceptions of peace education. Pedagogical Content Knowledge is knowledge about how to teach a specific subject matter (Grossman 1989, 1991; Leinhardt & Smith, 1985; Shulman, 1986, 1987). Four types of teacher knowledge make up PCK and they are: conceptions of what it means to teach the subject matter, knowledge of the subject matter’s curriculum materials, knowledge of students’ understandings and potential misunderstandings of the subject matter, and knowledge of instructional strategies for teaching the subject matter (Grossman, 1989, 1991; Shulman, 1986, 1987) An IB A1 teacher could believe that encouraging students to connect their own lives to those of the characters in the literature they are reading is not only a good way for a student to understand literary characterization but also a way to cultivate peace-oriented empathy in the reader. In this way, a teacher’s PCK for teaching the A1 course could also embody certain tenets of peace pedagogy. Similarly, the conception a teacher holds

of their subject matter could directly impact their conception of peace education in the extent to which they view their subject as a possible vehicle through which to foster peace.

The theories around teachers' beliefs (Kagan, 1992; Nespor, 1987; Pajares, 1992), attitudes (Richardson, 1996), practical knowledge (Elbaz, 1983), personal practical knowledge (Connelly & Clandinin, 1990, 1992, 1995), and pedagogical content knowledge (Grossman, 1989, 1991; Leinhardt & Smith, 1985; Shulman, 1986, 1987) provide insight into possible factors specific to each teacher that may influence their conceptions of peace education.

Contextual factors exclusive to environments in which teachers work have also been shown to powerfully shape the practice of teaching. While I was unable to locate a framework that explored contextual factors specific to a teacher's conception of peace education and how it was enacted in the classroom, I did find a framework developed by Shapiro & Merryfield (1995) that explored teachers' conceptions of global education: a field that is closely related to peace education (see Davies, 2008). In their analysis, Shapiro & Merryfield (1995) outlined six recurring themes that affected how a teacher enacted global education: teacher's contexts, curriculum and testing, people, events, resources, and school climate. While the "teacher's contexts" focused on internal factors as outlined in the previous paragraphs, the other findings centred on myriad external factors of school life. 'Curriculum and testing' referred to the formal curriculum and final assessments; 'people' encompassed the influence of colleagues, students (their interests and experiences), administrative staff, and parents; 'events' signified local, national, and global concerns of interest; 'resources' entailed the availability and quality of instructional resources and materials; and 'school climate' comprised scheduling, rules, traditions, and social cohesion (Shapiro & Merryfield, 1995, p.44-47). These contextual elements may provide insights into factors that shape teachers' conceptions of peace education, or they could also be identified as barriers to a teacher's realization of their conception of peace in the classroom.

## Chapter Four

### Methodology (Research Design)

In this chapter, I will describe the research design and methodology of my study. To facilitate reading, I have divided this chapter into the following sections: (1) the qualitative paradigm, (2) case study rationale, (3) research questions, (4) sample selection, (5) the researcher's role, (6) data collection procedures, (7) data analysis, (8) limitations, and (9) validity.

#### *Qualitative Paradigm*

According to Denzin and Lincoln (2005), qualitative research “involves an interpretive, naturalistic approach to the world” (p.3) where the researcher systematically investigates a human-based phenomenon to shed light on one of many possible *truths*. Other features of qualitative research and more specifically naturalistic inquiry include an emergent rather than predetermined design, purposeful sampling, recognition of the researcher as an active/reflective participant, predominant use of inductive data analysis, and writing in expressive language (Bogdan & Biklen, 2003; Denzin & Lincoln, 2005; Lincoln & Guba, 1985).

The overarching concept that reality is subjective and not an objective entity waiting to be discovered by the researcher reflects a constructivist-interpretive approach where reality is seen as a result of a process of social construction between an individual and her natural setting (Denzin & Lincoln, 2005). This idea of a subjective and experience-dependent reality is significant for my study because it recognizes that teachers will have multiple realities (Lincoln & Guba, 1985) around their conceptions of peace education and their implementation of the IB A1 formal curriculum. Another hallmark of qualitative research that I found appealing was the potential for studying “real-world situations as they unfold naturally” (Patton, 2002, p.40) because I wanted to travel to the research site and immerse myself in the school culture.

### *Case Study Rationale and Design*

Within this qualitative/naturalistic inquiry paradigm, I used a case study approach to explore teachers' conceptions of peace education and the factors that shape how they teach for peace in an IB A1 classroom. A qualitative case study is an "intensive, holistic description and analysis of a single entity, phenomenon or social unit" in its natural setting (Merriam, 1988, p. 21). The case itself falls within a bounded system (Creswell, 2007; Merriam, 1988) which for this study is a group of English A1 teachers who are bounded by the course they teach (IB English A1), space (Colegio Suttner English department), and time (December 2008 – April 2009).

As an approach, the case study recognizes that the phenomenon one is seeking to understand cannot be divorced from the "contextual conditions" (Yin, 2008, p. 18) in which it is embedded, as these conditions are integral to understanding the phenomenon as a whole. As stated earlier, this methodological characteristic was important to me because an exploration of teachers' conceptions of peace education and the formal IB A1 curriculum is complex and shaped by myriad factors where "the boundaries between phenomenon and context are not clearly evident" (Yin, 2008, p.18).

In his discussion of qualitative case studies, Stake (2000) identifies three different categories of case study: intrinsic, instrumental, and collective. According to Stake (2000), an intrinsic case study is one that is selected because the researcher has an intrinsic interest in the particulars of that given case and is not necessarily seeking to expand theory, an instrumental case study is one that aims "to provide insight into an issue or to redraw a generalization" where "[t]he case is of secondary interest...it facilitates our interest of something else" (p. 437), while the collective case study is a group of instrumental cases often spread across multiple sites. Since "[t]here is no hard and fast line distinguishing intrinsic case study from instrumental, but rather a zone of combined purpose" (Stake, 2000, p. 437), this case study is somewhat intrinsic in the sense that I have a particular interest in the experiences of these teachers due to my past affiliation with the research site, but it is mainly instrumental, as I hope to provide insight into how the IBO's mission of "creating a better and more peaceful world" is advanced by IB English A1 teachers and reflected in the A1 formal curriculum documents.

Through its emphasis on naturalistic inquiry and its concern for “interpretation in context” (Shaw, 1978 in Merriam 1988, p.21), the instrumental case study lends itself to an inductive mode of analysis whereby theory develops from collected data. The extent to which the study is purely naturalistic can vary, however, and Yin (2008) calls for a literature review and basic theoretical framework to be developed prior to data collection to act as a guide for the researcher, as there “will be more variables of interest than data points” (p.18). While I allowed for themes to emerge from the collected data, my early review of theories around peace education and the interaction between teachers and formal curriculum influenced the factors I looked for when on site and when reviewing the data. For this reason, my study is mainly grounded in the theory of naturalistic inquiry but does not strictly adhere to Merriam’s (1988) contention that “the interest is in process rather than outcomes, in context rather than a specific variable, in discovery rather than confirmation” (p. 27). Instead it recognizes that "naturalistic inquiry is always a matter of degree"(Patton, 2002, p.253) as the researcher negotiates the boundaries between predetermined constructs and open-ended, emergent themes.

### *Research Questions*

Because I am interested in exploring teachers’ conceptions of peace education and how those constructs affect both the way they teach the A1 course and the extent to which they believe they are forwarding the IB mission statement of creating “a better and more peace world”, this study is guided by the following three research questions:

1. How do IB English A1 teachers describe their conceptions of peace education?
2. What factors shaped their conceptions of peace education?
3. What do IB English A1 teachers identify as obstacles to their conceptions of peace education?



### *Sample Selection*

This study was conducted at a private, international IB World School in Lima, Peru where the IBDP and English A1 course have been offered since 1994. The school was selected because I wanted to explore an international context, and my personal connections with the English department (whose head had casually expressed interest in participating in a research study) and the school's administration facilitated access to the site. However, while expediting the access process, these pre-established relationships with members of the school and my three participants qualifies for what Glesne & Peshkin (1992, as cited in Creswell 2003, p. 177) call "backyard research" and raises issues of validity, which I will discuss in a later section. To protect the identity of the school, I have used the pseudonym Suttner throughout the thesis: this particular name was chosen in honour of the first female recipient of the Nobel Peace Prize, Bertha von Suttner.

After ethical approval for the study had been granted by the University of Toronto, I contacted the school's superintendent by email (Appendix D) to request school level permission for the inquiry via an Administrative Letter of Consent (Appendix E). In the letter, I outlined the study and explained that participation was strictly voluntary, that participants could withdraw from the study at any time without reprisal, and that both the school's and the participants' identities would remain confidential. Once I received consent from the superintendent, I contacted the high school principal via email and asked for permission to recruit volunteers from the English department, outlining the details of the study in the same Administrative Letter of Consent (Appendix E). Upon gaining the principal's approval, I formally contacted the three IB English A1 teachers via email (Appendix F) and invited them to participate in the study through the Participant Letter of Consent (Appendix G). In this letter, I reiterated the points mentioned above and also explained that participation would entail a minimum of two 45-60 minute interviews, sharing examples of teaching materials, and allowing me to take field notes on the layout of their classrooms.

For this case study then, I used purposeful sampling (Creswell, 2003) because I wanted to interview IB English A1 teachers and my participants were the only three IB English A1 teachers in the

school. While the participants will be described in detail in subsequent chapters, I will provide a brief introduction to each teacher. To protect confidentiality, pseudonyms have been used throughout this thesis. I chose these particular names for the teachers because the concept of ‘peace’ is part of their etymologies.

**Olivia:** an American female who taught high school in the United States for nearly 22 years before coming to Colegio Suttner for her first international teaching experience. She had been at the school for three years, and while she had only taught the IB English A1 curriculum for one of those years, she had long been affiliated with the IBDP as a Theory of Knowledge teacher.

**Jeffrey:** an American male who had five years of teaching experience and was in his third year at Colegio Suttner. Prior to coming to Peru, he taught for two years at an international school in Istanbul, Turkey. He had been teaching the English A1 curriculum for four years and was taking courses that would lead to an IB A1 trainer certification in the very near future.

**Irene:** an American female who taught College level English for ten years before coming to Colegio Suttner five years ago. She had been teaching the English A1 curriculum for three years and had been the current head of the English department for the same amount of time.

### *Role of the Researcher*

Before describing the methods and procedures of the data collection, it is important to address the role of qualitative researcher as primary instrument in gathering and analyzing data. One of the main reasons I chose to do qualitative over quantitative research was because I wanted to explore teachers’ conceptions of peace from an insider’s perspective, which required an *instrument* that was flexible enough to encompass the depth and ever-changing nature of human experience. Lincoln and Guba (1985) identify the qualitative researcher herself as such an instrument in their discussion of “human-as-

instrument” (p.193). Following this approach, I tried to gain a more holistic view of the teachers’ experiences by immersing myself in the school setting for three weeks and embracing the interpretive nature of my role, which afforded the possibility of becoming “an agent of new interpretation and new knowledge” (Stake, 2000, p. 99).

In her work on case study methodology, however, Merriam (1988) raises a warning about how the researcher “as human instrument is limited by being human- that is, mistakes are made, opportunities are missed, and personal biases interfere” (p. 20). My personal connections to the research site as both a past teacher and high school student, and my former professional relationship with the participants influenced the degree of objectivity I could bring to the research. In an effort to mitigate the pitfalls of doing this type of “backyard research” (Glesne & Peshkin, 1992 as cited in Creswell 2003, p. 177), I used strategies to address issues of subjectivity such as triangulation and member checking, and made a conscious effort to critically reflect on my own personal biases (Bogdan & Biklen, 2003). However, my experiences as an IB student and an IB teacher have made me who I am today and have shaped the way I see the world, and I believe they offer another level of depth to my research. The pre-existing personal relationships also allowed me to more easily shed the “academic armor” (Lerum, 2001 as cited in Marshall & Rossman 2006, p. 78) that can often constrain the researcher’s nurturing of authentic emotional engagement: a hallmark of much qualitative research.

### *Data Collection Procedures*

For this case study, data was collected through observations, semi-structured teacher interviews, and document analysis, fulfilling Wolcott’s (1994) three Es of qualitative data collection: “*experiencing* (observations), *enquiring* (interviews), and *examining* (studying documents)” (as cited in Duff 2007, p.128). Along with providing a more holistic view of the phenomenon being investigated, this multi-method approach also allowed for triangulation whereby the same data could be gathered from different sources enhancing reliability but also identifying “the multiple realities in which people live” (Stake,

2000, p. 454). Data was collected on site from November 24<sup>th</sup> to December 19<sup>th</sup>, 2008 and in email correspondence throughout April, 2009.

### Observations

To gain a better understanding of how the teachers experience the natural environment (Gay, et al., 2006), I became a participant-observer, “work[ing] the hyphen” (Fine 1994, as cited in Denzin & Lincoln, 2005, p.904) in my roles as both an active participant and a collector of data. Due to the contrasting school calendar of the southern hemisphere, I was not be able to observe actual teaching, but I was able to observe the overall physical environment of the school, the layout of each participant’s classroom, teacher interactions outside of the classroom, and English departmental meetings. I took field notes every day and recorded them in a specific notebook. These field notes included thick descriptions, preliminary data analysis, and personal reflections (Hesse-Biber & Leavy, 2006) and proved invaluable when it came time to write this thesis.

### Document Analysis

I analysed two types of documents for this study: policy documents from the IBO and classroom documents from the participants in the form of teaching materials.

For the first half of my analysis, which required a deeper understanding of the IBO’s conception of peace education as outlined in the literature review, I examined public IB documents such as speeches made by key IB members, pamphlets promoting the programme, and historical narratives outlining the formation of the organization. This analysis allowed me to gain a richer sense of the origins of the IB’s peace-oriented philosophy, which I presented in Chapter Two and connected to my findings in Chapter Six. At the organizational level, I also analysed the IB Mission Statement and IB Learner Profile documents which are reifications of the IBO’s philosophy of education and provided important insight into the extent to which the public persona of the organization forwards peace education. With a better understanding of the IBO’s conception of peace education, as expressed in these philosophical

documents, I was then able to explore the extent to which this conception filtered into the formal curriculum documents of the A1 course and whether either of these sources were factors in shaping teachers' conceptions of peace education.

Still at the IB organizational level but from an implementation perspective, I also analysed the IB A1 curriculum documents which included syllabus guidelines, rubrics, and supplemental teaching resources. In this analysis, I was looking for the same elements of peace education as outlined in the literature review and highlighted by my analysis of the IB Mission Statement. These documents are not public and carry a heavy access fee, so I used my own copy of the syllabus and rubrics, which I kept from my time as an IB Diploma teacher and relied on my participants to supply me with copies of supplemental teaching resources when I travelled to the research site. This deeper reading of the formal curriculum documents allowed me to ask the teachers about the extent to which they were addressing some of the peace-based objectives I had identified through document analysis. My preliminary analysis also highlighted key differences between the IBO's conception of peace education as expressed in written, public documents and those evidenced in the formal curriculum documents: a gap I wanted to explore with the teachers during my interviews.

At the classroom level, I used document analysis to explore teaching materials as a representation of what happens in the classroom since I was unable to observe actual lessons. Participants shared examples of lesson plans, book lists, assignments, and supplementary resources that they believed were a reflection of what they typically do in their classrooms. It is important to note that the teaching materials were not evaluated or assessed for quality: they were being used as another method to gain insight into how the teachers' expressed conceptions of peace education were enacted in practice. These classroom artefacts also allowed me to collect data that was independent of the researcher, in contrast to observations and interviews which require the presence, and in some cases, guidance of the researcher (Gay et al., 2006).

### Semi Structured Teacher Interviews

Because I see knowledge as situated and contextual, the interview process is key in stimulating a “co-creation of meaning” whereby the researcher and the participant collaboratively create knowledge (Hesse-Biber & Leavy, 2006, p.134). For this study, I chose the semi structured interview because it offers the flexibility of tailoring each interview to the needs of the particular participant, while simultaneously providing enough uniformity to allow for comparable analysis (Zeldin & Pajares, 2000). In this way, the semi-structured approach provided a general direction for the interview (see Appendix H) but remained open-ended enough for participants to guide the conversations toward issues that were important to them, becoming what Burgess (1984) would term “conversations with a purpose” (p.102).

I conducted two, 60 minute semi structured interviews with each participant to gain insight into their teaching background, their beliefs about peace and peace education, their perception of peace in the IB Mission Statement and the IB A1 curriculum, and the extent to which they believed the IBO was supporting an education for peace (Appendix H). The interviews took place at a time and a location that was convenient to the interviewee. With the exception of one interview that was conducted at a local café, all of the interviews took place in the teacher’s own empty classroom.

As mentioned before, because I was interested in exploring contextual conditions, I encouraged the teachers to share experiences and stories instead of just responding with one or two word answers. So for instance, Olivia shared a poignant story about her mother watching a group of African Americans dance to music streaming from a whites-only hall as an example of how her mother shaped her views of justice and equity. I finished each interview by asking the participant if there was anything else he/she would like to add or to clarify. By conducting two interviews spaced out over several days, I was also able to follow up during the second interview with any questions or themes that might have emerged from a preliminary analysis of the first interview (Creswell, 2007).

All of the interviews were digitally recorded and then transcribed by me and stored on my password protected computer. Once the transcriptions were typed, I emailed the two corresponding transcripts to each participant and asked them to add or remove information as to better reflect what they

had intended to say, or to give them a chance to delete text that they no longer felt comfortable disclosing. I also tried to give them a general sense of where the research was heading and to provide examples of themes that I saw emerging such as positive definitions of peace, literature as a tool for peace, and assessments as an obstacle to peace education. These member checks (Glesne, 1999 as cited in Creswell 2007) allowed for increased accuracy and more transparency on the part of the researcher. Unfortunately a pernicious computer virus sidetracked the transcription process for several weeks and delayed my delivery of the transcripts to the participants, but I do not believe this negatively impacted the member-check process. Other than a few typing errors or misspelled names, none of the participants made any significant changes to the transcripts, and no one withdrew from the study.

#### *Data Analysis*

My data analysis was separated into two parts. First, I conducted an analysis of IBO policy documents in the form of the IB Mission Statement and the IB A1 formal curriculum guide. To explore the conceptions of peace education advanced by these documents, I read through the texts and first highlighted any words or phrases that explicitly connected to elements of peace education as reflected in my conceptual framework. For example, the phrase “intercultural understanding” was present in both the IB Mission Statement and the IB A1 formal curriculum. I then re-read the documents for any examples of peace education concepts that were less overt. For example, the line “international perspectives on common human problems” from the IB A1 curriculum document reflects the concepts of interdependence and shared humanity without directly using those words. Though outside of the main focus of this study, I felt that having a clear understanding of the conceptions of peace education enshrined within these official documents would offer insight into factors that influenced the teachers’ conceptions of peace education and the extent to which they believed they were teaching for peace.

Data collection and data analysis are considered a simultaneous, iterative process in qualitative research (Creswell, 2007; Merriam, 1988). For this reason, when I was on site I analysed data as I collected it thereby allowing the collected data to influence and shape my ongoing study (Glesne, 1999 as

quoted in Creswell 2007). By carefully reading and re-reading interview transcripts, observational field notes, and selected documents, I used a coding process to generate themes that could be further explored and connected throughout this thesis (Creswell, 2007).

As described by Ryan & Bernard (2003), the coding process included highlighting topic repetitions, clustering similar topics to find major topics, assigning codes to the major topics, returning to the collected data to assign these codes to segments of text, and looking for interrelationships among texts and themes. This approach of allowing themes to emerge from the data instead of imposing *a priori* themes reflects the inductive nature of qualitative research (Creswell, 2003). However as described earlier, I was influenced by my preliminary literature review of peace education theory and the interaction between teachers and formal curriculum. This influence translated into labelling certain pieces of data on peace in Groff's (2002) terminology and using Shapiro & Merryfield's (1995) headings to sort contextual factors that shaped the teachers' conceptions of peace education and acted as barrier to their classroom realization.

### *Limitations*

Consistent with the nature of research, this case study contains several limitations. While the small sample size of one school and only three English A1 teachers meant that I could provide a detailed analysis of one specific case, these limited numbers also translate into findings that cannot be generalized for all English A1 teachers or IB World Schools. Instead, this case presents an in-depth but narrow perspective of one group of teachers at one particular school. Another significant limitation is the lack of classroom observations, which would have offered insights into how the teachers' expressed conceptions of peace education were enacted in their teaching. The participant teachers did supply examples of curriculum materials they used with their students, however, observing the lessons in action could have provided a more complete picture of each teachers' conception of peace education. Only being on site for three and a half weeks is another limitation because a longer time-frame would have allowed me to become more deeply immersed in the school culture and to gain a better understanding of peace education



in the context of Colegio Suttner. To encourage more spontaneous answers, I also elected not to give the teachers an advance copy of the interview protocol prior to the semi-structured interviews. In hindsight, this decision may have restricted the teachers' responses by limiting the amount of time they had to reflect on their answers. Finally, my personal connections to both the administration and the participant teachers could have affected their responses to my questions in that they may have been more inclined to give answers they believed would be beneficial to the direction of this thesis.

### *Validity*

As an IBDP teacher and former IBDP student, my research gained a level of insider status that comes with being personally involved in the IB programme. However, these experiences may also contribute to bias towards a particular notion of the IB and its A1 curriculum as viewed through the lens of my own experience, instead of being filtered through the perspectives of my participants. Recognizing that my personal history and close relationships with the participants might increase my susceptibility to bias, I tried to include several safeguards to ensure the quality and validity of my research and analysis. Firstly, I conducted more than one interview with each participant to allow for the collection of more accurate and trustworthy data. I also employed triangulation by using different methods such as observations, document analysis, and semi-structured interviews to investigate the same phenomenon. Finally, I conducted member checks throughout the phase of data analysis to ensure that I was accurately representing the participants in my interpretation and written representation of their experiences (Creswell, 2007).

## **Chapter Five**

### **Findings**

In this chapter, I will present the findings of the study which centre on the teachers' conceptions of peace education, the factors that shaped those conceptions, and perceived barriers to teaching for peace as identified through observations, semi-structured interviews, and document analysis of student handouts. As a means to provide background context for the study, this chapter will open with a "thick description" of the research site in which local examples of peace are highlighted. To better understand the effect of IB-generated documents on the A1 teachers' conceptions of peace education, I will first present a brief analysis of how peace is represented in the philosophical documents (IB Mission Statement and IB Learner Profile) and the formal curricular documents (A1 curriculum guide) that are meant to guide A1 teaching practice. This will be followed by an overview of the teachers' conceptions of peace education that will guide the reader through the subsequent sections, which delve into the particular factors that shaped these conceptions. Reflecting the themes that arose from my analysis of the data, the influencing factors are divided into internal factors (concept of peace, prior experiences, literature as a tool for peace) and situational factors (curriculum and testing, resources, people, and school climate). There is no summary at the end of this chapter; instead I have included a detailed summary as the framework on which I build my concluding discussion in Chapter Six.

#### ***Description of the Research Site***

Nestled within the heart of a bustling suburban neighbourhood, Colegio Suttner lay hidden behind a wall that extended for blocks and was monitored by a team of security guards. An authorized IB World School as of 2007, Colegio Suttner has offered the IBDP since 1994 and traces its roots back to the 1940s when a group of American families living in Peru created the school to address the educational needs of their children. It has since become one of the most exclusive private schools in Lima, catering to children of wealthy Peruvian nationals and internationally mobile expatriates. With an elementary, middle, and

high school, Colegio Suttner teaches students from pre-kindergarten to grade 12 and offers the corresponding International Baccalaureate curriculum at each level (i.e. PYP, MYP, and DP). As of June 2009, there were over 1400 students enrolled across the three schools with the following demographic: 55% Peruvian citizens, 22% United States citizens, and 23% nationals representing thirty three other countries<sup>1</sup>. Colegio Suttner's primary language of communication and instruction is English, and all three schools are united under the IB Mission Statement and a locally developed one which reads: "Our mission is to empower our students to pursue their passion for learning, lead lives of integrity and create socially responsible solutions". This particular philosophy is Colegio Suttner's interpretation of the IB mission as it relates to local needs and beliefs about the ultimate goals of education, and aligns closely with tenets of peace education.

Because the exterior of the school was so ominous with its armed guards and impenetrable barriers, what sat behind the wall was breathtaking in its incongruity. Grounds of lush green grass, imposing trees, and a small pond filled with turtles greeted visitors as they walked down a white brick path that cut through the grass and led to the high school. Lima is located along Peru's coastal desert and surrounded by small mountains of brown, dry earth, so the greenery of the school stood out sharply against its local context, reflecting the privileged status of its students.

The two-storey building of the high school sat at the centre of the twenty four acre campus that also featured a theatre, an enclosed swimming pool, outdoor tennis courts, a soccer field, a large outdoor track, a baseball diamond, and a library that circulates over 40,000 different items<sup>2</sup>. Because the halls of the school were not enclosed, the classrooms opened onto tiled paths that flanked the grounds on the bottom level and a terrace that ran the length of the school on the upper level. Banks of yellow, red, and green painted lockers lined the walls of the open walkways, adding to the campus' mosaic of colours. A four-sided wooden peace pole with the phrase "May Peace Prevail on Earth" written in English, Spanish, Quechua (a Peruvian indigenous language), and Korean (a significant cohort of the school population)

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<sup>1</sup> These statistics were provided by the school's guidance office

<sup>2</sup> Taken from an information pamphlet in the school's library

stood in the centre of the main grounds and was visible from the various paths that etched across the grass.

To further embrace the IB philosophy of community, Colegio Suttner introduced the concept of a thematic year in 2005 with the intent of uniting the three schools under one theme. In the past, these have included themes such as the very peace-oriented “Raising Tolerance and Embracing Diversity,” the more IB specific “Supporting Our Community Through the Learner Profile,” and the 2008-2009 theme of “Suttner Reads!” which aimed “to have a school-wide, year-long celebration to unite us as a community of readers and promote a life-long love of reading in any language...”<sup>3</sup> It was this last theme that guided the school when I collected my data in December 2008. To forge a deeper sense of community, the Suttner Reads committee selected one book per semester to be collectively read by all students, teachers, parents, and staff. For the semester during which I was present for research purposes, they had chosen Jeanne DuPrau’s novel *The City of Ember*. Reading the literary work was optional, but the committee tried to entice participation by designing semester-long activities around the book. From a peace education perspective, this initiative provided a chance to build community by nurturing student, staff, and familial relationships through the common experience of reading the same book. A sense of belonging to a shared community is essential to developing a school-wide culture of peace (Toh, 2006). The book itself also offers some very interesting reflections on issues of peace education, such as the devastating effects of war on social and environmental levels, human greed as a source of conflict, and working collaboratively to overcome adversity. Jeffrey, one of the teachers in this study, was deeply involved in the planning and implementation of the year-long event and considered it a success based on positive feedback he received from the Colegio Suttner community. The 2009-2010 thematic year is “Think Green-Act Green,” which could foster a more holistic concept of peace, depending on how the idea of ‘being green’ is approached and how deeply it is integrated into school life.

Throughout the school, there was evidence of community among the staff and the students. At lunch, teachers sat together at picnic tables under a colourful canopy that had been raised as protection

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<sup>3</sup> Taken from a school poster outside the high school office

against the sun. What was interesting to note, however, and had been the same during my time as a teacher at the school, was that the international teachers sat together under the canopy while the local Peruvian teachers sat together in the staffroom. This division was later cited by Irene as a symbol for a deeper conflict that pervaded the school and detracted from a general sense of harmony. While there were underlying issues among the staff, on the surface I witnessed many warm exchanges between expatriate and Peruvian teachers in the hallways and especially over the photocopier in the staffroom. One could also not help but notice that all of the bus-drivers, security guards, janitorial, and grounds keeping staff were of Peruvian indigenous-descent, while the majority of Peruvian teachers and Peruvian students were descended from white Europeans. This created a visual division of class on campus that was mirrored on a national level outside of the school and pointed to deeper issues of structural violence within Peruvian society.

The problems between local and overseas hirers and overt divisions of social class seemed to contradict the beautiful grounds of the high school and the warmth of the staff, so I was eager to speak with the teachers about their conceptions of peace education within the local context of the school and the larger context of the International Baccalaureate.

### **Conception of Peace Education Forwarded in IB-generated Documents**

As mentioned in the opening to this chapter, it is important to first take a brief look at how peace education is represented in the IB Mission Statement and IB Learner Profile, which are meant to offer philosophical guidance to teachers as they design and conduct their lessons. This is followed by an overview of the A1 curriculum documents and an exploration into the extent to which the formal curriculum forwards peace education. Understanding the conception of peace education presented in the philosophical and curricular documents offers important insights into why A1 teachers exhibit particular conceptions of peace education in their A1 classrooms.

### The IBO Mission Statement and IB Learner Profile

An umbrella statement, the IB mission (Appendix B) encapsulates the shared philosophy of the three programs and occupies a place of prominence on the IBO website, in IBO policy documents, and in IBO promotional materials. To become a member of the IB World School Network, a school and its teachers must be “committed to the principles defined in the IB Mission Statement” and ensure that “there are clear and close connections between the school’s published statements of mission and philosophy, and the beliefs and values of the programme” (IBO, 2005, p.2). The IB Learner Profile (Appendix C) is the IB Mission Statement “translated into a set of learning outcomes for the 21<sup>st</sup> century” (IBO, 2006, p.3) and includes a list of ten character traits that teachers should try to nurture in both themselves and their students. Because the profile is an outgrowth of the mission, this brief discussion centres on the IB Mission Statement which can then be extended to the IB Learner Profile.

An analysis of the IB Mission Statement reveals strong connections to tenets of peace education through its explicit goal of creating a more peaceful world, its promotion of peace through intercultural understanding and respect, its highlighting of care and compassion as important student attributes, and its focus on lifelong learning and direct action. I have summarized my findings on the conception of peace education proffered by the IB Mission Statement and placed them in a table that includes direct quotes from the mission and connections to larger themes of peace education literature.

**Table 2: Conception of Peace Education forwarded by the IB Mission Statement**

Peace Education Element	Supporting Quote from Mission Statement	Comment on Quote	Connection to Peace Education Literature
Overarching objective of fostering peace in the world – the main aim of peace education	The IB objective is to develop “...young people who help to create a better and more peaceful world”	Ultimate goal is not a better and more peaceful world directly but rather the development of young people who will contribute to the creation of that world	“Peace Education alone will not achieve the changes necessary for peace. Rather, it prepares learners to achieve the changes” (Cabezudo & Reardon, 2002, p.20)
Interpersonal conflict based on narrowed perceptions of truth is identified as barrier to peace	Peace will be created by “students across the world...who understand that other people, with their differences, can also be right”	A lack of peace is viewed as a direct result of close-mindedness and an inability to recognize the possibility of multiple perceptions of reality	Salomon (2002) argues that a healthy level of scepticism is needed to be able to remain open-minded. Harris & Morrison (2003) consider an ability to engage in dialectical critical thinking as a quality of a peace-minded student,
Intercultural understanding as a tool for peace	Peace will be fostered through “intercultural understanding and respect”	Intercultural understanding facilitates an appreciation of diversity and the interrelatedness of the human community	Harris & Morrison (2003) pinpoint development of intercultural understanding as one of ten main goals of peace education (p.34)
Respect as a tool for peace	Peace will be fostered through “intercultural understanding and respect”	Because respect is situated next to intercultural understanding, it can be inferred that not only personal respect but also a respect for cultural diversity is implied	Overarching principle of respect is considered fundamental to peace education (Cabezudo & Reardon, 2002; Harris & Morrison, 2003; Hicks, 1988, UNESCO, 1995), and a respect for cultural diversity has been forwarded as a component in creating a culture of peace (Toh, 2006)
Care as an affective tool for peace	The IB “aims to develop...caring young people”	Caring implies a level of awareness and understanding of what the one being cared for <i>actually</i> needs instead of <i>assuming</i> what he needs based on the carer’s personal opinion (Noddings, 1984).	Caring has been described as “the heart of peace education” (Stomfay-Stitz, 2002). Peace educators cite “producing caring people” (Noddings, 1984, p. 5) as one of the most important steps for peace (Ardizzone, 2002; Noddings, 1984, 2008; Reardon, 1999) Extends to environmental care (Selby, 2000)
Compassion as an affective tool for peace	The IB programmes “encourage students across the world to become ... compassionate”	Connected to care, it is through a compassion for others’ suffering that one feels concern and is thus motivated to care and seek justice for another (Nussbaum, 2001)	The Dalai Lama, a Nobel Peace Laureate, considers compassion to be “the pillar of world peace” (Gyatso, n.d.). It plays a central role in many conceptions of peace education (Harris & Morrison, 2003; Page, 2008a; Toh, 2006)
Direct action as a necessary component of peace	The IB programmes “encourage students across the world to become active...lifelong learners”	The mission is not explicit about motivation for student action, but the word “active” coupled with “lifelong learner” implies connection to democratic citizenship	While active participation is a main elements of peace pedagogy (Harris & Morrison, 2003), it is also a key outcome of peace education in the form of action for positive social change (Bajaj, 2008; Burns & Aspeslagh, 1996; Cabezudo & Reardon, 2002; Galtung, 2008)

What is left out of the IB Mission Statement is also worth exploring, in that there are no references to anything that could be considered political. Students are described as active instead of activists, social justice could be implied through care and compassion but it is not directly mentioned, there is no overt reference to human rights or the environment, and there is no explicit recognition of any forms of structural violence as obstacles to peace. While these issues may be reflected in IB classrooms, they are absent from the IB Mission Statement, which could be explained by the difficulty in marketing programmes that use overtly political language. However, even with this more neutral language, the IB Mission Statement advances a strong conception of peace education that includes positive, Intercultural Peace (Galtung, 1969; Groff, 2002) achieved through an idealistic approach (Haavelsrud, 1996) of promoting universal solutions (intercultural understanding, respect, care, compassion, lifelong learning) to ameliorate problems of a less than peaceful world.

The IB Learner Profile contains all of the elements of peace education as discussed in the IB Mission Statement, but also includes recognition of the student's role as guardian of the natural environment and places more emphasis on issues of justice, shifting its concept of peace to encompass that of Holistic Gaia Peace (Groff, 2002). Together, these two documents are meant to inform the teacher at every stage of the teaching process, which implies that they could be factors in shaping a teacher's conception of peace education.

## A1 Formal Curriculum

### *General Overview of A1*

Language A1 is a literature course that views literary works as pieces of art that can be analysed to reveal the different crafts of writing. The "A1" denotes the student's native language or the language in which the student is most competent. This distinction is especially important in an international context where a native Spanish speaker may be more academically competent in English as a result of attending English speaking schools (IBO, 1999).



Today, the IB offers over eighty different A1 languages for examination, ranging from more widespread languages such as English and French to more localized ones such as Urdu, Sesotho, and Nepali. The only criterion for study is that a language must have adequate printed literature to allow for in-depth exploration. However, in an effort to ensure that students of oral-based languages “are not unduly disadvantaged” (p.3) the A1 curriculum guide allows for the use of texts of oral literature that have been transcribed. Course availability is contingent upon teacher availability, but students can sometimes find an online alternative or opt to do a self-study of the A1 language. Like all other IB Diploma courses, students can decide to take the course at Higher Level (240 hours) or Standard Level (150 hours), depending on their interests and long-term goals (IBO, 1999).

While the language of instruction will vary depending on the course, the written curriculum documents and assessments are the same across the A1 languages. The summative assessments are broken down into 50% timed exam writing (comparative commentary and analytical essay), 20% World Literature assignments done over the course of two years (comparative essay, creative piece), and 30% oral work (presentation and passage commentary) also done over the course of two years. All of the written work is externally graded while the oral work is internally graded, but subject to external moderation (IBO, 1999).

For my analysis of the conception of peace education forwarded by the Language A1 curriculum guide (IBO, 1999), I used the conceptual framework of peace education as developed from the literature review. This allowed me to explore the extent to which the knowledge, skills, attitudes, pedagogy, and outcomes forwarded by the curriculum document compared to those of peace education theory. To facilitate reading, my analysis has been broken down into sections that coincide with the principle topics of the curriculum guide: philosophy of the course, aims and objectives, course design, knowledge and skills, assessments, rubrics, and pedagogy, which I have summarized in the following table.

**Table 3: An Overview of the IB A1 Formal Curriculum**

<i>Philosophy of the Course</i>	Literature is promoted as a means to explore our shared humanity by emphasizing the commonalities of human life. World Literature is the particular vehicle by which to best advance this vision of unity and to breakdown prejudices held against the “Other”.
<i>Aims and Objectives</i>	Majority of the aims and objectives are quite technical in their reference to literary knowledge and analytical skills. However, within the aims there is a recognition of the emotional side of the student by wanting to “promote in students an enjoyment of, and lifelong interest in, literature” and a direct connection to intercultural understanding by aiming to “broaden the students’ perspective through the study of works from other cultures and languages” (IBO, 1999, p.6).
<i>Course Design</i>	Most of the guide is dedicated to the complex details of course design as teachers must follow a strict combination of works chosen from IB prescribed booklists to ensure students are prepared for the standardized assessments. Practical requirements, definitions of IBO terms, assessment descriptions, and rubric criteria occupy the majority of the guide.
<i>Knowledge and Skills</i>	Knowledge of literary criticism (features and techniques), literary terms (novel, play, narrator), literary features (diction, tone, style), stylistic devices, register (vocabulary, idiom, tone), text type structure (parts of the essay, parts of the commentary), and methods of quote integration feature prominently. This trend is also reflected in the most emphasized skills which are those of literary analysis, close textual analysis, analytical writing, and oral presentation.
<i>Attitudes and Values</i>	Buried within the pragmatic discussion of course design, there are some references to the overarching philosophy of promoting a world spirit through intercultural understanding. Teachers are reminded at several points in the guide to include works that will allow for cross-cultural explorations. There is no discussion, however, of how teachers will practically facilitate these cultural explorations.
<i>Assessments</i>	The assessments focus on close-textual analysis of unseen texts, oral presentations of creatively interpreted literary analysis, analytical essays on traditional literature questions, and one option for creative writing based on a work of literature. While much of the assessments are graded for depth of literary analysis, there are opportunities for students to develop empathy through character interpretation in writing or role-plays.
<i>Rubrics</i>	Depending on the assessment piece, students are graded against four or five rubrics that consider the student’s reading of the text (textual understanding, textual interpretation, and appreciation of literary features) and the structure of the student’s response (organization and use of language). Rubric criteria echo the attention to literary analysis that is the hallmark of the A1 course, leaving very little room for an exploration of cross-cultural connections as promoted through the philosophy of intercultural understanding.
<i>Pedagogy</i>	There are few explicit references to pedagogy. Dialogue and role-play are forwarded as ways to better prepare students for the assessments. Emphasis is placed on the teacher as one who ensures students understand the assessment requirements, supervises the World Literature Assignments, authenticates student work, and runs the internal oral assessments. There is no mention of developing a classroom environment that would facilitate active participation.

### Overall Analysis

While the A1 curriculum guide aligns itself closely with principles of peace education in its opening discussion around intercultural understanding and the fostering of a world spirit, this philosophy is not manifested in the majority of the document. Simply choosing literary works from different parts of the world alone will not develop intercultural understanding, and the guide does not offer any tangible suggestions on how to engage students in meaningful, critical dialogue. An analysis of the curriculum guide also reveals a number of mixed messages on the importance of reading for intercultural understanding because cross-cultural explorations:

1. are dependent on student choice since the World Literature Assignments can also be written on elements of authorial technique;
2. are recognized for having the potential to lead to cultural overgeneralizations, which may dissuade teachers from stepping outside text-driven literary analysis; and
3. become an unnecessary part of the curriculum depending on how one interprets terms such as “and/or” (IBO, 1999, p.6 ) and “where appropriate” (IBO, 1999, p.30).

There is also an overall pattern of assessments becoming the frame on which the course is built, as reflected through the number of pages devoted to complex syllabus requirements, definitions of IB terms, details of assessment tasks, and an explanation of rubrics. While the skills honed for assessment, such as those of effective communication and an ability to think critically, are integral to both peace education and the A1 curriculum, this larger parallel is not drawn in the A1 curriculum guide, and instead solid communication skills and critical thinking are only framed in their context-specific connection to the various assessment tasks. In this way, the academic side of the course overshadows that of the philosophical, which is not uncommon, but means that the assessments become the driving force instead of a larger commitment to social transformation through an education for peace.

Finally, in teaching for a more peaceful world, how one teaches is often more important than what one teaches (Harris & Morrison, 2003), and the guide offers very little discussion of pedagogy and even less of what kind of classroom would best promote values of peace. There is no discussion of

elements such as active participation, communities of care, equal dialogue, collaborative group work--none of the pedagogy that underlies a classroom hoping to “create a better and more peaceful world” through its students. While this type of pedagogy is discussed in other IB documents (see IBO, 2005), it is absent from the curriculum guide that is meant to be the primary source when creating the Language A1 classroom.

If there is very little overt reference to advancing issues of peace education in the IB A1 curriculum document then to what extent are IB A1 teachers teaching for a “better and more peaceful world” in their classrooms, what factors are influencing them to do so, and what impact does this particular curriculum have on their conceptions of peace education?

### ***IB English A1 Teachers’ Conceptions of Peace Education***

In this section, I will present my findings on three A1 teachers’ conceptions of peace education, the factors that shaped those conceptions, and what the teachers identified as barriers to teaching for peace in an A1 classroom. The data for this section were taken from on site observations, semi-structured interviews, and document analysis of student handouts. Because I was unable to observe actual lessons, much of this data were centred on the teachers’ *expressed* views of their conceptions of peace education. The first part of this section provides a portrait of each teacher, a concise overview of his/her conception of peace education as distilled from the data, and a description of his/her classroom layout as a reflection of individual methods of teaching for peace. The second part of this section offers a detailed analysis of the factors that influenced the teachers’ conceptions of peace education. Some of these factors became obstacles that disrupted teaching for peace and resulted in an enactment of peace education, as evidenced in student handouts that differed from their expressed conceptions of peace education.

#### **Irene’s Conception of Peace Education**

Warm and outgoing, Irene possessed the kind of natural curiosity that made her a consummate storyteller with an eye for detail and an ability to weave experiences into narrative. Born to a Greek

mother and an American father, Irene lived in several different countries as a child but spent much of her adult life in the United States. She taught college level English for ten years before moving to Peru five years ago with her Peruvian-born husband. Head of the English department, Irene had taught the A1 English course for three years and joked that she became a teacher because of “June, July, and August” but expressed a sense of satisfaction in being able to share “worthwhile knowledge” with her students and watch them “take it and enjoy it and do something with it” (Interview, December 9, 2008).

In her conception of peace education, Irene emphasised inner peace through self-reflection, personal transformation, loving human relationships, and empathy for others. Her peace pedagogy revolved around teacher-directed dialogue, questioning, storytelling, care, and reader-oriented response to literature. With a strong focus on inner peace, Irene reflected more of an idealistic approach (Haavelsrud, 1996) in which loving relationships and self-reflection were forwarded as solutions to larger issues of overt and structural violence.

### **Irene’s Classroom Layout**

Natural light streamed into a classroom that was beautifully decorated with student photographs and written work, making it a very personalized space. Irene’s class was located at the very end of the English wing and was larger than most other rooms in the school. The tables were organized into one long conference table that could sit an entire class, reflecting Irene’s statement that “pretty much 90% of my class” is discussion based. Irene’s desk was in the back corner of the room and meticulously kept with various containers for community pens, paper, and highlighters. The wall behind her desk revealed her deep, emotional connection to her family as it was wallpapered in photos of her nieces, hand drawn cards they had sent her, and photos of her husband, her extended family and her two dogs. Most of the important relationships in her life were on that wall, reinforcing the central role that love played in her approach to peace education. The aspect of personal transformation through self-reflection was exemplified in the four rules of self-help guru Don Miguel Ruiz “Be Impeccable With Your Word,”

“Don't Take Anything Personally,” “Don't Make Assumptions,” and “Always Do Your Best” written in large letters and showcased prominently on a front bulletin board. (Field notes, December 6, 2008)

### **Olivia's Conception of Peace Education**

A strong and confident woman, Olivia exuded a joy for life that was reflected in a great laugh and a penchant for dramatic flair: she had recently dressed up as the raven from Poe's famous poem and discussed the work while in character, complete with raven call. Born and raised in Minnesota, United States, Olivia taught in American high schools for nearly twenty years before becoming an English teacher at Colegio Suttner where she had been for the last three years. While she had only taught the IB A1 course for two semesters, she had been affiliated with the IBDP for many years through her role as a Theory of Knowledge teacher: a position she also filled at Colegio Suttner. Inspired by a personal teacher, Olivia entered the profession in the hopes of creating a more just world through the equalizing potential of education, and considered what she termed “people getting along education” to be “the thread of my life. That's who I am, and I teach who I am” (Interview, December 13, 2008). Though she called it by another name, peace education was central to Olivia's teaching philosophy.

In her conception of peace education, Olivia appeared to promote Holistic Gaia Peace (Groff, 2002) through compassion for humanity and the environment, a sense of responsibility for something larger than oneself, empathy for others, and personal action for social justice. Her peace pedagogy revolved around dialogue, collaborative group work, non-violent discipline, care, and reader-oriented response to literature. Because she expressed a strong commitment to social action based on an analysis of structural violence at local and global levels, Olivia showed a politicization approach (Haavelsrud, 1996) to peace. Instead of forwarding a set of particular solutions, Olivia talked about the need for students to be aware of injustices around them and to take active responsibility for positive social change.

### **Olivia's Classroom Layout**

Posted on the front door of Olivia's classroom was a photo of her dressed as a hippy and making a peace sign for the camera: a reminder of last year's Halloween costume but also a reflection of Olivia's peace-focused character. The tables, organized into a c-shape, allowed students to work collaboratively but still oriented the classroom towards the podium and whiteboard at the front of the room, suggesting a mix of student-centered and teacher-directed approaches. Brightly coloured student work lined the far wall, and the IB Learner Profile was clearly displayed on one of the bulletin boards. Olivia's own desk was in the front corner of the room, flanked by a filing cabinet that was peppered with pictures of her family and beautiful landscapes of places she had visited. When asked about her ideal classroom, Olivia said that she only had one requirement: a window that allowed Nature into the room. (Field notes, December 4, 2008)

### **Jeffrey's Conception of Peace Education**

Gifted with a vibrant and energetic personality, Jeffrey was always on the move and deeply involved in school life: the evening of our first interview, I watched him don a homemade light bulb "hat" and host a quiz for the "Suttner Reads" celebration. Born and raised in Michigan, United States, Jeffrey taught at an international school in Turkey before returning to graduate school and then on to Peru where he had worked for the last three years. In his fifth year of teaching, Jeffrey had been an A1 teacher for four of those years. He held aspirations of moving to an administrative position in the IBO and was being trained as an A1 instructor: a role that would include travelling to other schools and training new A1 teachers. Jeffrey entered the teaching profession with a belief that "teachers have the ability to change lives and...to bring about a more positive change in the world" (Interview, December 5, 2008). He still held to that ideal and identified literature as the vehicle through which to enact that positive change.

In his conception of peace education, Jeffrey appeared to promote Intercultural Peace (Groff, 2006) through tolerance for differing opinions, intercultural understanding developed through

multicultural literature, and empathy for others. His pedagogy of peace centred on collaborative group work, student directed debate, non-violent discipline, care, and modelling peace. Jeffrey differed from the other two teachers in that he considered his approach to peace mostly implicit since fostering peace-oriented students was not an explicit focus of his course but rather a hoped for outcome of his teaching. However, like Irene he also took an overall idealistic approach (Haavelsrud, 1996) to peace in focusing on the particular attributes of tolerance, intercultural understanding, and empathy as keys to advancing harmony.

### **Jeffrey's Classroom Layout**

It was strange to walk into Jeffrey's classroom because it had been mine for two years when I worked at Colegio Suttner. Larger even than Irene's room, the expansive space was filled with tables organized into five collaborative work groups, reflecting his statement that student dialogue and interaction were necessary components of a peace-minded classroom. The two bulletin boards at the back were lined with colourful hand shaped cut-outs that students had made by tracing their own hands and then signing their names on the palms. Photos of students flanked by short paragraphs they had written about themselves also covered the back walls. These objects added a personalized touch to the room and highlighted Jeffrey's goal of building community: he believed these objects symbolized for students "a sense of ownership and being a part of the classroom- a sense that I'm wanted here." (Interview, December 5, 2008) Bookcases occupied one corner of the room and were organized around a large couch, creating a reading corner. Jeffrey's emphasis on reading was evident even in the physical layout of his room and obviously occupied a central place in both his teaching philosophy and conception of peace education. (Field notes, December 4, 2008)

### **Internal Factors**

Internal factors specific to each individual teacher were very influential in shaping the teacher's conception of peace education. In their similar analysis of teachers' approaches to global education, Shapiro & Merryfield (1995) used the category of 'teacher's contexts' to encompass the many



characteristics specific to individual teachers that influenced their teaching of global education. In my analysis, the internal factors or elements of ‘teacher’s contexts’ that most deeply affected how the teachers taught for peace were their concept of peace, prior experiences, and their view of literature as a tool for peace.

### Concept of Peace

All of the teachers held a positive view of peace (Galtung, 1969), seeing it as not only the absence of direct violence but also the presence of harmony and social justice. However, within that category there were varying ideas about what form this positive force would take and how far it would extend.

At one end of the spectrum, Irene held the most individualistic concept of peace, describing it as an inner attainment of tranquility that had the potential to manifest into an outward caring for others. She viewed peace as a product of loving human relationships, as reflected in her statement that “peace for me is my husband... I just feel that there’s that other person out there that loves me and takes care of me. I feel at peace now, but before him there was a part of me that was missing” (Interview, December 9, 2008). For Irene, peace was an outcome of love, and direct violence was a lack of love: “are people so violent because they lack love, they lack caring?... maybe if we all had love, and there are different layers of love that pierce our lives, there would be more peace in the world” (Interview, December 9, 2008). This form of internal peace is a product of external factors, in that one’s individual peace is dependent on receiving love from others: a view of peace that does not necessarily address the larger systemic issues that may result in violence. However, Irene also talked about the need to self-reflect and engage in personal transformation that better embodies the concept of inner peace:

I think that in all honesty sometimes I don’t have very nice thoughts and I don’t know why I have them, and so I think that if I can change my thought pattern to be more positive and nicer, than other people can too. I’m not an evil person. I’m not a murderer, but I do have mean thoughts and I know that the power of the mind is the most potent tool we have. And I notice that when I reprogram myself, I am kinder and more sensitive every year that goes by. (Interview, December 9, 2008)

This difficult process of honest reflection is at the heart of cultivating inner peace, which many peace educators (see Groff, 2002; Page, 2008a; Toh, 2006; Toh & Floresca Cawagas, 1991) have forwarded as a vital component of peace education. Much of Irene's conception of peace education is informed by this belief in human relationships and the need for self-reflection as a tool for personal transformation.

Jeffrey held a more holistic and interpersonal view of peace, seeing it "as a harmony between peoples and in a variety of contexts, so between individuals, societies, countries" (Interview, December 5, 2008). Instead of love, Jeffrey cited harmonious relationships, mutual respect, principled values, open communication, tolerance and embracing diversity as factors that would build a peace that was "more than just coexistence." To achieve genuine harmony, Jeffrey talked about the need to tackle systemic barriers to peace such as "sexism, homophobia, and any type of ethnic or religious discrimination" (Interview, December 5, 2008), making him the only teacher to explicitly address issues of structural violence in his definition. With its emphasis on peace between different cultural, ethnic, and religious groups, Jeffrey's definition falls under what Groff (2002) terms 'Intercultural Peace'. This view of peace echoes the IB A1 curriculum focus of developing "intercultural understanding" through the reading of multicultural literature and foreshadows a trend in Jeffrey's conception of peace education as closely adhering to the IB model.

By extending her definition to include the natural environment as well as human relationships, Olivia presented the most holistic concept of peace, describing it as "as a blazing force for good interactions between entities" (Interview, December 8, 2008) where entities were defined as human, animal, or plant. This recognition of peace as it relates to the planet coincides with what Groff (2002) terms 'Holistic Gaia Peace', which appreciates a peace between peoples and with the natural environment. Olivia believed that one "can't talk about peace without talking about other creatures: [peace] is a way of being on the planet, in the universe, relating to everything" (Interview, December 8, 2008). In describing peace as a "way of being", Olivia identified the concept of peace as a process rather than as a product. This deviates from the other definitions where Irene strongly aligned peace as a product

of loving relationships while, to a lesser degree, Jeffrey phrased it as an outcome of factors such as mutual respect and tolerance.

True to her English teacher roots, Olivia further described peace through a literary allusion:

There's an essay by GK Chesterton, [where] he talks about taking a piece of white chalk, which I'll call peace, and drawing that across a brown paper bag. It shows up as this bright shining thing when it's contrasted on this background, and I think of peace as this very positive power. (Interview, December 8, 2008)

Her use of phrases such as “blazing force” and “positive power” endows peace with an active quality, and for Olivia, peace required action. Throughout her discussion on peace, Olivia referred to the need for people to take responsibility for their local and global communities and to act against injustice when they encountered it. This call for action was not as evident in discussions with Irene or Jeffrey, and it came to define much of Olivia's conception of peace education, which centred on issues of social justice.

### Prior Experiences

Another theme that emerged from the data was the impact of prior experiences on the teachers' conceptions of peace education. These experiences centred on family, childhood environments, non-violent acts of protest, and university life.

### *Family*

All of the teachers cited family as an important factor in shaping their concept of peace. Because Irene saw peace as an outgrowth of positive human relationships, her husband and mother figured prominently in her experiences. Irene told a story about waking up on the morning of her wedding day and instead of pre-ceremony nerves, she felt completely at peace. The emotion of that day has stayed with her, and she described her husband as a “peaceful, reasonable, stable” (Interview, December 9, 2008) man whose presence has had a calming effect on her and inspired her to be more self reflective. Her mother also influenced her idea of inner peace through her perseverance and, ironically, her unfortunate choices in love:

My mother who's a super strong woman who has gone through very difficult things, always smiled, always had a positive attitude. My mom, who was never successful in love and had her heart broken many times, taught me that that's not what I want. (Interview, December 9, 2008)

Watching her mother suffer in romantic relationships may explain why Irene so deeply valued her own relationship with her husband and identified it as a pathway to peace. Irene also talked about how the perception that her Greek mother was rescued from a third world country (Greece in the 1960s) by her wealthy American father and then remained financially dependent on him while they were married formed the basis for her own predilection towards feminism.

Like Irene, Olivia also spoke of her mother's character and life experiences as being influential in creating her view of peace. Growing up in an all white neighbourhood in northern Minnesota, Olivia was deeply influenced by her mother's tales of segregation and her outward sensitivity towards the African American community:

I remember [my mother] describing this dance – it was the Big Band era – and there was some big name group that came to Phoenix, where my mother was living by then, and she was there with her friends and really enjoying it, when she became aware that the black kids couldn't come in [because the hall was for whites only], but were all outside dancing because they could hear the music. (Interview, December 8, 2008)

It was through the stories of her mother that Olivia vicariously witnessed racial injustice and developed her own sympathy for those who suffered at its hands. Her orientation towards issues of racial segregation followed her to graduate school, influencing her decision to write her Master's thesis on Athol Fugard: a white South African playwright whose politically charged plays rally against the injustices of apartheid. Because of her history, the recent election of Barack Obama was a watershed moment for Olivia who saw it as a symbol for what can be achieved when structural violence is confronted: "...with the election of Barack Obama, I just felt like ok it happened, and I wish you guys [civil rights leaders] were here so you could see that what you started has brought about this amazing change in society" (Interview, December 13, 2008). These themes of being aware of social injustice and taking action for all facets of peace shaped Olivia's particular conception of peace education.

Jeffrey also cited his family as having a profound impact on his view of peace. Instead of talking about what it meant to be peaceful, Jeffrey's parents modeled it through their actions and the way they treated each other and their three sons:

While [my parents] did not necessarily deal with peace explicitly there was always an understanding of mutual respect, open communication and that tolerance. While they never said you need to do these things, it was there. It was implicitly there in everything that they had done. (Interview, December 5, 2008)

Jeffrey underscores his parents' influence by describing his upbringing in the exact words he used earlier to define his concept of peace: mutual respect, open communication, and tolerance. Within his own conception of peace education, Jeffrey also talked about modelling peace for his students instead of explicitly focusing on it in class. This mirrors his childhood and the method his parents chose to inculcate values. He also credited his parents with teaching him to resolve his conflicts peacefully, as growing up in a house with two brothers often meant fights were settled "with violence and a hockey stick to someone's back (laughs)" (Interview, December 5, 2008).

### *Childhood Environments*

Childhood experiences moulded by the particular environment in which the teachers lived also influenced their conceptions of peace. While Jeffrey did not expand on his environment, except to say that growing up in a blue collar neighbourhood of Detroit offered a stark contrast to the liberal ideas of his university campus, both Irene and Olivia exhibited strong connections between their conceptions of peace education and their childhood communities.

From the ages of nine to thirteen, Irene lived in apartheid South Africa: an experience that had an indirect effect on her view of peace, but a direct effect on how she broached peace-related topics with her students. As a white child, Irene was aware that there were no black children in her school, but because her parents had never discussed the ethical problems surrounding apartheid, she thought it was common practice. Her family's subsequent move to the United States when she was thirteen resulted in internal dissonance and confusion:

I went home and asked, ‘Mom, why are these Black kids in my school?’ I had been so ingrained in this apartheid mentality and my parents didn’t tell me that it was wrong, so the changes I had to go through were really drastic. (Interview, December 16, 2008)

Through this experience, Irene learned how difficult it was to alter one’s way of thinking, and she shared this insight with her students. In talking about her struggle to overcome racist pre-conceptions, Irene hoped to inspire her students to self-reflect and breakdown their own prejudices: a conception of peace education that emphasizes personal transformation through an internal form of praxis. Her South African experience also influenced her decision to write her Master’s thesis on a comparison of marriage in *The Bride Price* by Nigerian writer Buchi Emecheta and *So Long a Letter* by Senegalese writer Mariama Bâ. This is significant because Irene taught these two novels in her A1 course, remarking that “some girls love [the selection], some girls like it, few girls don’t like it, and the boys hate it!” (Interview, December 8, 2008). As discussed earlier, Olivia wrote her Master’s thesis on a South African writer who opposed apartheid: an interesting parallel between the two teachers’ lives.

Olivia’s concept of peace is unique among the teachers in that it included a connection to the natural environment. This sensitivity was fostered in her childhood and growing up in a small town “where nature was literally one block away and you were in the woods” (Interview, December 13, 2008). Such proximity inspired many afternoons of fishing and hunting with her family and in particular with her father who was an avid outdoorsman. When Olivia was 18, she became a vegetarian: a decision built on ethical concerns for animals and triggered by the sensation of gutting ducks, which she said “felt like dead limp kittens” (Interview, December 13, 2008). Though no longer a full vegetarian, she still believed that eating beef “is the worst thing you can do for yourself, for the planet, and for the poor cows.” This statement highlights a perceived interconnectedness of life and recognizes human behaviour as a source of environmental suffering. Maintaining a connection to the outdoors was important to Olivia, and she even stated that the only criteria she had for the physical layout of her classroom was that it had windows, so she could always feel close to Nature.

*Participation in Non-Violent Acts of Protest*

Both Jeffrey and Olivia spoke about personal epiphanies they had when participating in acts of non-violence protest. For Jeffrey this took the form of a debate about conflict resolution tactics, and for Olivia this actually involved being a member of a non-violence training group during the Vietnam War.

As a grade 11 student, Jeffrey had an instinctive reaction to an argument presented by his speech teacher in which he forwarded direct violence as way to resolve conflict. Jeffrey's response prompted the teacher to call him a "bleeding heart liberal":

We were debating, [my speech teacher] was also the football coach and he thought a good way to resolve conflict would be to have a boxing ring in school and have the two guys with issues to box it out and deal with the aggression. And while I had no problem necessarily with that idea, and part of it was my aggressive antagonistic nature towards this teacher, I guess my gut said this doesn't seem right- there's something wrong about solving our problems through hitting each other. There has to be a different way to resolve this. And I vividly remember arguing that point. (Interview, December 5, 2008)

While illustrating an early affinity for non-violent conflict resolution, this story also sheds light on Jeffrey's choice of peace pedagogy, which stressed classroom debate as a means to work through controversial topics. In debating issues, he hoped students would gain personal clarification on their own views and learn peaceful conflict resolution techniques that could be transferred to other areas of their lives.

Olivia also had a realization about non-violent conflict resolution when she was a member of a non-violence training group:

... we were role playing all of these different scenarios in which we might find ourselves when protesting the Vietnam War. People would call us names and hurt one of us or physically do something to you that would be painful or hurt someone else- and here you're trying to respond in a non-violent manner. How do you keep your composure? And I realized then that the only way I could do that was to love them. (Interview, December 8, 2008)

This epiphany about love and non-violence was further solidified through her reading of Gandhi, Jesus, and Tolstoy. Together, these sources crafted her approach to classroom discipline, which centred on non-confrontational tactics that she believed respected student dignity and rejected personal shaming. Olivia recalled one behaviourally difficult student at Colegio Suttner saying to her "I know Ms [Olivia] will never yell at me" (Interview, December 8, 2008): a statement Olivia appreciated because it distinguished

her from other teachers who used yelling, an example of school level violence, as a method of control. Like Irene, Olivia also placed love at the centre of her conception of peace education because she felt strongly that love and compassion nurtured an awareness of social injustices and a care that moved one to action. This particular experience also concretizes Olivia's belief that one must strive for peace by becoming actively engaged in its pursuit, as evidenced in her own direct action against the Vietnam War by participating in non-violent protest.

Though he did not consider himself a religious man, Jeffrey also referenced the Catholic teachings of Jesus as a source for his beliefs about peace and his desire to lead a principled and non-violent life. Like the other teachers, his method of classroom discipline centred on non-aggressive tactics that respected human dignity while still holding students accountable for their actions. For Jeffrey, peace-minded discipline also meant being conscious of sarcasm and eliminating it from his communication with students since he felt it could be misinterpreted as mockery or derision. Several of the interactions I witnessed between Jeffrey and his students outside of class reflected this caring and amiable approach to teacher-student relationships.

### *University Life*

By foregrounding issues of injustice and inequality, the liberal atmosphere of university campuses was cited by Irene and Jeffrey as highly influential in forming their views on peace.

Irene commented on how the school campus of San Diego State awakened her to struggles for social justice after witnessing the frequent gay marches and PETA protests that punctuated student life. Through the readings and classroom discussion of her university courses, Irene was particularly stirred by feminist perspectives which challenged her to re-conceptualize her thinking. During our discussions about her A1 class, Irene emphasized a focus on feminist issues such as gender equality in the texts she selected and the types of conversations she initiated with her students. Exploring prejudices against homosexuality was another example of structural violence she thought she tackled in her class, specifically when reading



Tennessee Williams' play *Cat on a Hot Tin Roof* which offered an opportunity to discuss homophobia through an analysis of two of the male characters in the work.

By providing him with different lenses through which to view the world, Jeffrey spoke animatedly about the effect his university had on his perceptions of life. Far left theories of race and feminism “shook” him to his core and shaped his concept of privilege:

[university was] where I was introduced to ideas of privilege, and how as a white man I'm privileged and don't even notice those privileges. And that kind of thinking changed me in the sense of making me more aware of what I have because of being a white, straight, man... I've got all these privileges that someone of a different race or gender or sexual orientation doesn't have. (Interview, December 5, 2008)

The liberal atmosphere of the university provided a stark contrast to his familial blue collar neighbourhood where issues of privilege were not examined because “people from my area don't see themselves as privileged because they're trying to pull themselves up, not out of poverty, but they're trying to make ends meet” (Interview, December 12, 2008). Exploring the world through various lenses such as race, feminism, and privilege dramatically affected Jeffrey's social understandings, and he talked about inspiring a similar transformation in his students by approaching literature from these different angles.

### Literature as a Tool for Peace

Another theme that emerged from the data was the teachers' use of literature as a tool to advance peace. In particular, teachers talked about literature as a way to expose students to the complexities of human life. They also discussed various forms of pedagogy that they used to open literary texts and to foster their concept of peace. Prior to exploring this theme, it is necessary to first provide some background into the various ways that literature can be studied.

Within the world of literary criticism, texts can be approached in myriad ways but generally fall under four categories: author-oriented, text-oriented, context-oriented, or reader-oriented (Klarer, 1999). In an author-oriented approach, a piece of literature is analysed as a work of art that reveals insight into the biographical characteristics of the author. A text-oriented approach views a piece of literature as a

closed entity where meaning is embedded within the text and analysis is focused on textual style and formal structure. In a contextual approach, literature is analysed for its sociological insight by viewing it from the historical, social, and political perspectives in which it was written. Finally, a reader oriented approach sees meaning as the result of the interaction between the reader and the text, valuing the reader's experiences and acknowledging the transformational potential of literature. Peace education stresses the importance of students vicariously experiencing others' lives and actively reflecting on their own lives: a position that strongly aligns with a reader oriented approach to literature. A context approach could also be conducive to peace education if the teacher uses the sociological underpinnings of the text as a platform to discuss contemporary examples of structural violence as mirrored in the literature. While teachers use these approaches in combination, they often present a particular affinity for one or two them (Grossman, 1991). Earlier analysis of the A1 curriculum showed that the course projected mostly a text-oriented approach to literature that emphasised an analysis of literary features over personal connections to the text. And while personal connections were a part of the curriculum, students and teachers were consistently reminded not to stray too far from the text.

Olivia believed in the potential for literature to “build compassionate understanding of various situations in the world” (Interview, December 8, 2008) and to foster in students a sense of shared humanity. Beyond stirring emotions, Olivia felt that “literature can change hearts and minds: it’s a way that we can have compassion for other people, have a sense of justice and injustice, of righteous indignation...” (Interview, December 13, 2008). This view of literature catapults it beyond the realm of passive reader experience and into that of inspiring action for social justice. The writers of the Harlem Renaissance symbolised, for Olivia, that desire to use literature as an agent of change:

[the Harlem 10] felt that if we can prove that we have a soul, that we have depths of feelings that are equivalent to anything else anyone has ever felt, that we have dignity, that we can create what is considered the pinnacle of any civilization, Art, then certainly [white Americans] can't deny us our rights. (Interview, December 13, 2008)

In this description, literature becomes a humanizing force that has the potential to embody the very essence of what it means to be human. Olivia later extended this humanizing view of literature to the

Peruvian context when she spoke of using works written by indigenous Peruvians as a means to awaken students to local manifestations of structural violence: “if [students] could hear the voices of their country people talking about their experiences it might convince them that they really do have problems of [racism and oppression] here in Peru” (Interview, December 13, 2008). Along with the potential to humanize the ‘other’ and inspire action for justice in the reader, Olivia also talked about stimulating a connection to the environment through reading Nature poetry:

there’s another [poem] called *The Panther* by a German poet who talks about watching this caged panther pace in his cage and locking eyes with this panther and having this moment: a certain connection. And so [as a class] we talk about what it is to make a connection with a wild animal and how there seems to be this longing in humans to get back to the garden of Eden when we were all friends (laughs) ... there needs to be a sense of having respect for Nature. (Interview, December 13, 2008)

For Olivia, literature was “not an abstract escape hatch”: it was an instrument for justice-focused peace on social and environmental levels that emphasized a reader-oriented approach to the text as a means to encourage students to connect what they were reading to their own lives and to greater world issues. For example, before reading Soltzinityn’s *A Day in the Life of Ivan Denisovich*, Olivia gave students a list of writing prompts that included questions such as “Describe the worst hardship you ever had to endure. What personal qualities and outside assistance helped you to survive?” and “What school rules would you be willing to break to maintain the respect of your peers as well as your own self-respect?” (Student handout, April 15, 2009). In another handout on essays by Annie Dillard, Olivia asked students to “Personally connect to one of the essays, in which you relate your life to the essay’s main idea” (Student handout, April 15, 2009). These examples provide insight into Olivia’s enactment of peace education and support her expressed desire for students to connect their personal lives to the literature as a means to both humanize the works and to foster understanding for both oneself and others.

Jeffrey built his course around the reading of literature because he believed that being literate was one of the most important qualities in life. This passion was evidenced in his Master’s degree specialization of reading instruction, his active participation on the “Suttner Reads!” Committee, and in personal declarations like “reading is the only think I care about! (laughs)” (Interview, December 5,

2008). Although said in jest, this last statement held much truth and he became animated when he discussed literary texts. Like Olivia, Jeffrey spoke of using literature as a tool to better understand oneself, society at large, and to act as a catalyst for real change:

I think that literature allows us to understand different ways of life and different thought processes, different cultures, and through it we begin to understand different people...I really do believe that stories can change lives. Not just that teaching can change lives but that stories can change lives and that we understand ourselves through literature. (Interview, December 5, 2008)

In his discussions about literature, Jeffrey focused on the potential for literary texts to increase intercultural understanding and lamented what he considered his still “too Eurocentric” syllabus. Building intercultural understanding through the reading of international literature was an expressed focal point of his conception of peace education and a message he identified as integral to conveying to other teachers in his role as an A1 trainer.

Similar to Olivia, Jeffrey used literary texts as a means to open discussions on issues of structural violence such as racism, homophobia, and gender inequality. For example, he used an essay by Brent Staples titled *Just Walk on By: A Black Man Ponders His Power to Alter Public Space* as a way to spark discussion around racism and privilege:

There’s another wonderful essay I use about black men in public spaces. There’s this very tall black man who can’t sleep at night so he walks around his neighbourhood, but people are afraid of him so he whistles these classical tunes to make them feel at ease. He really made me understand space. I can go anywhere here in Lima or the United States, so we [the class] can have a discussion about what can you do and what can’t you do because of your ethnicity. (Interview, December 12, 2008)

On a philosophical level, Jeffrey adopted a predominantly reader-oriented approach to literature because he valued the positive change that could result when reader and text interacted. However, on a practical level and from the perspective of the aims and objectives of the IB, he conveyed much more text and context-oriented approaches to literature by:

[focusing] on the writer’s craft and understanding the writer’s craft: understanding what they do and why they do it. And also placing [literature] into a socio-historical context so [students] understand where the work is coming from... (Interview, December 13, 2008).

Though context-oriented approaches to literature could be used as a vehicle for peace education, Jeffrey discussed context as a means to better facilitate the reading of the text and not necessarily as a

platform for exploring contemporary issues of structural violence. This was conveyed through a handout on Soltzinitzyn's *One Day in the Life of Ivan Denisovich* in which students were directed to collect factual data on Russian Gulags as a way to understand plot events in the book (Student handout, April 15, 2009). He also stated that he chose essays, such as the one written by Staples, for their stylistic merit so students could hone their text-oriented analytical skills, not for their potential to spark reflections on larger social issues. In other words, a text-oriented approach, which focused on understanding style and structure, was the primary drive behind his text selection. This was also reflected in his student handouts, which featured questions of literary analysis that strictly adhered to the text such as "What is the setting of the novel? What does the setting bring to the novel as a whole?" and "Choose a theme and analyze it in detail. Make sure to state the theme and explain which literary features enhance the theme" (Student handout, April 15, 2009). As discussed in an earlier section, these types of prompts exemplify the text-oriented approach of the A1 curriculum and support Jeffrey's recognition that peace was more of an implicit goal of his course, with text-based literary analysis occupying the explicit focus of his A1 teaching.

Irene was the only teacher who did not describe herself as a reader. Instead she identified more as a writer who "has writing that goes back to when I was four years old: I was always writing" (Interview, December 9, 2008). Perhaps because she is not an avid reader herself, Irene held the perception that students did not enjoy the works in A1, so she approached the texts as works of art to be appreciated:

I think that to be very honest most of the books that I teach or that my colleagues teach... I don't tell my students that they're reading them because they're going to love them. We're reading them to appreciate them. It's no like they're going to walk in and see the Mona Lisa and say "that's a beautiful painting". You don't go see something like that to say "that's a beautiful painting" you go there because an art professor will tell you about the movement of the eyes, the technique of the brushstrokes... So I think that's the way that I deliver literature. (Interview, December 9, 2008)

In this description, Irene reveals a text-oriented approach to literature where the actual craft of the writing is analysed and central to an appreciation of the work, as reflected in her metaphor of brushstrokes. By highlighting the vital role of the 'art professor', Irene also implies a teacher-directed approach where as the teacher she imparts literary knowledge to her students who then use it to better understand the text. This view of "delivering" knowledge to students was also highlighted by Irene as a

reason for entering the profession and reinforced in a later description of students as “sponges.” These comments convey a disjuncture with peace education which values student-centred approaches; however, Irene also talked about using literature “to get my students to walk in other people’s shoes” (Interview, December 16, 2008) and vicariously experience what it is like to be a gay man in the US Midwest or an African woman whose husband suddenly decides he wants to take a second wife. She expressed a deep belief in making personal connections to literature and encouraged her students to draw parallels between their own lives and the works they were reading. Irene hoped this act of self-reflection would influence students to see the characters as “people like them...making them more sensitive” (Interview, December 16, 2008) to the realities of others and uncover personally held prejudices in the process. While Irene focused primarily on text-based literary analysis in her student handouts, there were some examples of engaging students in personal reflections and studying characters from a more humanizing perspective such as keeping track of a character’s “personality- emotion/internal: This is the way the person reacts to the world. How does he or she really feel about his or her place in the world? Is he or she really happy?” (Student handout, April 15, 2009). This particular prompt is interesting because it echoes Irene’s view of peace as internal harmony fostered through external relationships, which is reflected in asking students to assess a character’s level of happiness and perceived connection to the rest of the world.

Similar to the other participant teachers, Irene also used literary texts as a window onto structural violence. In particular, she highlighted gender inequality in *So Long a Letter* and *The Bride Price* (the two texts on which she wrote her thesis), used Tennessee Williams’s *Cat on a Hot Tin Roof* as a platform to explore issues of homophobia, and examined racism through works such as Shakespeare’s *Othello*. In the following quote, Irene explains how she used *Othello* to talk about interracial couples and explore the social stigma that is often attached to such relationships:

We talk about for example how Othello is completely revered by the father as a friend and as a warrior but the minute that he wants to marry his daughter all of a sudden he’s a barbarian and a Barbary horse and a ram. Suddenly all of this animal imagery is used, and so we’re able to talk about race relations, and again I think through my own interests and who I am as a person and I’m able to ask questions around the class...like in a relationship like this, do we still tend to stare at interracial couples and if we do, then why? Is it deviant, is it abnormal? (Interview, December 16, 2008)

By posing questions that would challenge students to self-reflect and confront prejudices they may not have realised they held, this quote supports the central role that Irene envisioned herself occupying in her conception of peace education.

Besides expressing an affinity for a reader-oriented approach to literature as a pedagogical tool for peace education, all of the teachers spoke of their reliance on dialogue: one of the key elements of peace pedagogy (Harris & Morrison, 2003). To varying degrees, all of the teachers talked about engaging in dialogue as a way to hone peace-minded skills such as active listening, non-aggressive communication, and open-mindedness to opinions that differed from one's own. The teachers contrasted, however, in the particular form of dialogue they used and the extent to which peace education was among the primary motivations for initiating the discussions.

Both Olivia and Irene spoke of using Socratic approaches to dialogue that encouraged self-reflection and personal growth through the posing of questions. In her dual role as TOK teacher, Olivia modelled her approach to dialogue on the “student-led, very democratic” (Interview, December 8, 2008) Socratic Paideia Seminar which promotes collaborative discussion of a text, moderated by a facilitator who could be either the teacher or a student. This approach also crossed over into her A1 classroom where Olivia used dialogue as a way to explore controversial issues that arose from the texts and gave “kids an opportunity to hear another point of view, to deal with how do I come back at that without putting someone down, and to question, do they actually have a good point?” (Interview, December 5, 2008). Olivia saw her role as one who facilitated self-reflection in the hope of instilling more peace-oriented values but did not advocate any one conclusion:

I hope to lead the children to the edge and that they make the leap to [a peace-oriented] conclusion. But I am not necessarily preaching these conclusions. I think by high school they need to make some decisions about who they are and what their values are. As a teacher, I give them situations that need to be value-clarified. (Interview, December 8, 2008)

Irene embraced Socratic dialogue and described round circle discussions as “pretty much 90% of my class” (Interview, December 16, 2008). As discussed earlier, the desks in Irene's classroom were organized into a long conference table which reflected the validity of this statement. Similar to Olivia,

Irene's discussions were formally organized; however, her approach was more teacher-directed in that she acted as the moderator and chose which students would ask follow-up questions. Sharpening active listening skills was particularly important to Irene who talked about getting students to repeat what a classmate had just said as a way to encourage active engagement in the discussion and to assess how well they had been listening.

Jeffrey also described the use of dialogue in his classroom; however, his approach was different to the other teachers in that he focused more on student-directed, less formally organized discussions. He talked about how "Gender Wars" had broken out in his class last year when male and female students passionately debated issues of gender equality: a debate that stemmed from a question of which character was responsible for the marital affair in a Nadine Gordimer text they were reading. Because he saw himself as a "facilitator of learning" and not a "dispenser of knowledge" (Interview, December 12, 2008) Jeffrey viewed the topics of his discussions as flowing directly from his students' interests and always connecting back to the literature. A deeper literary analysis of the works was the underlying goal of the discussions and not the explicit fostering of more peace-minded students, as reflected in the following quote:

Do we have those discussions [on human rights]? Yes. Are we having discussions about equality? Yes. Are we having discussions about colonization? Yes. Are we having discussions about race and ethnicity? All the time. Because they're coming out in everything we're reading, so we have to deal with them. Am I framing it as a guiding question or my perspective in which I'm going to teach the work? No.

Consistent with his approach to literature, Jeffrey's use of dialogue focused on deeper textual analysis as the primary objective and the fostering of more peace-minded students as a potential consequence but not an explicit goal of his teaching.

It is important to note, however, that because I was unable to observe any of these discussions in action, I cannot comment on the extent to which they embodied the model of dialogue forwarded by peace education, which is that of Freire's (1970, 1974) concept of democratic and open-ended dialogue where both students and teachers are mutually engaged in a critical analysis of their realities.



Another key element of peace pedagogy that featured in interviews with Olivia and Jeffrey was collaborative group-work. The two teachers shared the opinion that collaborative group work helped students develop skills of cooperation and how to cope with different personalities: skills that are integral to maintaining peaceful relationships beyond the walls of the classroom. As discussed earlier, Jeffrey's classroom layout of tables organized into five groups conveyed his use of this teaching tool, which he believed implicitly forwarded peace education in his classroom. Because Olivia approached peace education with an emphasis on justice, she also recognized that collaborative group work could lead to student resentment over unequal sharing of the workload, so she often let students choose their own groups and/or collaboratively devise a fair grading system that would reflect how much work they had each done.

Irene did not mention collaborative group work; instead she talked about what she considered to be one of her main teaching tools: storytelling. In telling stories, Irene hoped to make the literature more relevant by connecting it to experiences in her own life and also as a way to advance peace by sharing moral lessons she had learned:

I think that one of the things I do in my class constantly, and I know my students enjoy it, and that's that I constantly tell stories. I do my best to connect it to what we're doing like if something happens in the novel I will relate it to a teenage experience that I had. I won't just start telling them a random story, but sometimes in all honesty my stories are long and may take up to anything from 10 or 15 minutes to the whole class. Students have asked me to tell stories, but my stories always have a moral, they always have a lesson and the lesson, even though is not explicitly peace, it's about being a better, kinder human being and to think about your actions. (Interview, December 16, 2008)

This pedagogical tool reflects her teacher-centred conception of peace education and highlights her view that peace develops from within. By connecting the literary works to experiences in her own life, Irene also models a reader-oriented approach to literature which may encourage students to engage in similar acts of self-reflection.

Distinct from the other two teachers, Irene also spoke of using role play as a pedagogical tool to open up literary works. In role playing, she asked students to adopt the persona of a literary character, of an ethnicity different to their own, or even of a different sexual orientation. Besides expanding student

awareness of literary text, Irene also hoped to build empathy by engaging students in a vicarious experience of shifting perspectives and seeing the world through another's eyes.

### **Situational Factors**

While internal factors specific to each teacher definitely shaped their individual conceptions of peace education, situational factors figured prominently in the extent to which those conceptions were manifested in the classroom. In addition to teacher background, Shapiro & Merryfield (1995) identified five situational factors that affected teachers' conceptions of global education: curriculum and testing, resources, people, events, and school climate. In my analysis of the data, I found evidence for four of these situational factors (curriculum and testing, resources, people, and school climate), which played a significant role in how the teachers approached peace education and more specifically in the degree to which they were able to carry out their philosophical conceptions of peace education.

### Curriculum & Testing

#### *IB Generated Documents: The A1 Curriculum and IB Learner Profile*

None of the teachers perceived teaching for peace as a professional responsibility mandated by the formal A1 curriculum. In fact, both Olivia and Irene were amazed that I had chosen this research topic because they did not see issues of peace anywhere in the A1 curriculum or IB generated teaching materials. This is not surprising as an analysis of the A1 curriculum guide showed almost no elements of peace education except for the inclusion of multicultural literature, the reading of which was framed from a text-oriented approach to hone close-textual analysis skills and not as a primary means to foster peace-mindedness.

While Jeffrey acknowledged that there were little to no explicit references to elements of peace education in the aims and objectives of the A1 curriculum, he believed the goal of peace was implicit in the IB Mission Statement and the IB Learner Profile. A previous analysis of these two documents showed that there was a strong conception of peace education that forwarded an idealistic approach (Haavelsrud,

1996) through the promotion of intercultural understanding, respect, care, compassion, and lifelong learning. Jeffrey, in particular, talked about the IB Learner Profile as a component of his conception of peace education: “I look at the ten traits and I say if I’m in an IB World school and these are the values that the curriculum has set then I need to be using those” (Interview, December 5, 2008). But he reiterated that these traits were implicitly nurtured in his classroom and not explicitly addressed. Irene used the IB Learner Profile as a common language to discuss peace-related characteristics with her students, but she believed these traits were already “ingrained in my teaching” (Interview, December 16, 2008). At the furthest end of the spectrum, Olivia did not consult the IB Learner Profile at any level of her curriculum design, saying “I have [the IB Learner Profile] posted in my classroom, but I just think “God if I didn’t know this by now! (laughs)” (Interview, December 13, 2008).

This pattern was similar for the use of the A1 curriculum guide in designing lessons. Throughout his interviews, Jeffrey often referred to the aims and objectives of the A1 curriculum in building his course to ensure that “when [students] leave my class they have hit these aims and objectives and that to me comes first. That’s what I’m here for: to make sure that they get the English curriculum and that it’s taught well” (Interview, December 12, 2008). Jeffrey forwarded an approach to peace education that emphasized intercultural understanding partly because he believed this would help fulfill an A1 objective of understanding the cultural context of a work. His exploration of peace education issues appeared to be more for students to better understand the literary texts than a direct effort to incite positive, transformational change.

Irene said she very rarely consulted the “bullet points and major goals” of the A1 curriculum guide but always went back to the rubrics to make sure she was meeting the assessment needs of her students. Olivia also stated that she rarely consulted the A1 curriculum guide and instead used “more practical things” such as teaching materials and assessment exemplars she collected at IB A1 workshops. For Olivia, the A1 requirements were practical and assessment-based, “not so idealistic as ‘We’re going to create peace’” (Interview, December 13, 2008). She believed passionately that it was not the IB documents that shaped her conception of peace education, but rather her own personal goals as a teacher:

I don't think being an International Baccalaureate teacher necessarily directs you towards peace education, and some teachers might never pay any attention to [peace education]. The only reason I am at all conscious of that is because I wouldn't say "peace education" but rather "people getting along education" has been the thread of my life. That's who I am, and I teach who I am. (Interview, December 13, 2008)

Irene strongly echoed this sentiment and, like Olivia, believed that a teacher who did not have peace as a personal goal would not be directed by the curriculum or the larger organization to embrace such a focus:

I think there's so much pressure to make sure we're doing the assessments right and that we're moderating at a certain level and that we're reading the rubrics correctly and that we're like you know... maximum number of words and talking about style and literature that I think the idea of peace is driven in my curriculum only because of my character and my personality. I think another teacher could completely ignore it if they don't care about that. I think there's peace in my programme because I consciously in my thirties have decided to be a more peaceful person. (Interview, December 16, 2008)

In the above quotes, both Olivia and Irene highlight the integral role of the teacher in advancing peace education and echo what researchers have called the "teacher-dependent" (Bar-Tal, 2002) nature of this field. Within her words, Irene also points to another contextual factor that exerted considerable pressure on the teachers' conceptions of peace education: assessments.

### *A1 Assessments*

Both Olivia and Irene viewed the IBDP through the standardized assessments and felt that academic uniformity across world schools was the main goal of the programme, not the forwarding of world peace. For this reason, they separated their personal goals of peace from the A1 curriculum and the IBO as a whole. However, the A1 assessments did appear to affect the extent to which they enacted their conceptions of peace education by directing the content of their courses and even impacting their own personal level of peace as a teacher.

Based on her understanding of the course, Olivia identified her main objective as an IB A1 teacher as preparing students for the assessments:

I think that the primary [goal] is to make sure that [students] do well on the assessments...I think a student would feel really cheated if they came to the exam and this was all unknown territory to them or they felt ill prepared. So that should be the base of what we do is make sure you know what's going to be coming at you and that you feel competent. (Interview, December 13, 2008)

This practical goal of assessment-focused preparation resulted in a more text-oriented approach to literature and an emphasis on analytical writing, leading Olivia to conclude that “the IB encourages teachers to teach to the test” (Interview, December 13, 2008). A focus on assessment preparation was reflected in all of the teachers’ handouts as the assignments tended to simulate the larger assessment pieces. For Olivia, a balanced English curriculum must also give space for creative writing that allows students to express their emotions through an exploration of topics they personally value. Developing Emotional Intelligence (Goleman, 1995) was an important part of her conception of peace education, and while she considered herself a creative teacher, she felt that her “hands are tied by this rubric” (Interview, December 13, 2008) which limited her use of creative assignments because they did not fit the grading criteria. This identification of the assessments as a hindrance to peace education was later reflected in a discussion about incorporating global citizenship and intercultural understanding into her class: “I would love to do more of that – we may have those conversations, but they’re incidental to what the assessments are going to be about” (Interview, December 13, 2008). In using the word “incidental”, Olivia places the more philosophical and peace-oriented elements of the course as secondary to the assessments: a position that does not reflect her expressed commitment to educating for peace.

Olivia also talked animatedly about how the grading of A1 assessments had taken a heavy toll on her as a teacher, describing it as a “time-consuming,” “absurd,” and “very frustrating” process (Interview, December 13, 2008). She cited the complexity of using three different rubrics to grade each assignment and the conversion of IBDP grades to the local school grades as “one of the biggest motivators for me to want to avoid teaching in an IB setting again”. For Olivia, this complex grading system occupied “huge chunks of the teacher’s time” that could have been better spent designing meaningful lessons and collecting resources. Limitations associated with the local school’s electronic grade book’s ability to handle IBDP grades only further contributed to her dissatisfaction with the system. Listening to Olivia, it was clear that the multiple rubrics, conversion charts, and perceived rigidity of the assessment criteria had manifested into a form of structural violence that was negatively affecting her professional life. Instead of

fostering peace, the IBDP assessment process had become an obstacle to creativity and a source of stress and frustration.

While not as affected by the actual A1 grading procedure, Irene also expressed a growing discomfort with the influence the assessments were exerting on the direction of her course. She talked about “a little bit of the magic being lost” (Interview, December 16, 2008) from the English classroom due to the amount of time her students were engaged in assessment preparation, which detracted from time she could have spent on more creative activities: “when you prepare so much [for assessments] you tend to use a lot of class time, so other things get lost along the way” (Interview, December 16, 2008). Irene described some of those ‘other things’ as more reader-oriented responses to literature, more creative writing, and more peace-focused discussions on issues of structural violence that arise from the texts: all facets of peace education content and pedagogy. One of the main reasons Irene was surprised to hear that the IB had a mission of peace was because she felt the A1 course was moving further away from that goal with a recent, even deeper alignment to a text-oriented analysis of style that further limited the personal connections of the reader and explorations of peace-related issues within literature:

My colleague, who’s been going to IB conferences, says that what the IB is mainly looking for is comparison of style. So comparing style seems to be getting the highest marks. And for me that is a little bit disheartening because if we’re looking at really interesting characters and you’re looking at a character like Lysistrata who is a strong woman in a time when women were second class citizens and to look at that characterization in comparison to a very weak woman like Teresa in an *Unbearable Lightness of Being* and to look at that portrayal would be great, but I guess it’s not the characters but the “how” of the writing in which they’re described that the IB wants. Based on my colleague’s remarks, that’s where I’m leaning my papers towards, but not that I’m feeling that’s incredibly satisfying either because I think we need to talk about more than style, style, style, style. (Interview, December 16, 2008)

In this example, Irene shows how a peace-oriented exploration of gender issues through an analysis of literary characters would be replaced with an analysis of how the authors created those characterizations through the craft of style. This focus on style could undermine the A1’s expressed goal of fostering intercultural understanding when, if in practice, examiners are awarding lower scores to students who engage in a macro-level, cross-textual analysis of characters from different cultural backgrounds.

In direct contrast to both Olivia and Irene, Jeffrey believed the A1 formal curriculum and assessments allowed him to be very creative in his course, stating “the IB just prescribes the assessments;

I have two years to do what I want. The students have to read the works but how I go about that, how we discuss it, how we write about it: that's all up to me" (Interview, December 12, 2008). Out of all the teachers in the study, Jeffrey was the most methodical in his use of the A1 curriculum guide and had attended the most IB Diploma workshops in preparation to becoming an A1 trainer. Because he appeared to adopt the philosophical and curricular goals of the A1 course as outlined by the IBO, Jeffrey did not suffer from the same personal struggles as Irene and Olivia who both tried to fit their conceptions of peace education into the A1 model. This also meant that Jeffrey's conception of peace education was not necessarily hindered by the formal A1 curriculum or the assessments, but rather that it assumed the more implicit persona of classroom management than an explicit focus in his teaching: a model that is conveyed in the peace-focused philosophy of the IB and a very limited focus on peace in the practicality of the A1 formal curriculum.

### Resources

All of the teachers cited a lack of IB-generated resources on peace education as a factor in limiting a more explicit and critical focus on peace education in their teaching. This deficiency had two effects on the teachers: they were unaware of a connection between peace education and the A1 course and they had no model on which to base peace education in an A1 classroom. The perception that peace education was not part of the A1 curriculum was reinforced through A1 workshops that centred on the technicalities of course design, provided resources on text-oriented approaches to literature, and offered methods to ensure students were successful on the assessments: the concept of peace education was never explicitly raised in any of the workshops they attended. Both Irene and Olivia suggested that exemplars of A1 lesson plans with a peace education focus should be developed by the IB and then distributed to A1 teachers. Irene was interested in learning how an A1 teacher could use literature to delve into areas of peace education such as environmental degradation or the inequitable sharing of resources and felt that concrete lesson plans could help her envision those possibilities. Unlike Irene and Olivia, Jeffrey felt that the IBO had basically provided most of the resources that a teacher would need to take a more peace-

oriented approach to their teaching and believed that it was a failing of the local administration that these peace-oriented resources were not being incorporated into classroom teaching and the overall mission of the school.

### People

Another theme that appeared in the data and shaped the extent to which the teachers' were able to fulfill their conceptions of peace education was the influence of other people, as represented by teaching colleagues and the privileged status of students.

#### *Influence of Colleagues*

The influence of colleagues was particularly acute in the selection of texts and in the subsequent elements of peace that were explored from a literary perspective. For example, Jeffrey had been influenced by Irene to include Emecheta's *The Bride Price* in his syllabus, which was then used by Olivia as she had adopted Jeffrey's booklist. Because this novel lent itself to discussions on gender equality, all of the teachers talked about this peace education component in their courses. The joint teaching of *Othello* and the use of non-fiction essays on race that Jeffrey had provided to Irene and Olivia, translated into a shared exploration of structural violence in the form of racism and prejudice. As this was her first year teaching the course, Olivia had not chosen any of the works but had instead used Jeffrey's syllabus as a way to ease into the curriculum. It would be interesting to examine whether Olivia's appreciation of works with an environmental focus would have eventually made their way into the shared readings and possibly affected the other teachers' approaches to peace education.

Besides the more obvious booklists and shared teaching materials, the teachers influenced each others' conceptions of peace education in more subtle ways. In the previous section, Irene highlighted an example of a colleague's influence over how she taught her class. Instead of encouraging students to write essays of personal interest on the broader concepts of characterization, a process that could act as a window onto an exploration of structural violence and other peace-related topics, Jeffrey's message from



A1 workshops that an analysis of style would receive higher marks influenced her decision to change the focus of her course. Though her approach to peace education emphasised a need for students to connect personally to the literature and to use those connections as a way to self-reflect on particular prejudices, she planned to move her course further away from that focus in an effort to improve her students' grades. As the head of the English department, Irene was likely more preoccupied with scores than a non-department head teacher since she was accountable for the overall achievement level of the group.

Her struggle over foregoing some of the creative magic of the English classroom in pursuit of higher scores was highlighted by Olivia who recalled a discussion they had about the organization of the assessment known as the Individual Oral Presentation (IOP):

[Irene] said that she felt much more confident that students would get a good grade if they did a PowerPoint presentation. She said it would be boring to sit through, but the kids would get a better grade. And to me I really struggle with this because I want the kids to be successful, but I don't want class to be boring because I think you won't have a life long love of teaching - you'll get tired of it. That would be really pathetic, and I sometimes feel like we're going back to rote learning. So that's a little frustrating. (Interview, December 13, 2008)

In this quote, Olivia reveals her discomfort with the implication of Irene's comment, which is to sacrifice an engaging and creative process of learning for what Olivia envisioned as the "rote learning" that happens when each student essentially follows a stock presentation. Because her approach to peace education centred on action and connections to literature that fostered empathy, Olivia held firm to her teaching principles and actually delivered a creative presentation model to all the A1 classes, when she came dressed as the Raven from Poe's famous poem and presented a thesis on the melancholic mood of the work, in character and complete with raven call. She believed this type of dramatic embodiment of a character pushed students to "draw upon their own understandings of human experience" (Interview, December 13, 2008) in an effort to appreciate the feelings of the text: a process that she felt could build empathy for others. Jeffrey also presented an IOP exemplar to all the A1 classes but his was based on a didactic PowerPoint presentation. The vast majority of A1 students executed a nearly identical version of Jeffrey's PowerPoint: a result that Olivia partially attributed the ease with which the rubric criteria could

be broken down into slide headings. This example shows how collegial influence could lead some to abandon parts of their conception of peace education in an effort to improve test scores.

Another colleague who influenced the teachers' approaches to peace education was the school IB Diploma coordinator. According to the IBO, the IB Diploma coordinator oversees the management and implementation for the programme and acts as a liaison between the local school and the larger organization (IBO, 2009). Irene saw the IB Diploma coordinator as the one who manifested the philosophical aims of the IB on campus by creating a positive atmosphere and encouraging teachers to incorporate peace education into their courses. For her, the previous IB Diploma coordinator did not have peace as an aim and created a programme that she felt was wholly focused on the academics of "getting a degree: finish your curriculum, get a diploma, get into college" (Interview, December 16, 2008). However, with the introduction of a new IB Diploma coordinator who brought a more positive and celebratory mood to the high school she stated that "the last half year has started to feel more peace minded and more geared towards the spirit of happiness" (Interview, December 16, 2008), which she believed would directly influence how teachers approached their own students. Besides modelling peace and fostering unity, all of the teachers pointed to the IB Diploma coordinator's role in simply making the IB objective of peace known to them. Neither Olivia nor Irene had heard of the IBO community theme of "sharing our humanity," which encouraged teachers to explore the following peace education concepts through their lessons: "Global poverty, Peace and conflict, Education for all, Global infectious diseases, Digital divide, and Disasters and emergencies" (IBO, 2009). All three of the teachers believed that elements of peace education would have been more central to their teaching if the IB Diploma Coordinator was more explicit in drawing their attention to the larger philosophical aim of "creating a better and more peaceful world."

### *Privileged Status of Students*

The privileged status of Colegio Suttner students emerged as an obstacle to one of the teacher's conception of peace education. Though Jeffrey spoke about the idea of privilege as being central to his

own concept of peace and mentioned that students raised issues of privilege in their readings of literature, he did not talk about the inherent, privileged nature of the students who attended Colegio Suttner. Irene did not touch upon this either, but for Olivia it proved to be a central frustration. Olivia was conflicted about teaching at a school attended by privileged students because she believed in the potential for education to act as a great equalizer and to offer “students the opportunity to hone their skills and to give some hope for a bright star on the horizon” (Interview, December 8, 2008). As the children of wealthy Peruvian nationals and internationally mobile expatriates, the students of Suttner had been blessed with many of life’s advantages so Olivia’s role as ‘purveyor of opportunity’ was not as readily applicable. In trying to rationalize her function as a peace educator in a school for privileged students, Olivia sought to align the students’ sphere of influence with a greater potential for propagating peace. The following excerpt reflects this inner conflict:

There are things that I tell myself, but I don’t completely buy it, and that is that of course these are the future leaders of the country and it’s a small enough country that truly they can have an impact- and it’s amazing how easily they could have that impact. And I try to convey those messages to them – that they have a responsibility and that they have this wonderful privilege and this great opportunity... Though I’ve told myself those things about being here, I’m still not comfortable. And part of it really is because the students themselves don’t look at it that way. If we were in a partnership where they really believed that yes I’m a future leader and I’m going to take this seriously for the betterment of my country people then I would feel okay. But I think a lot of them are partying and they haven’t woken up to the importance of an education or anything else really, besides their social networks. (Interview, December 8, 2008)

For Olivia then, it is not necessarily the socioeconomic status of the students but rather their perceived level of commitment and engagement that really affected her approach to peace education. Teachers are often fuelled by student enthusiasm, and a perception of students as disengaged and self-entitled may have resulted in Olivia being less inclined to deviate from traditional content and explore issues of social justice with students who she believed were apathetic. As a reflection of how integral building positive peace was to Olivia’s personal and professional identity, she decided to leave Suttner in search of a school where students recognized their active responsibility “to something greater than themselves” (Interview, December 8, 2008). She has vowed that her next international school will not cater to “the rich and famous of country X” (Interview, December 8, 2008) because her experiences at

Colegio Suttner highlighted a proclivity in members of an elite to perpetuate the status quo instead of seizing the opportunity to influence social change.

### School Climate

Factors specific to the local Peruvian context in which the school was embedded also affected the teachers' conceptions of peace education. In particular, cultural dissonance as a result of differences between American and Peruvian cultures affected the teachers and created a school climate that was not fully conducive to peace.

#### *Cultural Dissonance between Peruvian and American Cultures*

Each teacher spoke of ways in which being an American and teaching at a foreign school in Peru where 55% of the student population was Peruvian affected how they dealt with issues of peace in the classroom. As discussed in previous sections, Olivia was acutely sensitive to prejudice and described coming to Peru as "going back into a time warp" where issues that had been at the forefront of the American psyche such as civil rights and women's rights "are not even on the radar screen" in Peru (Interview, December 13, 2008). This disconnect meant that when Olivia raised particular issues of structural violence in her course, it was sometimes difficult to engage Peruvian students in critical discussions because they did not recognize problems such as racism in their own culture. Olivia also talked about what she perceived as a common practice of plagiarism amongst many of the Peruvian students, and she questioned whether this was culturally condoned, as suggested by her interactions with parents and her experience of local politics:

I've busted a lot of kids for cheating: the parental response seems to be well it's really too bad you got caught, but there's not a sense of this being wrong. And so I don't know, is that a level of corruption that's acceptable in a culture? Certainly if we look at [Peruvian] politicians, we would go yeah I guess it's the way it is and the way things work. I don't like it, and I guess I have a position with the parents of being a Terminator. (Interview, December 8, 2008)

Consistent with her action oriented approach to peace education, Olivia took an active stand against plagiarism by holding students accountable for their behaviour and by giving a talk at one of the faculty

meetings where she raised awareness and asked teachers to join her in inculcating personal responsibility for one's work in their respective classrooms. Olivia held strong ethical views about what she saw as universal values of social justice, which informed her approach to peace education in that she did not accept what she viewed as structural violence cloaked in the mantle of cultural relativism.

Like Olivia, when Irene first arrived in Peru she also held universal values of social justice, but through self-reflection, she had shifted her approach to see these values as Americanized and to recognize what she termed the “grey areas” of her students and their Peruvian culture. This process of self-reflection and personal transformation is highlighted in the following quote from Irene:

I came to Lima with a very strong sense of what I believe is right and wrong, and I think I tried to get my students to see it in the way I thought was the right way, but what I realized was that it was the American, Western way. *But* having said that I would still say that there are issues in America that we have tackled that the rest of the world just hasn't tackled yet...I still believe in [issues of social justice], but I think that there is another way to have people think about them without making them think that's the *only* way. (Interview, December 9, 2008)

In her conception of peace education, Irene talked about engaging Peruvian students in conversations that triggered self-reflection on local issues of structural violence. In this way she wanted them to arrive at their own ethical conclusions, which may conflict with her own, but she cautioned that “[foreign teachers] not try to come here and teach [Peruvian students] that what they're doing is wrong” (Interview, December 9, 2008). While Olivia's conception of peace education also included exposing students to situations that needed to be “value-clarified,” her strongly held vision of a social justice that transcended national borders meant that she still held tightly to her own concept of peace.

An example that illustrates this divergence between the teachers' conceptions of peace education can be found in the teachers' approaches to the prevalence of nicknames on the Colegio Suttner campus. Both Olivia and Irene spoke of the prevalent use of nicknames in Peruvian culture, which would be considered offensive and even racist in other contexts but are often terms of endearment in Peru. Common Peruvian nicknames are based on physical features and include *gordo* (fatty), *chino* (a person of South East Asian heritage), *negro* (a person of African heritage), and *cholo* (a person of Peruvian indigenous heritage). The year I left Colegio Suttner, the issue of nicknames was a deeply contentious one

because the principal of the school, a British national, and many of the other foreign teachers believed these nicknames did not fit the inclusive mission of the school and asked students and staff to stop using them on campus. This request was met with passionate outcries from Peruvian teachers and students who saw a censuring of the nicknames as a direct criticism of Peruvian culture.

For Olivia, the use of nicknames based on ethnicity did not fit her personal concept of peace, and she took action by asking her class to address each other by their real names:

I've asked the Peruvian art teacher about nicknames and she says they're pet names. I have one Korean boy in my class who's called "cholo" [indigenous] by the Peruvians and I told the class to call him by his real name. The art teacher said that I should have asked him if he minded being called "cholo" and to me... there are people who will say "I like wearing the burqa" and they're as benighted as the ones who are making them wear the burqa. And that saying yes, I like to be called cholo doesn't make it okay...it's very hard to get this across. (Interview, December 8, 2008)

In the above quote, Olivia reflects her vision of social justice, which is not based on cultural relativism but rather on universal ideals of equity as reinforced in her opinions on the wearing of the burqa in some Islamic cultures. In her discussions with students about the nicknames, Olivia tried to move her students beyond the argument that the nicknames were a component of Peruvian culture and to recognize that not everything within a culture was ethical or worth preserving. Her approach was to give examples of other cultural beliefs that have since evolved: "slavery was once somebody's culture, not letting women vote was somebody's culture, cannibalism was somebody's culture. [Students] are starting to get that that isn't necessarily a good excuse" (Interview, December 9, 2008). In this way, Olivia tried to get her students to see the structural violence inherent within the nicknames and to move beyond what she viewed as a cultural pretext to greater issues of peace.

In contrast, Irene viewed nicknames through the very lens of culture and while she felt that it was better to call people by their real names, she did not see the practice as inherently wrong but rather as a component of the Peruvian context. Her approach to nicknames illustrates her overall conception of peace education in that she asked her students to self-reflect on whether the use of nicknames was "the best way to communicate with someone and if you think it is then continue to use it, but otherwise change" (Interview, December 9, 2008). For Irene, nicknames might still be used in her classroom even if their use

contradicted her own beliefs. To inspire the transformation of culturally held norms, Irene shared stories about her own experiences of moving to the United States from South Africa and having to shed the cultural baggage of apartheid: a process which she described as difficult and painful. Her approach to addressing the issue of nicknames contrasted Olivia's in that she did not direct students to stop using the nicknames but instead used indirect, personal stories to foster inner change through the act of self reflection. Irene also had strong emotional ties to the Peruvian culture through her relationship with her husband and his family: connections that may have shaped her position on nicknames and once again highlighted her personalized view of peace.

Both Irene and Olivia also talked about how tensions between foreign teachers and local hirers had manifested in the arguments over nicknames. The nicknames became a symbol for deeper issues of structural violence as perceived by the local hirers who felt they were being mistreated by an administration composed mainly of expatriates. A discrepancy in local and overseas salaries and a local perception of foreign teacher favouritism translated into a professional school climate that was not at peace. This friction was alluded to in the opening of this chapter when I described the foreign and local teachers as sitting in separate areas during lunch. Olivia pointed to similar divisions along national lines in the student population, and in particular, to tensions between Peruvian and Korean students. This conflict was embodied in the nicknames as Korean students were often called "chino", which was not only insulting because it ignored their national heritage but also because of the violent and painful history of South Korean suffering at the hands of China.

While Jeffrey did not raise the nickname issue, he also commented on the vast social differences between the United States and Peru. For Jeffrey, the blatant and systematic racism of Peru was "frightening" but in a strange way "refreshing" in that it was clearly delineated, whereas in Detroit where he grew up, racism was more hidden (Interview, December 5, 2008). His approach to tackling these issues of structural violence was student-directed in that he waited for the students to start conversations after being inspired to connect examples of racism in the literature to the local realities of Peru. This approach reflects his conception of peace education as indirect and based on student initiative.

## Chapter Six

### Summary, Discussion, Conclusions

This qualitative case study explored the conceptions of peace education held by three IB English A1 teachers, the factors that shaped those conceptions, and possible obstacles to teaching for those concepts of peace. In this chapter, I summarize the findings and connect the results to larger theories of peace and teaching. Because this was an instrumental case study (Stake, 2000), I have also infused this discussion with insights into how the results may connect more broadly to the A1 course and to the International Baccalaureate Organization.

*Research Question #1 – How did IB English A1 teachers describe their conceptions of peace education?*

Based on my review of peace education literature, I used the term “conception of peace education” to embody the pedagogy and approach taken to foster a particular concept of peace. All three teachers forwarded a vision of peace that stretched beyond an absence of physical violence and into the space of positive peace (Galtung, 1969) and social harmony. However there were striking differences among their definitions of peace and hence their choice of pedagogy and approach to forward that peace.

Irene’s conception of peace education was built on inner peace and a belief that personal harmony was first needed to inspire one to work towards outer peace. For Irene, this inner peace was fostered through loving human relationships and by engaging in critical self-reflection to become a better and more peace-minded person. Her beliefs on peace translated into pedagogy that encouraged students to reflect on their own lives and to breakdown personal barriers to peace such as stereotypes and prejudices. To stimulate these reflections, she encouraged students to make personal connections to the literature, asked questions that probed issues of structural violence, and told stories from her own life. The telling of stories also embodied her concept of peace as relationship-driven in that the tales connected her to the students and fostered a classroom built around trust. In her focus on inner peace, Irene reflected an



idealistic approach (Haavelsrud, 1996) that forwarded the universal attainment of inner peace as a means to solve all forms of violence.

Olivia's conception of peace education was centred on Holistic Gaia Peace (Groff, 2002) and the belief that genuine peace must encompass not only the realm of humanity but also that of the natural world. For Olivia, peace was a process where people had to be actively engaged in recognizing and addressing social injustice. She differed from the other teachers in that she expressed a politicization approach (Haavelsrud, 1996) that emphasised an analysis of structural violence followed by positive social action. Olivia's focus on reflection and action embodied Freire's concept of praxis (1974) and offered a tool for changing one's social reality. This translated into pedagogy that centred on instilling in students a sense of responsibility and compassion for the world around them. Democratic dialogue, non-violent discipline, and personal connections to literature as a means to foster empathy were among the strategies she used to cultivate a sense of care and responsibility for the outside world.

Jeffrey's conception of peace education was founded on Intercultural Peace (Groff, 2002) and a belief that outer peace would be achieved through tolerance for differing opinions, intercultural understanding, and empathy for others. His pedagogy centred on building skills of cooperation and the open-mindedness needed to facilitate intercultural peace. These strategies included collaborative group work and student directed debate. In particular, Jeffrey believed his conception of peace education was more implicit in that it was centred on modelling peace. This manifested in non-violent discipline and a classroom built around the students to make them feel like valued and wanted members of the community. Because of the more implicit nature of his conception and his belief in peace as a product of universal solutions to intercultural violence, Jeffrey forwarded an idealistic approach (Haavelsrud, 1996) to peace.

*Research Question #2 – What factors shaped the teachers' conceptions of peace education?*

Two factors strongly shaped teachers' conceptions of peace education: their concepts of peace and prior life experiences.

Complex and multifaceted, the very notion of peace has moved far beyond the realm of only an absence of direct violence. Peace researcher Johan Galtung (1969) catapulted peace beyond this definition when he forwarded his vision of ‘positive peace’ which added an absence of structural violence and the presence of harmony, social justice, and wellbeing. In recent years, the concept of peace has grown again to extend beyond Galtung’s ‘positive peace’ into what Groff (2002) terms ‘integrated peace’: a more holistic vision that includes “Intercultural Peace” and “Holistic Gaia Peace” which adds an environmental perspective. With so many possible manifestations of peace as reflected in peace studies theory (Boulding, 1977; Galtung, 1969; Groff, 2002), it is not surprising that I did not find one, uniform blueprint for the conception of peace education (Samoff, 2005) among the three teachers. Instead, I met a teacher who advocated for action in pursuit of a social-justice vision of peace while another forwarded self-reflection as a tool to foster her vision of inner peace.

Besides shaping their conceptions of peace education, the teachers’ views of peace also affected their perception of the school community. Because Olivia’s concept of peace was centred on social justice and action, she was disappointed by the apathy and self-entitlement she perceived in her privileged students. This conflict between her philosophical view of peace and the reality of her students’ attitudes directly affected the extent to which she was able to fulfill her conception of peace education in the classroom. Olivia also objected to the use of ethnically based nicknames and refused to accept a cultural relativist argument that they were part of Peruvian culture because their use fell outside her concept of peace. On the other hand, Irene’s concept of peace as relationship-based prompted her to try and see the nicknames from a Peruvian perspective: a culture with which she was becoming more intimately acquainted through the relationship with her husband.

Prior experiences was a second factor that proved integral to how the teachers conceived of peace education because the experiences shaped their concepts of peace and guided some of their peace-oriented practices. In their theory of “personal practical knowledge”, Connelly and Clandinin (1990, 1992, 1995) posit that teacher knowledge is experiential and represented in

“that body of convictions, conscious or unconscious, which have arisen from experience, intimate, social and traditional, and which are expressed in a person’s actions. Personal practical knowledge is knowledge which is imbued with all the experiences that make up a person’s being” (Clandinin, 1985, p.362).

It is through an unravelling of the narratives of teachers’ lives that one can gain insight into why they hold particular beliefs or exhibit certain practices. Because the teachers discussed peace as a part of their practice, it would follow that their specific conceptions of peace education would be filtered through past experiences. An in-depth analysis of this case study through the lens of personal practical knowledge was not my intent; instead, I provide this theory as support for the finding that prior experiences shaped the teachers’ concepts of peace and to offer a potential area of future research.

In particular, prior experiences around family, childhood environments, non-violent acts of protest, and university life emerged as influential in shaping their concepts of peace and how they approached peace pedagogy. For example, Olivia talked about how growing up in a rural neighbourhood cultivated a deep respect for Nature, which manifested in her embodiment of Holistic Gaia Peace (Groff, 2002). Both Jeffrey and Olivia’s experiences with non-violent protests and their readings of Jesus affected their peace-oriented approach to classroom pedagogy. For example, Jeffrey’s passionate high school debate on the topic of violence as a way to solve conflict led to the use of debate in his own classroom because he believed it was a powerful tool for students to explore controversial topics in a safe environment. Prior experiences also influenced the texts and peace-oriented topics the teachers chose to explore in their classrooms. For example, both Irene and Jeffrey talked about exploring issues of structural violence in their classes that they had been exposed to while attending university: gender inequality, homophobia, racism, and problems of privilege.

A third factor that emerged as important to the teachers’ conceptions of peace education was their Pedagogical Content Knowledge (Grossman, 1989, 1991; Leinhardt & Smith, 1985; Shulman, 1986, 1987) as represented in the theme of “Literature as a Tool for Peace.” As discussed in the literature review, Pedagogical Content Knowledge (PCK) is knowledge about how to teach specific subject matter (Grossman, 1989, 1991; Leinhardt & Smith, 1985; Shulman, 1986, 1987), which in this case would be

English literature. PCK is composed of four types of knowledge that, for an English A1 teacher, would be conceptions of what it means to teach English, knowledge of English curriculum materials, knowledge of students' understandings and potential misunderstandings of English, and knowledge of instructional strategies for teaching English (Grossman, 1989, 1991; Shulman, 1986, 1987). This theory is significant to peace education because the philosophy behind a teacher's conception of English, the approaches a teacher adopts to engage students in literature, and the use of particular instructional strategies that a teacher views as integral to English teaching could align with tenets of peace education. In this way, a teacher's PCK could actually forward peace education without that necessarily being a conscious aim. This was apparent in the teachers' approaches to literary texts and their affinity for instructional strategies that are also found in peace pedagogy.

The conceptions the teachers' held of their subject matter were integral to whether they believed they could teach for peace in an English A1 classroom. In particular, the teachers' views of literature and the extent to which they believed it could foster empathy and nurture peace-minded attributes in the reader was central to how they envisioned their role as a peace educator. For example, a conception of English teaching as grammar-driven and focused on the study of literary works as self-contained entities impervious to real world connections would not be conducive to advancing tenets of peace education. The very notion of teaching for peace would fall outside this concept of English teaching, where an accumulation of knowledge is forwarded over the affective development of the student. On the other hand, a conception of English teaching that advances literature as a means to engage in vicarious experiences that nurture the reader's sense of self and others is consistent with a reader-oriented approach (Klarer, 1999) to text and central to peace education. In this way, an English teacher's conception of English teaching and approach to literary text proved fundamental to whether he/she even believed that teaching for peace was a possibility within the realm of his/her subject matter.

A use of instructional strategies such as dialogue, collaborative group work, storytelling, and role play were also mentioned as ways the teachers taught for peace in their classrooms. While these pedagogical tools were primarily used as a means to open up literary analysis and not explicitly as a way

to forward the teachers' concepts of peace, they provide another example of how a teacher's PCK for English can simultaneously forward elements of peace education. This is not necessarily an unexpected finding, as pedagogy of peace is often more centred on form than content (Harris, 1988; Harris & Morrison, 2003; Galtung, 2008). In this way, a democratic dialogue on the motivations of a particular literary character would be more peace-oriented than a teacher lecture on the evils of structural violence in Shakespeare's *Othello*. Having said that, for a teacher to move into the field of "critical peace education" (Bajaj, 2008; Diaz-Soto, 2005; Wulf, 1974) and to forward a truly politicization approach (Haavelsrud, 1996) the content is vitally important as students and teachers critically analyse issues of structural violence in their own lives and the lives of others and actively transform their realities in pursuit of holistic peace. A conception of peace education that primarily advances peace through form will not realize the potential of conscientization (Freire, 1974) that comes from an explicit and critical analysis of structural violence. It is for this reason that PCK was more of an indirect factor in shaping the teachers' conceptions of peace education, as particular beliefs they held about how to teach English A1 simultaneously embodied tenets of peace pedagogy. However, PCK offers an interesting vehicle through which to encourage teachers to modify some of the strategies they already use in their classrooms and to advance a more conscious and in-depth exploration of peace that coincides with their beliefs about teaching. This intersection of PCK and peace education offers significant possibilities for professional development, which I will expand upon in the next section.

In summary, internal factors specific to each teacher were the most influential in shaping their conceptions of peace education. This is an important finding because it puts into question the IBO's assertion that "we [the IBO] have made peace education an integral part of our subjects" (UNESCO, 2005, p.4). Instead of the A1 curriculum guide or any of the IB-generated materials, teachers' conceptions of peace education were shaped by their concepts of peace, prior life experiences, and aspects of their pedagogical content knowledge. The concept of peace held by a teacher directed the overall focus of their conception. Prior life experiences moulded their concepts of peace and affected their peace education practice in areas of pedagogy and topic selection. And finally, the teachers' English Pedagogical Content

Knowledge affected the extent to which they viewed literature as a vehicle for peace and showed how a teacher's PCK for one subject matter could simultaneously embody peace pedagogy.

*Research Question #3- What do IB English A1 teachers identify as obstacles to their conceptions of education?*

Because teachers are affected by the contexts in which they work (Engstrom, 1987), factors specific to an A1 classroom and to the broader local school community impacted the extent to which the teachers believed they were able to fulfill their conceptions of peace education. A deeper understanding of the barriers these three teachers faced may provide insights into future directions to facilitate the teaching for peace in A1 classrooms. While not unanimous, the A1 formal curriculum, A1 assessments, a lack of resources, and local manifestations of structural violence emerged as the most powerful obstacles.

Ironically, two of the teachers cited the A1 curriculum guide and the assessments as the main reason their conceptions of peace education were not fully realized in an A1 classroom. By not explicitly mentioning peace as integral to the course, not encouraging teachers to focus on issues of structural violence in their teaching, and not emphasising an analysis of peace in any of the assessments, the teachers were unaware that “fostering a culture of peace through education” (UNESCO, 2005, p.4) was a professional goal. Both Irene and Olivia also felt that the assessments were the driving force behind their courses and compelled them to focus on text-oriented analysis when they wanted to engage in a more peace-focused, reader-oriented approach. Time dedicated to grading and preparing for assessments also created stress and detracted from hours that could have been spent on work that more deeply engaged students. Some of the teachers also conceded elements of their conceptions of peace education, such as a reader-oriented approach to literature, in the pursuit of higher assessment scores.

It is for these reasons that an ideological approach (Haavelsrud, 1996) posits that peace education cannot occur in formal schooling because of the structural violence that accompanies high stakes testing and the hierarchical structure of the community. Galtung (2008) points to similar inherent conflict when peace education is incorporated into a school system that focuses on external assessments:

“there is a strong tie between traditional schooling and the social practice of sorting people into categories, and even classes, with the examination as the physical manifestation of this. Using education as a sorting device is problematic for peace educators since the idea of peace itself is antithetical to vertical social relations and any hierarchies in any form.” (p.52)

It is this tension that van Oord (2008) also referred to when he questioned whether the IB could hold both a vision of peace and maintain the rigorous demands of standardized testing. However, it is unlikely that the IB will change its examination structure as much of its popularity is deeply rooted in the prestige the IB Diploma holds with top universities around the world: relationships the IBO forged in its early years to ensure the programme would endure (Peterson, 2003), as discussed in Chapter Two. In marketing the IB Diploma as “a passport to higher education” (IBO, 2009), this academic focus is further solidified, and competitive advantage is advertised over any potential to foster peace-minded students or to change the world.

In direct contrast to Olivia and Irene, Jeffrey viewed the curriculum and assessments as supporting his conception of peace education. This is interesting for several reasons. First, Jeffrey was the most deeply invested in the IB community through his role as a future IB A1 trainer. Due to his allegiance to the organization, he may have been less inclined to make any disparaging remarks about the programme. Second, Jeffrey was the most novice teacher of the group, and of the five years he had been teaching, four of those were as an English A1 teacher. His conception of peace education closely aligned with the one advanced by the IB: a coincidence that may be the result of forming his teaching philosophy while immersed in an IB environment. Both Irene and Olivia had been teaching for longer periods of time and outside of the IB, and each of them made a point to distinguish their conceptions of peace education from any affiliation to the larger organization. This trend has been reflected in research into teacher identity that shows the longer one teaches, the more deeply one holds to a personal philosophy of teaching (see Ben-Peretz, 1990; Cooper & Olson, 1996). Thirdly, in his discussion of peace education, Jeffrey made it clear that he approached peace implicitly by modelling it through his behaviour and in the way he organized his room. Subsequently, the curriculum and the assessments did not infringe on his conception of peace education because his explicit focus was the assessments and ensuring he covered the

curriculum. Finally, as an IB A1 trainer, Jeffrey related to me that the topic of peace education had never been raised in any of his training workshops. In fact, it was a message he had taken away from one these trainings about an analysis of style that had influenced Irene to move further from her conception of peace education. Besides the forwarding of multicultural literature, he had not been made aware of any messages about peace pedagogy or promoting an analysis of peace issues in the A1 course. This is telling because it puts into doubt the extent to which peace education is a priority and whether the IB is actively forwarding its concept of peace beyond the realm of philosophy and into that of teacher practice.

A lack of IB-generated peace education resources was cited as another obstacle to teaching for peace. This deficiency could again point to the larger issue of peace education not moving beyond implicit philosophy and into the explicit curricular level of A1. Within peace education literature, a lack of specific peace-oriented resources is highlighted as a reason teachers are often slow to move beyond the instilling of character traits and into the complexity of analysing problems of structural violence (Burns & Aspeslagh, 1996). While the focus peace education takes depends on one's concept of peace, professional development in peace pedagogy such as mutual dialogue (Freire, 1974) and exploring ways to critically examine structural violence within the context of one's subject matter is pivotal to exposing teachers to the potential of peace education to effect real transformational change.

The identification of the local context as an obstacle to teachers' conceptions of peace education provides some insight into peace education within the environment of international schools. While the IB appears to promote Intercultural Peace (Groff, 2002; van Oord, 2008), both Irene and Olivia alluded to internal conflict between local and overseas hirers and between student groups divided along national lines. These particular conflicts feature prominently in research on international education that explore discrepancies in staff remuneration and tensions that arise when people from around the world work together to build a common school culture (see Hayden et al., 2000; Sadker & Sadker, 2000). From the perspective of peace education, culturally diverse schools are a microcosm of the larger global community and provide opportunities to foster a 'culture of peace' that could be extended beyond the walls of the school. To take advantage of this potential, schools need to address issues of structural



violence within their own boundaries and to face inconsistencies between what is promoted in their peace-oriented philosophies and what is reflected in hierarchical structures and social divisions (Toh & Floresca Cawagas, 1991). If it is committed to working towards peace at all levels of the IBO community, Olivia suggested that the IBO encourage schools to address these issues of structural violence by offering guidance and support. However, the IBO's promotion of an idealistic conception of peace education may in itself be a limiting factor in addressing the localized problems of structural violence. This is because an idealistic conception of peace education promotes universal solutions to all forms of violence (Haavelsrud, 1996) where the intricacies of local structural violence are left unexamined and instead a "panacea" is forwarded as a means to solve conflict. For this reason, a politicization (Haavelsrud, 1996) conception of peace education that critically analyses the roots of violence might foster a more expanded version of positive peace; however, this approach would require a political stance that might not be palatable to IB World Schools.

### **Conclusions and Implications**

This qualitative case study explored the conceptions of peace education held by three IB English A1 teachers, the factors that shaped those conceptions, and the obstacles they faced in teaching for their concepts of peace. The major finding of this case lies in the A1 teachers' conceptions of peace education being a product of personal philosophies and not of external factors such as A1 curriculum guides or broader organizational ideals. In particular, teachers' concepts of peace as developed through life experiences most dramatically shaped their conceptions of peace education. This is significant because it could provide direction for future IB professional development in that workshops might be organized around giving teachers an opportunity to explore their own concepts of peace by engaging in personal reflection on past experiences. Fullan (1999) laments what he sees as a trend in professional development to ignore teachers' experiential knowledge, which is short-sighted as personal experience has been shown to deeply inform teaching practice (Connelly & Clandinin, 1992, 1995; Elbaz, 1983). My research also illustrates how Pedagogical Content Knowledge (PCK) affected the way three A1 teachers used literature and English instructional strategies to forward their concepts of peace. Understanding A1 teachers' PCK

could provide insight into how the teaching of literature might be approached with a more peace-oriented focus. This could offer direction for how peace pedagogy might be introduced at A1 workshops so teachers do not perceive it is an add-on, but rather see it as an approach that can be easily integrated into their courses. For example, teachers could be encouraged to engage their students in critical discussions around issues of structural violence that are depicted within literature. This strategy would provide a means to better understand literary themes and characterizations while also fostering personal reflection on contemporary problems of violence. In a similar vein, democratic dialogue and collaborative group work might be forwarded as tools to involve students in textual analysis that extends beyond line by line explication and into a more socially constructed exploration of literature. By emphasising the particulars of English subject matter but presenting teaching strategies that also embody tenets of peace education, teachers might feel more confident and more inclined to make teaching for a peace a conscious focus of their class. According to Jeffrey, the IB is introducing a new A1 course in the next three years that places greater emphasis on the cultural aspects of literature and allows for more collaborative group work. This sounds very promising and could herald a more peace-oriented approach to the A1 course. Professional development that builds on teachers' pre-existing PCK and acknowledges their prior experiences of culture and cultural violence (Galtung, 1990) offers great potential for peace education in an A1 context, and it is hoped that the workshops will not be reduced to course logistics.

Even though the A1 teachers in my study expressed a desire to teach for peace, and were doing so on many levels, it was implied by all of them that nurturing peace-minded students was secondary to the academic needs of the course. In this way, peace education was described as being more implicit and infused into the classroom through pedagogy, discipline, and the development of student-teacher relationships. While these forms of peace education are absolutely vital, there is a fear that by relegating peace to the background, the more systemic problems of society such as poverty and conspicuous consumption will go unaddressed. As discussed throughout this thesis, positive peace, which moves beyond the sole absence of physical violence, is not fulfilled unless deeper issues of structural and cultural violence are examined. For this reason, I would argue that peace education needs to be at the

forefront of a teacher's mind lest it become reduced to a list of character traits or condemned to an incidental aspect of literary discussions. In his work on peace education, Page (2008a) suggests that it is the "fideistic" nature of the field where "it is taken for granted that it is important to believe in peace" (p.17) that has translated into a perception of teaching for peace as an obvious component of good classroom practice. The problem with this approach is that peace becomes an assumed objective of teaching instead of a clearly articulated process of personal transformation. Professional development that outlines the goals of peace education and the myriad forms of violence it strives to mitigate is crucial in raising awareness about explicit ways to address peace in the context of a classroom.

This study also provided insight into how the IB organization itself and the local school administration could promote a more overt focus on peace education. For example, the IB could make the exploration of peace a direct focus of their A1 curriculum by designing assessments that more deeply embodied tenets of peace education. Likewise, the local school administration and specifically the IB Diploma coordinator could make peace a conscious goal of the school by not only sponsoring community-building themes, but also by addressing the deeper issues of structural violence that contribute to school tension. While deconstructing systemic issues of structural violence might be painful, it could start a process of creating a more extensive 'culture of peace' across all school levels.

The IB's mission of "creating a better and more peaceful world" is a laudable one and embodies the most fundamental hope of education: to nurture students who will build a more just and compassionate tomorrow. However, like any goal worth striving for, that brighter tomorrow is neither easily attained nor universally embraced, for the multifaceted nature of peace itself renders many versions of a better world. I began this journey into the realm of peace education with a question about the importance of the individual teacher in advancing such an epic mission, and what I found is that it is the every day act of mindful teaching and personal philosophies that forward peace, not curriculum guides. If the IBO embraces the peace-oriented tendencies of its teachers and moves beyond an idealistic approach to work with them to address systemic issues of structural violence, then perhaps Montessori's "lasting peace" (1949) will be nurtured through education as she predicted so many years ago.

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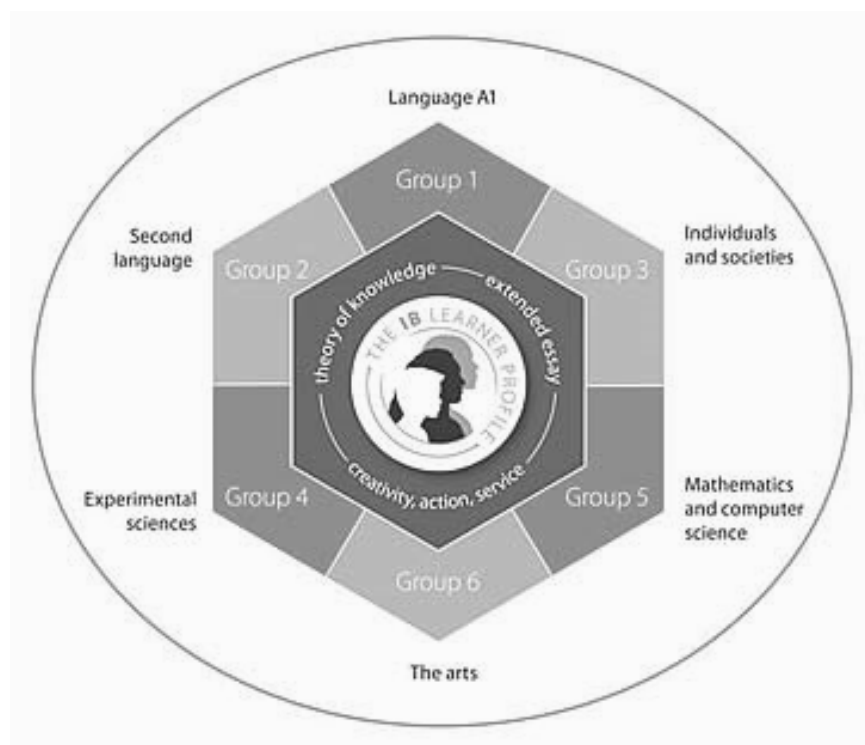
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## Appendices

- Appendix A: IBDP Curriculum Model
- Appendix B: IB Mission Statement
- Appendix C: IB Learner Profile
- Appendix D: Email Script for Administration
- Appendix E: Administrative Information-Consent Letter
- Appendix F: Email Script for Teacher Participants
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- Appendix H: Interview Protocol

(Appendix A)

IBDP Curriculum Model<sup>4</sup>



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<sup>4</sup> <http://www.ibo.org/diploma/>

(Appendix B)

## **IB Mission Statement<sup>5</sup>**

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

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<sup>5</sup> IBO, 2005

(Appendix C)

## The IB Learner Profile<sup>6</sup>

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

*IB learners strive to be:*

**Inquirers** They develop their natural curiosity. They acquire the skills necessary to conduct inquiry and research and show independence in learning. They actively enjoy learning and this love of learning will be sustained throughout their lives.

**Knowledgeable** They explore concepts, ideas and issues that have local and global significance. In so doing, they acquire in-depth knowledge and develop understanding across a broad and balanced range of disciplines.

**Thinkers** They exercise initiative in applying thinking skills critically and creatively to recognize and approach complex problems, and make reasoned, ethical decisions.

**Communicators** They understand and express ideas and information confidently and creatively in more than one language and in a variety of modes of communication. They work effectively and willingly in collaboration with others.

**Principled** They act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them.

**Open-minded** They understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities. They are accustomed to seeking and evaluating a range of points of view, and are willing to grow from the experience.

**Caring** They show empathy, compassion and respect towards the needs and feelings of others. They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment.

**Risk-takers** They approach unfamiliar situations and uncertainty with courage and forethought, and have the independence of spirit to explore new roles, ideas and strategies. They are brave and articulate in defending their beliefs.

**Balanced** They understand the importance of intellectual, physical and emotional balance to achieve personal well-being for themselves and others.

**Reflective** They give thoughtful consideration to their own learning and experience. They are able to assess and understand their strengths and limitations in order to support their learning and personal development.

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<sup>6</sup> The information contained here is a direct reproduction of page 5 of the *IB Learner Profile booklet* (IBO, 2006)

(Appendix D)

### **Email Script for Administration**

Dear xxxx,

I hope this email finds you doing well and enjoying the beautiful Peruvian sun. It seems like only yesterday that I was teaching at (insert name of school): it's amazing how quickly time flies!

After studying for over a year, I'm getting ready to start the thesis portion of my Master's degree at the Ontario Institute for Studies in Education at the University of Toronto. For my thesis, I have decided to explore the beliefs about peace held by IB Diploma English teachers, and the extent to which those beliefs influence their teaching practices and their interpretation of the IB Diploma English curriculum.

As the (superintendent/principal) of the school, I need your consent to work with 4 IB teachers from the English department on this project which would take place from December 1<sup>st</sup> to December 20<sup>th</sup>. I have attached an information letter that provides details on the study's rationale, the participant requirements, and the terms of confidentiality that would protect the privacy of the participants and the school. Please be assured that you are under no obligation to consent to this study, and you can decline to participate without any judgment.

If you agree to the teacher participation, however, please send me a quick email indicating your consent.

Thank you so much for your time, and I am very excited at the prospect of returning to Peru and working with the community of (insert name of school) again.

Sincerely,  
Margaret Bent

(Appendix E)  
 “To be put on OISE / UT letterhead”

## **Administrative Information-Consent Letter**

Dear xxxx,

It’s hard to believe that nearly two years have gone by since I left (insert name of school) to pursue a Master’s degree at the Ontario Institute for Studies in Education at the University of Toronto. After studying for over year, I have now reached the stage where I will be starting the thesis portion of my degree. Working under the supervision of Dr. Larry Bencze, I am conducting **a qualitative research study that explores the beliefs about peace held by IB Diploma English teachers, and the extent to which those beliefs influence their teaching practices and their interpretation of the IB Diploma English curriculum.** I have invited 4 IB Diploma English teachers to participate in this study, and we will proceed upon receiving your consent.

Below you will find more details of the study, and a place to sign your name if you give consent for this research to move forward. Please be assured that teacher and school participation are completely voluntary: you are free to refuse to participate and you are free to withdraw from the study at any time. Participants can contact the Ethics Review Office at [ethics.review@utoronto.ca](mailto:ethics.review@utoronto.ca) or 416-946-3273, if they have questions about their rights as participants.

### **Rationale for the Research**

The IB programme is currently being offered in 2,405 schools across 131 countries, making it the leader in global curricula (IBO, 2008). As a reflection of the magnitude of the IB, it has been estimated that the programme will have influenced “one hundred million people in the foreseeable future” (Drake, 2004). Much of this success is attributed to the programme’s combination of academic rigor and a focus on nurturing values that will “create a more peaceful world” (IBO, 2008).

Studies into how the IB programme and its teachers address these issues of peace and foster peace-minded students are very limited since most research focuses on the academic side of the programme. Because “the success of peace education is more dependent on the views, motivations and abilities of teachers than traditional subjects are” (Bar-Tal, 2002, p.33), I want to speak with teachers about their philosophy of peace and the role they see it playing in their own IB classrooms.

### **Teacher Participation**

If you consent to participate in this study, 3 or 4 teacher participant(s) will be asked to meet with me for a minimum of two 45-60 minute interviews at a location and a time that is convenient for them. These interviews will take place during the three week period that I will be at (insert name of school) from December 1<sup>st</sup> to December 20<sup>th</sup>, 2008. The teachers’ participation will also include sharing examples of teaching materials that promote the study of peace and the non-academic principles of the IB. In total, teacher participation would require approximately 3-5 hours. During the interviews, I will ask teacher participants to share their beliefs about peace, their interpretations of the non-academic elements of the IB English curriculum, and their thoughts on how their teaching fosters the IB objective of “creating a more peaceful world” through its students.

### **Privacy & Confidentiality**

Information collected during this study will remain fully confidential. Audio tapes of the interviews, written transcripts, and notes taken about teaching materials and the school environment will be stored on a password protected computer and will be accessible only to me and my thesis supervisor. The school and teacher participants will be assigned pseudonyms to protect their identity, and at no time will real

names be used in the thesis or in any presentation/report that may arise as a result of this study. Teacher participants will have access to the interview transcripts to revise any information that they feel would reveal their true identity or does not reflect what they meant to communicate. Because I will be open about my role as a researcher, the identities of teacher participants may become known to other members of the school; however, the topic of the research is not considered high risk. All audio tapes, transcripts, and field notes will be destroyed five years after completion of the study.

Any materials provided by the teacher participants will not be photocopied or reproduced in any way. The teaching materials are not being assessed for quality: they are being used as another method to gain insight into how teachers approach issues of peace education with their students. Any field notes based on observations made at the school will also maintain student anonymity and the anonymity of anyone who is not part of the study.

At no time will the school or teacher participants be judged or evaluated. During the interviews, teacher participants can decline to answer any question and can stop the interview at any time. Teacher participants are free to withdraw from the study at any time without fear of negative consequences or judgment.

The school will be sent a summary of the research results via email.

### **Why teacher participation is important**

Teacher participation is important because there is very little research on how teachers interpret the non-academic elements of the written IB curriculum and incorporate those ideals into their own teaching. Most of the research on the IB focuses on issues of academic excellence and students' perceptions of the programme: I want to share the voices of teachers as they explore the possibilities of "creating a more peaceful world" through the students who sit in their IB classrooms.

If you consent to this study, please send me a quick email indicating your approval. Once I am at (insert name of school), I will ask you to sign a copy of this letter and will make a duplicate for your files.

Thank you so much for your time.

Sincerely,

Margaret Bent  
OISE/University of Toronto  
Email: [mbent@oise.utoronto.ca](mailto:mbent@oise.utoronto.ca)  
Phone: (xxx) xxx-xxxx

Larry Bencze, Ph.D.  
OISE, University of Toronto  
Email: [lbencze@oise.utoronto.ca](mailto:lbencze@oise.utoronto.ca)  
Phone: (416) 978-0079

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I have read and understand the above information, agree to participate in the study described above, and have retained a copy of this information-consent form.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Contact Information



(Appendix F)

### **Email Script for Teacher Participants**

Dear xxxx,

I hope this email finds you doing well and enjoying the beautiful Peruvian sun. It seems like only yesterday that I was teaching at (insert name of school): it's amazing how quickly time flies!

After studying for over a year, I'm getting ready to start the thesis portion of my Master's degree at the Ontario Institute for Studies in Education at the University of Toronto. For my thesis, I have decided to explore the beliefs about peace held by IB Diploma English teachers, and the extent to which those beliefs influence their teaching practices and their interpretation of the IB Diploma English curriculum.

As an IB Diploma English teacher, I would like to invite you to be a participant in this study which would take place from December 1<sup>st</sup> to December 20<sup>th</sup>. I have attached an information letter that provides details on the study's rationale, the participant requirements, and the terms of confidentiality that would protect your privacy as a participant. Please be assured that you are under no obligation to be in this study, and you can decline to participate without any judgment.

If you are interested in taking part in this study, however, please send me a quick email indicating your agreement to be a participant.

Thank you so much for your time, and I am very excited at the prospect of returning to Peru and working with you again.

Sincerely,  
Margaret Bent

## (Appendix G)

“To be put on OISE / UT letterhead”

## Teacher Information-Consent Letter

Dear xxxx,

It’s hard to believe that nearly two years have gone by since I left (insert name of school) to pursue a Master’s degree at the Ontario Institute for Studies in Education at the University of Toronto. After studying for over year, I have now reached the stage where I will be starting the thesis portion of my degree. Working under the supervision of Dr. Larry Bencze, I am conducting a **qualitative research study that explores the beliefs about peace held by IB Diploma English teachers, and the extent to which those beliefs influence their teaching practices and their interpretation of the IB Diploma English curriculum.**

As an IB Diploma English teacher, I would like to invite you to participate in this study. I have also invited three other teachers at (insert name of school) to form part of the research group. Please be assured that participation is completely voluntary: you are free to refuse to participate and you are free to withdraw from the study at any time. You can also contact the Ethics Review Office at [ethics.review@utoronto.ca](mailto:ethics.review@utoronto.ca) or 416-946-3273, if you have questions about your rights as a participant.

### Rationale for the Research

The IB programme is currently being offered in 2,405 schools across 131 countries, making it the leader in global curricula (IBO, 2008). As a reflection of the magnitude of the IB, it has been estimated that the programme will have influenced “one hundred million people in the foreseeable future” (Drake, 2004). Much of this success is attributed to the programme’s combination of academic rigor and a focus on nurturing values that will “create a more peaceful world” (IBO, 2008).

Studies into how the IB programme and its teachers address these issues of peace and foster peace-minded students are very limited since most research focuses on the academic side of the programme. Because “the success of peace education is more dependent on the views, motivations and abilities of teachers than traditional subjects are” (Bar-Tal, 2002, p.33), I want to speak with teachers about their philosophy of peace and the role they see it playing in their own IB classrooms.

### Your Participation

If you agree to participate, you will be asked to meet with me for a **minimum of two 45-60 minute interviews** at a location and a time that is convenient for you. These interviews will take place during the three week period that I will be at (insert name of school) from December 1<sup>st</sup> to December 20<sup>th</sup>, 2008. Your participation will also include **sharing examples of teaching materials** you have used that promote the study of peace and/or other non-academic principles of the IB. These teaching materials are not being evaluated for quality but instead serve as a reflection of the themes you explore in your classroom. Finally, your participation would also include allowing me to take **field notes on the layout of your classroom** in an effort to paint a more complete picture of your philosophy of teaching. In total, your participation would require approximately 3-5 hours. During the interviews, I will ask you to share your beliefs about peace, your interpretations of the non-academic elements of the IB English curriculum, and your thoughts on how your teaching fosters the IB objective of “creating a more peaceful world” through its students.

**Privacy & Confidentiality**

Information collected during this study will remain fully confidential. Audio tapes of the interviews, written transcripts, and notes taken about teaching materials and the school environment will be stored on a password protected computer and will be accessible only to myself and my thesis supervisor. You will be assigned a pseudonym to protect your identity, and at no time will your real name be used in the thesis or in any presentation/report that may arise as a result of this study. You will have access to the interview transcripts to revise any information that you feel would reveal your true identity or does not reflect what you meant to communicate. Because I will be open about my role as a researcher, your identity as a participant may become known to other members of the school; however, the topic of the research is not considered high risk. All audio tapes, transcripts, and field notes will be destroyed five years after completion of the study.

At no time will you be judged or evaluated. During the interviews, you can decline to answer any question and can stop the interview at any time. You are free to withdraw from the study at any time without fear of negative consequences or judgment.

You will be sent a summary of the research findings via email when the study is complete.

**Why your participation is important**

Your participation is important because there is very little research on how teachers interpret the non-academic elements of the written IB curriculum and incorporate those ideals into their own teaching. Most of the research on the IB focuses on issues of academic excellence and students' perceptions of the programme: I want to share the voices of teachers as they explore the possibilities of "creating a more peaceful world" through the students who sit in their IB classrooms.

If you would like to be a participant in this study, please send me a quick email indicating your participation. Once I am at (insert name of school), I will ask you to sign a copy of this letter and will make a duplicate for your files.

Thank you so much for your time.

Sincerely,

Margaret Bent  
 OISE/University of Toronto  
 Email: [mbent@oise.utoronto.ca](mailto:mbent@oise.utoronto.ca)  
 Phone: (xxx) xxx-xxxx

Dr. Larry Bencze, Ph.D  
 OISE/University of Toronto  
 Email: [lbencze@oise.utoronto.ca](mailto:lbencze@oise.utoronto.ca)  
 Phone: (416) 978-0079

I have read and understand the above information, agree to participate in the study described above, and have retained a copy of this information-consent form.

\_\_\_\_\_  
 Signature

\_\_\_\_\_  
 Date

\_\_\_\_\_  
 Printed Name

\_\_\_\_\_  
 Contact Information

(Appendix H)

## Interview Protocol

Because these will be semi-structured interviews, there are a limited number of prewritten questions.

- Thank the participant for taking the time to be interviewed
- Reiterate that the participant can withdraw from the study at any time, can decline to answer any question, and may stop the interview at any time
- Remind the participant about sharing examples of his/her teaching materials
- Explain to the participant that the interview will be audio taped
- Give a general overview of the topics that will be covered in the interview
- If the participant is available, set a time/place for the next interview

### Possible Questions

#### Background

- How long have you been teaching the IB English curriculum?
- How many IB English students do you teach?
- Have you taught at other international schools?
- Why did you become a teacher?

#### Peace and Peace Education

- What does the word “peace” mean to you?
- Is peace an important goal of education? Explain.
- What would be the qualities of a “peace-minded” student?
- What would a “peace-minded” classroom look like?
- How important is the personality and attitude of the teacher in fostering a “peace-minded” classroom? Explain.

#### Peace and the IB curriculum

- In your opinion, what are the non-academic principles that underlie the philosophy of the IB?
- Have you ever received any professional development/training on how to integrate these non-academic elements into your lessons? If so, can you discuss the effectiveness of the training. If not, can you explain if this type of training would be useful to you as a teacher.
- Does the infrastructure of the IB reflect its commitment to nurturing more open-minded and peace oriented students? Explain.

- In your experience, to what extent is the IB Programme “creating a more peaceful world” through its students?
- What unit in the IB English curriculum offers the most potential to explore issues of peace and peace education? Why?

#### The IB Curriculum and your own Classroom

- What is your main goal as an IB Diploma English teacher?
- How do literature and language study offer windows onto issues of peace?
- What is your favourite unit/assignment of the IB Diploma English curriculum? Why?
- To what extent do you explore the following issues in your classroom?
  - Conflict resolution skills
  - Human rights
  - Development
  - Environmentalism
- Can you discuss any examples when these issues were incorporated into your lesson plans/assignments?
- How often do you consult the IB Diploma English curriculum when creating your lessons and assignments?
- When you do consult the curriculum, what are you usually looking for: objectives? assessment criteria? reading lists? .....
- Describe, if possible, a ‘teachable moment’ that allowed you to explore issues of social importance that extended beyond content.
- Describe, if possible, a unit/assignment that challenged students to explore and reflect on issues of social importance.
- How well did the lessons/activities/resources that you shared with me work with your students? What would you do differently/the same if you used them again? (This question will be tailored to address specific details of the teaching materials given to me by each participant)
- How does your teaching further the IB’s goal of creating “a more peaceful world”?