TRANSFORMING EDUCATION FOR PEACE
EDITED BY JING LIN, EDWARD J. BRANTMEIER, & CHRISTA BRUHN

A Volume in Peace Education
TRANSFORMING
EDUCATION FOR PEACE

This book provides a mix of micro and macro examples of both doing peace and researching education for peace. From case studies to conceptual musings, to warnings, to calls for paradigm shifts, this book offers some generative examples of how educators, researchers, and ordinary citizens are doing peace locally and around the world.

Peace education efforts by student exchange can build bridges that span the potential chasms of cultural differences. Through changes in the classroom and school, they can transform deeply rooted perspectives and provide hope, even amid what has been described as intractable conflict. Anyone, including undergraduates, can engage in social action to peacefully transform our world. There are opportunities and efforts in all levels of education for creating cultures of peace. The power of information communication technologies for building intercultural bridges is examined in this book as well.

There are both promises and pitfalls for peace education. The overt and subtle obstacles to peace education and peace research are examined. New paradigms for education for peace promote new synergies and explorations in the field of peace education. These include transformational education that integrates peace education into military warfare training and the advocacy for the construction of a global ethic of universal love and reconciliation that would establish a new paradigm for peace education.

This collection of global and local examples of peacemaking will encourage, sustain, and inspire our readers to begin to or continue to engage in transformative peace education efforts around the world. As we draw from the wisdom of a wide range of historical mentors who embodied peace in their lives, the legacy of our ideas and efforts toward building a culture of peace and justice for the children of the world will continue to inspire generations of peacemakers to come.
Transforming Education for Peace

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CHAPTER 4

BUILDING INTERCULTURAL EMPATHY FOR PEACE

Teacher Involvement in Peace Curricula Development at a U.S. Midwestern High School

Edward J. Brantmeier

"I believe in non-duality, I believe in the essential unity of man and, for that matter, of all that lives.... The rock bottom foundation of the technique for achieving the power of nonviolence is belief in the essential oneness of all life."

—Gandhi

OVERVIEW AND RESEARCH CONTEXT

Given current polarized debates about immigration in the United States, the need for intercultural peacebuilding initiatives is obvious. One of the primary aims of intercultural education is to generate mutual understand-
Students were Latinx American student body to understanding of peace and nonpeace and to respond by facilitating seven teacher inquirers in the development of an intercultural peace curricula was built that attempted to foster positive relationships, create newcomer students.

Changing demographics present new challenges to historically homogenous communities and schools in the U.S. Midwest and around the country. Historically, Junction High School (JHS), located in the U.S. Midwest, was a homogenous Euro-American school. Recent demographic changes in the surrounding community, referred to as Unityville, presented challenges to administrators and teachers concerned with the integration of new coming students into the local school system. Newcomer students at Junction High School spoke a variety of first languages: Spanish, Japanese, Mandarin, and Arabic. Most newcomer students were Latino and spoke Spanish as their first language. In order to accommodate the newcomers, Euro-American school district personnel and faculty expressed a need for professional development to respond to the needs of newcomer students and to address wider school climate concerns such as racial bullying (Korth et al., 2004).

As part of a larger collaborative project by a Midwest university and the Unityville Outreach Project, I conducted a critical qualitative study in the 2004-05 school year. The purpose of this study was to examine local understanding of peace and nonpeace and to respond by facilitating seven teacher inquirers in the development of an intercultural peace curricula project. Over the course of an approximate 8 months of critical qualitative study guided by critical methodologies (Carspecken, 1996), a theme emerged which indicated a lack of empathy on the part of a predominately Euro-American Junction High School faculty and student population.

This lack of empathy for the plight of newcomers was identified as "nonpeaceful" by teacher inquirers, defined here as teacher participants engaged in critical inquiry and in efforts to improve school conditions for newcomer students. Participants expressed frustration about the attitudes and behaviors of some of their colleagues as well as some members of a predominately White student body. As a response, an intercultural peace curricula was built that attempted to foster positive relationships, create empathy for the situation of newcomers, and bolster courage in the Euro-American student body to "stick up" for the recipients of prejudice and discrimination (Brantmeier, 2005). An analysis of these peace curricula and an examination of the conception of empathy as used by teachers who developed the curricula will be conducted in this chapter.

CONCEPTUAL DISCUSSION: PEACE, INTERCULTURAL, MULTICULTURAL EDUCATION, AND EMPATHY

Intercultural understanding can be understood as the shared "symbolic reservoirs" (Brantmeier, 2005) and interactive meanings between two people or among groups of people with distinctive primary cultures; it is in the shared space in-between on the borders and frontiers that the "intercultural" emerges. The building of "new centers of interaction on the borders and frontiers" (Alred, Byram, & Fleming, 2003, p. 4), was a goal and focus for this intercultural peace curricula development project. Alred, Byram, and Fleming (2003) write about "being intercultural":

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

This fluid conception of "being intercultural" posits the generative aspects of cultural change as hopeful and transformative; it urges the forging of community through building intercultural borderlands. In this conception, borderlands are not rigid boundaries that need to be fortified with figurative or literal walls but rather fluid, liminal spaces of intercultural opportunity that, when opened, potentially bridge cultural differences and foster positive relationships.

The conceptual and practice-oriented braiding of peace, intercultural, and multicultural education provides synergistic insight for enhancing education for peace, pluralism, and unity. Generally speaking, intercultural education provides a possibility for finding and generating shared understandings on the borders of cultural differences (Bennett, 1998). Multicultural education, in its deeper conception, stresses diversity affirmation as a necessary and important component of leveling the playing field for the historically marginalized; it promotes legitimacy, access, and opportunity for those individuals and groups of people on the fringes of mainstream thought and practice (Sleeter & Grant, 1999). It also contests structures and norms that perpetuate dominant and subordinate relationships in the context of oppressed and oppressor dialectics (Freire, 1972). The braiding of peace education, the education for elimination of direct and indirect violence (Harris & Morrison, 2003), into this conceptual tap-
Intercultural Empathy

Intercultural empathy is a condition of mutual understanding based on a process of decentered position-taking with another’s unique human experience on emotional, intellectual, physical, and potentially spiritual levels. Shared understanding of the experience of the “other” emerges from a dialogic exchange between two people or groups of people with distinctive primary cultures. Intercultural empathy, viewed as a human capacity that can be cultivated, might provide the seeds for positive social change in the context of racial/ethnic discrimination, unequal access to resources, and asymmetrical power relationships that result in inequality and unfairness.

Deturk (2001) provides an overview of the complexity of conceptions of empathy and social power. In the context of intercultural communication, empathy is understood as the “the imaginative, intellectual and emotional participation in another person’s experience” (Bennett, 1979 p. 418). In self-to-other dialogic interactions, one both intellectually and emotionally participates via position-taking in the experience of the “other.” By doing so, one begins to understand the existence of multiple perspectives and emotions experienced in a diverse world. Complexity and relativism of viewpoint and emotion might emerge from such position-taking. However, can one truly experience the world of another?

In the context of dialogic process which requires the “decentering” of one’s primary cultural orientation, empathy is conceived as “becoming aware of and temporarily suspending the constructs normally used to interpret events so as to consider fresh ways of construing them” (Barnlund & Nomura, 1985, p. 348, as cited in Deturk, 2001). Barnlund and Nomura (1985) identify “convergence” as a perspective shift that occurs in the dialogic exchange. In the context of discussing a White dominance paradigm, Howard (1999) suggests that, “Empathy means to feel with. Empathy requires the suspension of assumptions, the letting go of ego, and the release of the privilege of nonengagement. In this sense, empathy is the antithesis of dominance” (p. 73). In this conception, empathy requires “feeling with” another person, letting go of one’s assumptions, and actively engaging in attempts to experience the world as/with another. By “feeling with” another, there is the potential that attitudinal and behavioral changes will occur. Teacher inquirers at Junction High School identified lack of empathy for the plight of newcomers as a problem that needed to be changed in their school.

**METHODOLOGY:**

**RESPONSIVE CRITICAL ETHNOGRAPHIC ACTION RESEARCH**

During the fall of 2003 an international team of Indiana University faculty and graduate students conducted an initial qualitative study. Initial interviews were conducted with newcomer students in their first language, either individually and/or in focus groups, and with White-American faculty, staff, and students at Unityville schools. Part of those research findings were reported in “The Report for the Unity Outreach Program” (Korth et al., 2004). Some typical Cambio Middle School and Junction High School newcomer student statements from that study included:

- “We don’t have any friends;”
- “They (native students) don’t like us;”
- “Not even teachers want us to be here;”
- “Some teachers make fun of us in class;”
"We are not welcome here;"
"They don't want us to be here, they scream at us in the halls;"
"I don't like to go to lunch; they see me and start making fun of me;"
"They tell us, 'migrant' leave from our town." (Korth et al., 2004, p. 32)

Several newcomer students felt very unhappy with their classroom and social circumstances at Unityville Middle School and JHS. Understanding and facilitating change in the general school climate at Junction High School were at the forefront of this research design.

This peace curricula research project aligned with Carspecken's (1996) descriptions of the concerns of critical social researchers: "We are all concerned about social inequalities, and we direct our work toward positive social change.... We also share a concern with social theory and some of the basic issues ... the nature of social structure, power, culture, and human agency" (p. 3). Critical social research aims to understand and transform inequalities. Aligning with descriptions of action research, this project sought to facilitate emancipatory change (Punch, 1998), change that increases individual and/or group agency under oppressive conditions in which intentions and actions are limited in significant ways. Thus, the research design had two primary purposes—to more deeply explain existing social realities at Junction High School and to facilitate a change process that would positively impact the experiences of newcomer students.

Accordingly, the research approach was at first explanatory and later change oriented. First, informal observations were conducted. These were followed by formal observations in teacher inquirer classrooms, teacher inquirer meetings, and personal interviews. After two insiders—Julian Franklin and Carrie Ground—identified an interdisciplinary team of teacher inquirers who were "committed to the cause," formal teacher inquiry group meetings began (FN 10/21/04). Five informal teacher inquiry groups meetings and two informal lunch meetings were conducted from November until May. All teacher inquiry group meetings were observed by a coinvestigator, transcribed by me, accuracy checked by a second party to ensure validity, and then meticulously low-inference coded (Carspecken, 1996). Initial group meetings focused on mapping peace related and nonpeace related attitudes and behaviors. In subsequent meetings the group established goals for a responsive intercultural peace curricula, later participants discussed how their curriculum development was unfolding, and the final meeting was a reflection about the process as a whole.

Three basic inquiry domains and related empirical questions guided data collection as part of the overall critical ethnographic action research project:

**Inquiry Domain One: Reconstructing Everyday Meanings of Peace and Nonpeace**

**Empirical Question/s:**
What are the situated understandings of peace and nonpeace at Junction High School? (Including how are particular understandings enforced AND what contestations occur regarding understandings?)

**Inquiry Domain Two: Doing Intercultural Peace**

**Empirical Question:**
How might the development of intercultural peace curricula affect attitudes about peace and nonpeace and behaviors toward "others"?

**Inquiry Domain Three: School Culture and Education Policy Context**

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

This chapter primarily reports and analyzes data that answers the empirical question associated with inquiry domain one—everyday understandings of peace and nonpeace.

**FINDINGS**

During the first teacher inquiry group meeting, teacher inquirers were asked to identify nonpeace related attitudes and behaviors that they observed in the classrooms or school. I asked, "Could you identify nonpeace related attitudes and behaviors that you see in your classroom or in school?" I was trying to "get at" everyday understandings of peace, situated in the context of everyday interactions. As participants expressed a word, they were listed on a flip chart. Participants were asked to identify each word as an attitude or as a behavior. The compiled list is represented in Table 4.1.
Table 4.1. Nonpeaceful Attitudes and Behaviors

- Name calling (identified as behavior)
- Prejudice (identified as an attitude)
- Exclusion (identified as attitude and behavior)
- Anger (both? Discussion as both attitude and behavior)
- Derision (identified as behavior)
- Lack of empathy (identified as attitude, later one group member suggested it was the most important).
- Physical abuse (kicking, shoving, bumping (in the halls) (identified as behavior)
- Whispering/gossip (identified as behavior)
- Stereotypic slur (identified as both attitude and behaviors, stereotyping/slurs)
- Rude comments (identified as behavior)
- Ignoring (identified as behavior) (TIGOne 11/17/04)

Lack of empathy was identified as the number one nonpeaceful attitude by Julianne, the distance education coordinator, and Lisa, an English and English-as-a-new language teacher:

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

Participants were then asked to share a story that illustrated nonpeaceful attitudes and behaviors.

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

Pam, a science teacher, shared a story about a male Euro-American student who stereotyped a female Hispanic student as a knife-carrier. Lisa Bennett, an English and English-as-a-New language teacher shared a story of a Euro-American boy who proclaimed that Hispanics did not belong in this country because, “This is our (Euro-Americans) country. We made this country. They have no right to come here” (TIGOne 11/17/04). Lisa rebutted by suggesting how land was stolen by European peoples from Native Americans; she then declared that students should not express such beliefs in her classroom.

Norm Monitoring\(^9\) and Lack of Empathy About Language Use

Several data sources that include teacher inquiry group meetings, observations, and personal interviews, suggest that lack of empathy about language use was connected to the existence of a non-peaceful climate for newcomer students at JHS. In a personal interview, I asked why Juan, a Latino adolescent, did not sit by White students during lunch. He said, “They tell me ‘go back to Mexico, don’t speak Spanish’” (SCTwo 11/11/05). In the first teacher inquiry group meeting when other teachers shared nonpeace related stories, Julianne told a story about language use:

Julianne: I've seen with students and faculty a real lack of empathy dealing with language. Where I hear, see a group of Hispanic students speaking Spanish to each other, and have another student walk down the hall and say 'Don't do that here.' Trying to tell them don't speak your Native language here. And I also heard from a faculty member that didn't think they [Hispanics] should be allowed to speak Spanish in the classroom (voice lowers, then increases) and if they did (stresses) it automatically meant they were talking about her in a negative way.
Lisa: (adds) Or cheating.
Julianne: Well, I didn't hear the cheating, I'm just saying what I heard. So, a total lack of empathy that there would be a reason why they would niche together. If you had a problem in the class, of course you are going to lean over to the person next to you to speak them in your native language to ask a question. Why would anybody assume (stresses) that it automatically meant that they were talking negatively about you? (TIGOne 11/17/04)

Julianne further responds to Pam's empathetic example of being a Hispanic student with low English proficiency who is facing a language barrier in an English-speaking classroom:

Julianne: And that's why I thought lack of empathy is number one [non-peaceful attitude observed in school]. Because how could you not have some kind of empathy for that situation, what that must feel (stresses) like (pauses) to be that (stresses) isolated? And then not only be that isolated, but then be asked not to even be able to niche together with your own kind without people coming down on you for that. I mean, anyone who's ever been to a foreign country where they can't speak the language, what do you do? You niche into...
your own little group and you speak English. Because you don't understand and you want some help from those people. And why people can't have any kind of understanding (stresses "any kind of understanding") of that, is (pauses) appalling to me. (TIGOne 11/17/04)

Julianne was appalled by a lack of understanding or the lack of empathy expressed by some faculty and nonnewcomer students at Junction High School. She position-takes with students by remembering when she was in a foreign country and did not speak the language. She "feels with" newcomer students in their isolation and desire to connect with others who speak a common language.

Julianne's empathetic response was an exception, an anomaly in regards to typical White student and/or faculty member responses to non-English language use at at Junction High School. Korth et al. (2004) report that "Some of the [White] high school students said that if newcomer students didn't talk English it was because they 'had a bad attitude'" (Korth et al., 2004). As Julianne and Lisa commented in the dialogue above, some white faculty members perceived that when Latino students talked in Spanish they were either negatively talking about them or that these students were cheating. Non-English language use in class or in the hallways was perceived negatively by several members of the dominant population.

When sitting in the back of a social studies classroom during an observation, a Euro-American male student turned around to ask why I was observing in the classroom. I said to "study education for diversity," and then I said I was studying "students whose first language is not English as well as issues of ethnic and racial diversity in the school." He said:

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

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

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

This student felt that if you came to the United States, you should speak English. He went a step further and expressed his assimilationist view that one should abide by "our philosophy." He more than likely meant the philosophy of mainstream, White America.

This linguistic assimilationist attitude also existed at the top of the power hierarchy in the Unityville School District. In an interview with the superintendent, Mr. Sander, I asked the following question:

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

Mr. Sander: I have a prejudiced view there. I think they need to learn to speak English. If you come to a country, learn English. (He added) That's important. (PIS 2/9/045)

In the flow of our conversation he mentioned that "I don't say it [view about speaking English] (stresses say it) like some of the kids though." Mr. Sander shared that his ancestors came to America from Europe and "they had to learn English" (PIS2/09/05). He exhibited little empathy for the linguistic challenges experienced by newcomers in the schools over which he administered. In fact, he did not answer the original question that was asked, instead, he felt the need to share facets of a linguistic ideology; newcomers should assimilate to the dominant language used in America, English (Brantmeier, 2007). He used historical precedence to substantiate the claims he made.

When talking about English as a new language (ENL) students, he said, "The younger we get them, the better it is for us." He said, "The younger kids learn English." He mentioned that the younger kids were easier to "absorb." He then talked about ENL high school kids, "They're more hardened, less fluent." He constructed the status of students as either good or bad in relationship to their English fluency. He said the high school kids were "hard to mold." I explained to him that "Latino high school students tend to sit together in the cafeteria. I've been told that they do so because if they try sitting elsewhere, other Euro-American students tell them to 'go back to Mexico' and 'speak English. '" I said that I observed some threats to Latino kids. His facial expression did not change when I was saying this. He did not respond to my comments. He exhibited no empathy for the experience of Latino students who sat separately at the "Hispanic table" at lunch. Members of the White majority referred to this table as the "Hispanic table" because most Hispanic students sat together, segregated from the general White student body. Mr. Sander said nothing in response to the racist, exclusionary comments "go back to Mexico" made by White students.

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As a very powerful and influential member of the school district, the superintendent, a Euro-American male, valued newcomer students according to their abilities to be "absorbed" and to speak English. He felt the need, without direct prompting, to express his views on newcomer language assimilation. In this conversation, he did not acknowledge the power and privilege differentials between Euro-Americans and other groups in the United States. He exhibited little empathy for the situation of newcomers. His lack of response to Hispanic student harassment in the lunch room almost seemed like silent approval. Mr. Sander retired as superintendent at the end of the 2005 school year.

**Action Research, Teacher Inquirers, and Empathy**

In a November meeting, lack of empathy by White Americans was identified as nonpeaceful. Julianne was troubled at this lack of empathy, "Because how could you not have some kind of empathy for that situation, what that must feel (stresses) like (pauses) to be that (stresses) isolated?" In a January group meeting, participants were asked to read articles that my coinvestigators and I had connected to some of the emergent themes in previous group meetings. The intention was to engage group members in peace and multicultural education scholarly literature that connected with their everyday realities at Junction High School. After reading the articles "Types of Peace Education" by Harris (1999), "Responding to a Major Problem of Adolescent Intolerance: Bullying" by Reardon (1996), and "Valuing Diversity: Creating Inclusive Schools and Communities" by Lantieri and Patti (1996), teacher inquirers engaged in a lively discussion.

With particular relevance to the analysis of empathy in this chapter, Julianne and Pam reflected on White privilege when discussing Lantieri and Patti’s (1996) book chapter titled "Valuing Diversity." Julianne reported having an "epiphany" and she reacted with surprise at facets of White privilege in MacIntosh’s (1989) "Unpacking the Invisible KnaPsack" that is cited in Lantieri and Patti’s (1996) chapter. Pam stated that empathy was hard for the privileged:

Pam: Yah, it’s very hard for privileged people to be empathetic about different conditions.

Julianne: They’re, how could you possibly be empathetic? You have no clue. Couldn’t even fathom. (TIGFive 1/12/05)

Participants reflected on White privileges, on how difficult it is for privileged people to have feelings of empathy for those in less privileged social positions, and about working with both the oppressed and oppressor in the effort to alleviate oppression. Julianne reiterated several times during this discussion that there is always a "rescuer in every group of oppressors"—a quote she obtained from reading Lantieri and Patti (1996). Though Julianne was a member of the dominant White dominant group that may have oppressed newcomer students at Junction High School, she saw herself differently. She identified with the "rescuer" in this quote—someone who was working through her efforts in school and in the inquiry group to alleviate the oppression experienced by newcomer students.

During the approximate 8-month ethnographic project, lack of empathy for the plight of newcomers in general was an overarching theme that recurred: lack of empathy by Euro-Americans for the suffering associated with newcomer displacement, relocation, and isolation in their new school; lack of empathy for the desire to speak one's mother tongue without rebuke in the school; lack of empathy for the very real prejudice and discrimination experienced by newcomers; and lack of empathy for what it must feel like to be struggling with a new language in a foreign context. As part of the action research approach, this lack of empathy was addressed in short-term "additive" (Banks, 2001) curricula units that participants developed and implemented.

**RESPONSIVE INTERCULTURAL PEACE CURRICULA**

Though desire for a more comprehensive, transformative change effort was expressed by teacher inquirers, short-term "additive" (Banks, 2001) units were developed and implemented at the end of the school year. The "additive" approach consists of the addition of content, concepts, themes, and perspective without changing the actual structure of the curriculum (Banks, 2001).

Specifically, Pam Green, a life sciences teacher, developed a "Cultural Pizza Unit" where students were taught the following:

What comes to mind when you think of race? One thing, homo sapiens, there is only one race of human beings; we all belong to the same race, homo sapiens.

Now, what comes to mind when you think of culture? Hopefully many things, Culture is a combination of many aspects of being human and is made up of a long list of things you do, eat, wear, believe, and say. Culture is a big part of what makes us unique and yet joins us together, too. Humans are the only living things that have culture, which has helped Homo sapiens to evolve over the
As with a biology unit in her life sciences course.

language barrier between White and some Hispanic students and to cre­

sented these aspects of their cultural identity on a slice of a circular pizza

figurative pizza slices that represented aspects of their cultural back­

arts they enjoyed, entertainment they enjoyed, politics, and technology

ate some shared understanding with her Cultural Pizza Unit.

ent aspects of their cultural identity such as

they used. They were asked to paste a photo or draw a picture that repre­

about commonalities and differences in their cultural backgrounds.

However, the implementation of this activity was rather unsuccessful in

gards to cultivating meaningful cross-cultural understanding. A co­

vestigator and I observed the implementation of this unit and observed

that the teacher did not structure student conversation or create inte­

grated groups; groups of students remained largely segregated according
to race/ethnicity. However, students focused with enthusiasm on finding
photos or drawing pictures that represented their cultures. Noticing that
Pam did not seem her normal, engaged self, I asked her about her emo­
tional state during the implementation of this unit in a conversation after

class. She reported that she was having personal problems and that her

mind was not focused on school.

The implementation of the Cultural Pizza Unit was rather unsuccessful in
attaining the original goal—to break down language barriers by connect­
ing students to one another. However, interethnic interactions were
largely missing from the activity. In a later group meeting, Pam reported
that she changed the name of her unit from “Cultural Pizza” to the “Cul­
tural Cell Unit.” She planned to use a cell as a model because it fit better
with a biology unit in her life sciences course. She planned to implement
the unit during the beginning of the following school year as an ice­
breaker activity.

Lisa Bennett created a “Stick Your Head above the Crowd Unit” for her
mainstream English classroom. She used the movie Remember the Titans as
an illustrative example of how racism divides and hurts people and how
certain individuals in history have “stuck their head above the crowd” and
helped change society for the better. She explains the unit:

Lisa: And then, what I’m talking about is being the person that
sticks your head above a crowd. Being that one (stresses) person.

Because in my (stresses) mind, a large majority of our students
really don’t hate (stresses) certain races or whatever. They go along
with it, you know. If bad things are said, they go along with it. Unlike
Jerry, they may be uncomfortable with it, they may not agree with it,
but they don’t say anything about it. I said [to my students in class],
‘Let’s think of people in history, who have the person (stresses) who
sticks their head above the crowd. Knowing that it could be danger­
ous, or you could lose your friends, or whatever.’ And then, they are
going to write an essay. This is English. Five paragraph essay. A
Criterion Essay on the person, who they most admire, who has stuck
their head above the crowd, so to speak. And we’re doing a research
paper. (TIGEight 3/16/05)

Jerry Changer, who is mentioned in the quote above, was a Euro-Ameri­
can student who wrote a letter of frustration to his teacher about racism
experienced by his friend Sarah, an Arabic-speaking student:

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

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

What exactly have they been taught?

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

With much respect,

Jerry Changer (A Euro-American male student)

Sarah was being racially harassed. An Arabic-speaking junior at Junction
High School was also told to “Ride his camel back to his country” by a
Euro-American student. Lisa felt that most Euro-American students did
not have the same courage as Jerry in terms of standing up against the
racism and discrimination that they witnessed at Junction High School.

As a response, Lisa used a five paragraph essay, a common form of
writing assessment on standardized tests, as the vehicle to write about
important issues that matter at Junction High School. She provided stu­
dents an opportunity to hone writing skills while fusing the themes of
prejudice, racial discrimination, and the courage to stand against these
injustices. Lastly, she used a movie about racial integration in sports, *Remember the Titans* to engage students' interests. Her unit was accountable to state standards, responsive to local issues of discrimination and prejudice, and it engaged students in the process. This unit represents the creative integration of everyday Junction High School concerns with macropolicy accountability; state standards were met within a locally meaningful unit that attempted to bolster courage so that white students would speak out against the racism they witnessed.

Japanese language teacher Denise and social studies teacher Jennifer codeveloped and implemented similar units in their social studies and Japanese language classrooms on Japanese-American internment in the United States during World War II:

So some of the activities we were thinking about were, having for example students imagine, and make a list of things they would take with them [if they were interned], as much as they could carry on their back, their personal belongings. This is to sort of give them a sense of what it would feel like, to be packing their life away like that. (TIGEight 3/16/05)

The unit asked students to put themselves in the position of those Japanese-American people who were interned during World War II, "You don't know where you're going, but just carry as much stuff with you as you can" (TIGEight 3/16/05). They attempted to create empathy which had been identified as a goal of the peace curricula project in earlier teacher inquiry group meetings. Both Denise and Jennifer doubted how well their unit "fit" with the topics and themes the larger inquiry group had explored during the previous meetings. When the other teacher inquirers were asked if the unit fit with the overall purpose of the group, the response was overwhelmingly affirmative.

From the outside, making a parallel between Japanese-American internment during World War II and newcomer ENL students at Junction High School seemed to be a bit of a stretch. However, participants felt there were some parallel themes between the experience of interned Japanese-Americans during World War II and newcomers at Junction High School: people were uprooted, choice-less, isolated, scared, and they were the recipients of prejudice and discrimination. Building empathy for those circumstances was a focus of the Japanese-American Internment Unit. "To know what it feels like..." was critical to building intercultural empathy for peace at Junction High School.

Julianne and Mary did not formally teach courses. Because of their unique roles as the distance education coordinator and school guidance counselor respectively, they pursued related endeavors when the other mainstream teachers developed curricula. Julianne found two Japanese-American elders who were interned in the United States during World War II. These elders told their story during a videoconference with Japanese language and social studies classes at JHS. Julianne also conducted research and found a Community Vista project that encouraged long-term collaborative school-community engagement and required a long-term commitment; this opportunity was shelved as a future possibility.

Thomas, whose conceptions of peace revolved around "community and community building" (TIG11/17/04One), focused his efforts for the group project on creating a list of strategies for mainstream math teachers of ENL students. Thomas, who had trouble creating a math content-based curriculum unit that fit group topics and at one point questioned his continued participation as a member of the inquiry group because of this, decided to brainstorm and research information about reaching ENL learners in mathematics classrooms. He perceived "communication through language barriers" as a major goal for the group's efforts during initial brainstorms about goals for the project (TIGThree 12/9/04). During a reflection on the successes and challenges of the project, he reported positive changes in ENL student attitudes and behaviors as a result of his using various teaching strategies to communicate through language barriers in his math classroom.

**DISCUSSION**

Teacher inquirers identified lack of empathy for the plight of newcomers as nonpeaceful. This lack of empathy was expressed explicitly and implicitly in the negative attitudes and behaviors of members of the Euro-American populations at Junction High School. In response, intercultural peace curricula were built for use in mainstream classrooms. These additive curriculum units were implemented at the end of the school year. Considered a "deviation" from the normal curriculum, these units were added to the curricula that teachers normally taught in their respective content area courses. Constraints on teacher time, on teacher energy, on school resources, and dominant Euro-American in-group norms were encountered during the curricular development process. The following long-term ideas were suggested but not initiated by teacher inquirers: cul-
tural awareness education that permeates the school curriculum; a diversity course; diversity graduation requirements; and/or a schoolwide reading about diversity issues.

As recommended by teacher inquirers during our group meetings, a professional development day was provided in attempts to address this lack of empathy. During that professional development day, members of the Midwestern university research team provided a language dissonance experience in Japanese for the faculty in attempts to bolster empathy for the plight of newcomers in these teachers' classrooms. During the 5-minute activity with the entire faculty in the auditorium of Junction High School, some faculty members altogether stopped participating in the simulative math lesson. By the silence in the room after the math lesson, other teachers appeared to be emotionally impacted by the language dissonance experience. Perhaps a bit more empathy was instilled for the plight of newcomer ENL students who experienced a foreign language, English, in most of their classrooms on a day to day basis.

During a personal interview, an insider provided a conspiracy theory about the intercultural peace curricula project; she suggested that it was a façade and that administrators had no depth of care about real change for newcomer students. Given minimal provisions of resources for English language learners and the denial by the principal for time off for teacher inquirers to develop peace curricula, one might consider this conspiracy theory plausible. English language learners were provided with one aide, who also served as a monitor of in-school suspension students for 2 hours of the day. During those 2 hours, in-school suspension students sat in the same room as English language learners who struggled with tests or assignments. Two English classes for English language learners were provided for the ENL population. However, one teacher was never trained or certified to teach English as a second language.

Administrators reported being strapped for resources, particularly bilingual or ENL certified teachers who could better serve ENL populations at Junction High School. During closing interviews, administrators expressed appreciation for the professional development day and for the intercultural peace curricula project and considered them as steps in the right direction. A coinvestigator on the Midwestern university research team was hired as the English-as-a-new language program coordinator at the high school for the 2005-2006 academic year. In an initial 2004 September meeting, the English-as-a-new language coordinator for the district expressed that, "Change comes slowly in Unityville"—her words held true.

Possibilities: Intercultural Empathy as Linkage Concept?

Intercultural empathy appears to be a linkage concept that braids the conceptual and practical orientations of peace, intercultural, and multicultural education. Bolstering intercultural empathy in majority-minority contexts where prejudice and discrimination occur can help to promote more peaceful attitudes and behaviors towards "others." In addition, it can promote shared understanding on the edges of cultural borderlands, while also promoting an affirmation of diversity. It also might be a stepping stone for the promotion of fair distribution of resources in relation to the least well-off populations—if local institutions and actors respond accordingly.

Groff's conception of intercultural peace conveys the need to eliminate cross-cultural violence, both direct and indirect, as well as create positive relations among various cultural groups (Groff, 2002). Intercultural empathy provides opportunity for understanding the profoundly different world of the "other" and the opportunity to "feel with" the "other." Potentially, it provides the opportunity for a member of a dominant social group to view one's own reality from a third person position; this third person perspective of oneself might deepen one's awareness of his/her privilege and dominance. One's ego-centric and ethno-centric worldview might be transformed in the process of position-taking in relation to oneself.

Deep transformation via empathetic understanding can open a person to fresh ways of viewing, being, and acting in a multicultural world. The resultant perspective and action-orientation shifts just might transfer into advocacy for the historically marginalized and oppressed. The development of intercultural empathy can help facilitate the process of intercultural peacebuilding aimed at cultivating equality and equity in democratic, multicultural contexts. Educators, working as peacebuilders, can act as catalysts for peaceful and just social change.

Intercultural Peace and Social Justice?

In closing, intercultural peacebuilding, in an ideal form, would be in a dialectical relationship with social justice; a deeper conception of peace that promotes equal access, fair participation, and social, political, and economic leveling. Galtung's (1969) distinction between negative peace and positive peace moved conceptualization of peace beyond issues of the elimination of direct violence (negative peace) to the elimination of structural and/or indirect violence (positive peace). Structural violence can be understood as social, political, and economic arrangements that privilege
some at the expense of others. Efforts toward eliminating structural violence focus on systemic, structural change.

Indirect violence can be understood as bullying, intimidation, and fear. When indirect violence becomes the focus of peace education efforts, positive peace may be incrementally actualized by building "soft infrastructure"—the values, beliefs, attitudes related to peaceful action orientations (Brantmeier, 2005). Teachers in a school might use journaling techniques similar to those used by M.K. Gandhi at his ashram in India; students could track their acts of direct and indirect violence for each day by using a diagram similar to a family tree. Awareness of one's participation in both direct and indirect forms of violence might transfer into altered behaviors and attitudes about peace and nonviolence. Critical self-reflection on one's actions and how they impact other sentient beings are pivotal in transformative behavioral and attitudinal change.

Intercultural peacebuilding initiatives should build the soft infrastructure that will promote mutual understanding, trust, and the diversity affirmation necessary to sustain positive relationships among people with diverse backgrounds. For deeper change, they should also critique and reform systemic inequalities and embedded inequities present in schools. Social justice pursuits become integral to a deeper peace education projects when they attempt to eliminate structural violence. For example, a school program that creates intercultural peace might simultaneously work on eliminating racial bullying and attempt to include parents of minority students in decision-making processes. The general faculty, administration, and school board can be diversified to ensure that multiple nested interests are represented in decision making about the distribution of social goods. School curriculum can be re-structured to promote multicultural inclusion and a deeper understanding of the present day realities and histories of marginalized populations. Dialogue concerning privilege, dominance, and oppression can foster meaningful relationship transformation. School resources might be distributed so that the conditions of the least well-off populations are the best they can be (Rawls, 1967).

Surely, peace and social justice did not manifest in an ideal form at Junction High School during this eight month intercultural peace curriculum research project. However, baby steps were taken toward building intercultural empathy for peace. "To know what it feels like ..." and to do something about prejudice, discrimination, and other injustices are critical for building a culture of peace and justice for the children of the planet.

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NOTES

1. Junction High School is the pseudonym for the research site. Unityville is the pseudonym for the city. All participant names have been changed to pseudonyms.
2. The terms Latino and Hispanic are used interchangeably throughout.
3. The Midwestern university and Unityville Outreach Project was a partnership formed between some faculty members, graduate students, and teachers and administrators in Unityville Schools.
4. White American and Euro-American are used interchangeably to refer to the majority members of the school population.
5. FN 10/21/004 is an abbreviated version of "Field Notes October 21, 2004."
6. Other research activities during this time period included: classroom observations; newcomer student interviews; newcomer student shadows; two student focus group interviews; personal teacher and administrative interviews; interviews with veteran teachers; and an interview with a Latino community organizer.
7. Most were observed by coinvestigators, advanced PhD students at the Midwestern university.
8. English-as-a-new language is the best term here because several students were learning English as their third or fourth language. English-as-a-second language was not accurate given the multilingualism present.
9. Normative monitoring is the process by which dominant groups monitor and enforce certain norms through speech acts or behaviors in a given social context (Brantmeier, 2005).
10. "Rescuer" implies power-down and power-up relationships that should be questioned. How do relationships get rehumanized under oppressive conditions? How is power transferred, balanced, or shared to ensure emancipatory change?
11. The following ideas were expressed: school-wide readings; diversity graduate requirement; diversity course; cultural awareness education that permeated the entire school curriculum; service learning; and more.
12. Single quotes are used her to indicate change in voice pitch when participant simulated herself talking to her students.
13. The letter became a focal point for conversation in a teacher inquiry group meeting.
14. Teacher inquiry group meetings were conducted in the morning before school at 6:30 a.m. or after school. The one attempt to get one afternoon of release time to develop intercultural peace curricula was rejected by the principal on the grounds that the School District did not have enough substitutes to cover for teacher inquirers who would not be in their classrooms.

REFERENCES


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