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Critical Peace Pedagogy in the Social Studies: A Peace-Oriented Approach to Critical Citizen Education

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A Peace-Oriented Approach to Critical Citizen Education

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Abstract

This two-article dissertation begins by providing a conceptual argument for the inclusion of Critical Peace Pedagogy (CPP) in social studies education. CPP represents the convergence of the peace education tradition and Paulo Freire's critical praxis. I begin by aligning CPP to the philosophy, goals, and methods of instruction espoused by critical citizen educators seeking to further democracy and human rights. To demonstrate the feasibility of CPP integration within the social studies, I provide a model classroom approach framed according to a nationally recognized instructional design model. I close with a brief exposition on the importance of peace within education's emerging critical pedagogical trend.

Article two transfers my conceptual argument to empirical research. In this comparative case study of three secondary social studies teachers, I explain their experience of learning CPP through a professional development workshop and implementing CPP within a conservative, "red state" public-school setting. I trace the teachers' implementation process using the constructs of pedagogical reasoning and subject area critical consciousness. Through this combined lens of analysis, I identify teachers' shared experience of seeing the violence within their curricular content, understanding their classroom's potential for greater social change, and recognizing mandated curriculum as a prohibitor to complete CPP integration. I also characterize two distinct approaches to CPP instruction: (1) an instrumental approach fueled by disciplinary understanding, and (2) a conceptual approach allowing for complete CPP integration. The nature and importance of these two classroom approaches are discussed according to their contributions to critical classroom praxis and greater social change.

Acknowledgements

Allison, how did we get here and where are we going? The answer to the former is *struggle, tears, hard work, love, and laughter—through immense uncertainty*. The answer to the latter is yet to be known. Our experience has taught us we can handle most anything. I hope our future brings you exciting new endeavors and deeper joy.

Mom and Dad, you have commanded me very little and supported me immeasurably. Can we do anything better for our children than love them and encourage their quest to find happiness and meaning in life? You have done this for me, and I will do this for Silas.

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Epigraph

Philosophers have only interpreted the world.
The point is to change it.
-Karl Marx

The world will breathe easy when we stop the bleeding.
The fighting will end when all hunger is gone.
There's those who are blind, so we'll all have to lead 'em;
It's everyone's job till we get the work done.
-Billy Joe Shaver

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Introduction

The Problem of Social Violence and the Potential of the School

When addressing a problem as old as human civilization, where does one begin? My Judeo-Christian faith tradition begins with the story of a people suffering under systemic oppression at the hands of empire. These people are called to liberation, to forge a new reality in a new land. They never quite get it right. Their kings dabble in the excesses of empire, and this leads to oppressive social structures and stratification. Periodically, prophets emerge to critique the culture and structures wreaking havoc on society. These figures are said to possess *prophetic imagination* (Brueggemenn, 2002) for the world that might exist if the people would commit to learning the ways of peace.

The Frankfurt School of critical social theory diagnoses the problem using the tools of modern philosophy. Watching in horror as early 20th Century Europe caved to fascist oppression, critical scholars wondered how an "Enlighted" people could succumb to the technocratic violence of democratic suppression and the Holocaust (Bronner, 2011). Though the school's theorists represented a range of beliefs concerning oppression, they generally posited that a violent social consciousness begets violent realities. This consciousness is shaped by culture, which is a human construction. Given this line of reasoning, one can see the potential for social change through the generation of anti-oppressive culture. Critical theorists see little empirical evidence of social consciousness bending towards liberation; systems tend towards self-replication. Nevertheless, in theory, social change is possible.

Paulo Freire emerged as a confluence of these two perspectives on violent oppression and social change. He merged Latin American liberation theology with critical social theory to produce the seminal text, *Pedagogy of the Oppressed* (1970/2003). Here Freire coined the term *critical consciousness* to describe an individual's understanding of violent reality and opposition to oppressive social consciousness. Through his social, educational work with the Brazilian

peasant class, Freire laid the foundation for critical pedagogy, which I define as education for critical consciousness in pursuit of social peace.

In my American context, I see a society forged through violent attack on native peoples and codified oppression of non-White racial minorities. Yet within its history, I also find seeds of peace that have sprouted, taken root, and in some case, produced saplings we must continue to water. Education plays an important role in social peacemaking. The abolitionist movement educated the American public on the violence of slavery, and over a few decades, this institution was abolished. In this present moment, the Black Lives Matter movement is helping Americans to see the many ways our institutions and organizations do not support racial equality. In its beginnings, this organization and its message were highly controversial, but now, Confederate monuments are being removed from public spaces and NASCAR has banned Confederate flags from being flown at its events. These symbols of oppression are fading, and in many ways, the social consciousness is bending towards peace.

Education occurs in many venues. I am concerned with education as it transpires in the public-school setting. As teachers and educational researchers, we study psychology to better understand how people learn. No matter one's specific theoretical perspective, the majority of educators believe an environmental stimulus (e.g. classroom instruction) can generate a change in human behavior. I believe implementing critical pedagogies in the classroom may affect peaceful transformation in the lives of students, and by extension, all of society. Among common K-12 curricula, the social studies are uniquely tasked with connecting students to democratic society (Barton & Levstik, 2007). This project's first article presents a conceptual argument for inclusion of Critical Peace Pedagogy (CPP) in justice-oriented social studies education to further social peace and its political manifestation, democracy.

Research suggests critical pedagogies can be operationalized in America's secondary classrooms (Duncan & Andrade, 2008; Chubbock & Zemblyas, 2011; Hantzopolous, 2011), specifically in social studies settings (Parkhouse, 2018; Magill & Salinas, 2019). If CPP is to contribute to greater social change, its contextual feasibility and connection to social studies education must be understood. Such insights will be valuable to educational researchers, teacher educators, and practitioners as these groups further develop teacher education programs and instructional methods for the cause of social progress. This project's second article uses explanatory comparative case study methodology to trace "the operational processes over time" (Yin, 2018, p. 10) of three social studies teachers as they encounter CPP through a professional development workshop and begin to integrate CPP with their existing praxis. The research question guiding this empirical study is as follows: "How do three secondary social studies teachers negotiate the pedagogical reasoning process of implementing CPP through curriculum alignment, instructional planning, and classroom instruction?"

Each article could stand alone and make significant contributions to various fields. Article one offers a conceptual argument that furthers ongoing discussion of peace as a democratic imperative (see Snauwaert, 2020), speaks to the question of what pedagogical approaches may employed in social studies education to transform oppressive society (see Ross & Vinson, 2017), and outlines a practical approach to implementation of CPP. Even with no link to article one, my second article represents an addition to the emerging body of empirical research on critical pedagogical praxis in the public-school context with formalized, often standardized, curricula. In presenting these two articles together, I introduce the philosophical, conceptual, and instructional necessity of CPP in the social studies and then empirically verify these ideas and their viability in reality.

Article 1

Critical Peace Pedagogy and Democratic Education

Violence, in its cultural, structural, and personal forms, is a powerful force for maintaining hegemony (Gramsci, 1971), the social condition in which a dominated group unconsciously consents to their own oppression (McLaren, 2017). Hegemony operationalizes oppressive ideologies by weaving them into the social, collective consciousness (Williams, 1973), and the normalization of violent ideologies is no exception. The justification of violent ideologies maintains the cultural superstructure's hegemonic oppression, leading the masses to participate in self-harming structures and actions that seem normal or "just the way things are". Freire (1974/2013) classifies this static understanding of reality as intransitivity, a condition under which hegemony thrives as populations are passive in the face of a reality that appears inevitable. To liberate society from hegemonic oppression, its citizens must develop critical transivity, more commonly referred to as critical consciousness, so that they might view reality in a different light.

Critically conscious minds see reality as a social construction, and therefore malleable (Shor, 1992). Those possessing critical consciousness are able to connect their intimate experience of oppression to the larger nexus of culture's legitimization of oppressive thoughts and actions. Foundational critical pedagogues describe educational approaches that engender critical consciousness (Freire, 1970/2003; Giroux, 1983/2017), with more recent scholarship focusing on critical pedagogical praxis within formal educational spaces (Duncan-Andrade & Morrell, 2008; Magill & Salinas, 2019; Parkhouse, 2019). Within the American context, the connection between school and democratic society suggests the power of critical classrooms to support liberating social transformation (Shor, 1992; Stanley, 2000; Steinberg, 2000). CPP is one such approach that is poised to dismantle the engrained presence of violence in America's cultural and social structures that reify hegemony in society.

CPP merges the field of peace education (Harris, 2004; 2007; Reardon, 1999) with the critical praxis of Freire (1970/2003) to foster critical consciousness of oppression and social action for peace. In the classroom, CPP is a multi-stage process that may be aligned with the goals of critical citizenship educators, the various disciplines that comprise the social studies, as well as the inquiry process outlined by the College, Career, and Civic Readiness Standards (NCSS, 2013). As such, CPP presents social studies educators with a unique approach to empowering their students' development of critical consciousness. In describing the potential that a peace-oriented approach to critical citizenship education may have for the development of critically minded citizens, I will: (1) introduce Critical Peace Education (CPE) as the theoretical touchstone for CPP and establish both as indispensable elements of democratic education; (2) unpack the stages of CPP to delineate its process for understanding peace, fostering critical consciousness, and promoting peaceful transformation through transformative action; and (3) align the theoretical and pedagogical tenets of CPP with disciplinary concepts, skills, and modes of learning within the social studies.

My goal in the following pages is to posit a conceptual and practical approach through which the social studies might identify, confront, and disrupt the hegemonic complexities of social violence through a problem-posing pedagogical process that seeks peaceful social transformation.

Critical Peace Education

Peace education promotes nonviolence and peace by fostering dispositions, attitudes and behaviors that empower students to engage in peacebuilding (Brantmeier, 2011). According to Snauwaert (2020), peace serves as the organizing idea for peace education while justice represents its moral core. These two concepts co-exist in a mutually reinforcing relationship in

which, "peace is required and constituted by justice" and, "justice comprises the architectonic structure of peace." (p. 2) Justice in itself is a complicated concept, proper consideration of which ventures outside the focus of this dissertation. However, peace education as envisioned here is closely associated with *social* justice because it involves, "examining power, oppression, privilege, marginalization, difference, and social stratification in relation to gender, class race, dis/ability, sexual orientation, religion, national origin, and language" (Brantmeier & Lin, 2008, p. XV) In turn, the examination of inequities caused by the imbalance of power and agency in society calls for a critical approach to peace education (Diaz-Soto, 2005), one that imbues peace education with theoretical constructs of critical social theory to "…elucidate the tensions of human life amid wider systems imperatives - domination and the processes of subordination and liberation" (Brantmeier, 2011, p. 358). Critical peace education scrutinizes structural inequalities and legitimizes collective agency through examination of local realities, human rights, and calls for action (Bajaj, 2008), while also seeking inclusivity and eschewing identity politics (Diaz-Soto, 2005). With these characteristics of critical peace education in mind, we have adopted the following definition of critical peace education to serve as a theoretical cornerstone:

> Critical peace education can be understood here as education for the elimination of direct, indirect, structural, and cultural forms of violence; it aims to transform structural violence - the social, political, economic and environmental arrangements that privilege some at the exclusion of others, as well as cultural violence - in group norms that legitimize, reinforce, or perpetuate violence against individuals or groups of people within a broader society." (Brantmeier, 2011, p. 356)

Critical peace education must occur within schools - sites where the practices, values, norms, and ideologies of society are taught to the emerging generation. In violent, hegemonic society schools may be used to preserve the oppressive social order (Bourdieu & Passeron, 1977; McLaren, 2017). Yet critical pedagogues recognize the school as a potential place of liberation where oppression may be scrutinized, and where a more peaceful existence may be envisioned

(Freire, 1970/2003; Giroux, 1983/2017). Even though schools are largely structured by outside forces that reify socio-economic inequalities, they are also relatively autonomous because there are forces of resistance that functionally exist within schools themselves (Au, 2010). It is in this space that schools can play an important role in promoting peace through structure, form, and content within their larger social context (Bajaj, 2008). Peace education has been held up as a democratic imperative, or even a "higher-order civic duty" (Snauwaert, 2020, p. 8), which makes its inclusion as an integral part of civic education a natural and necessary fit.

A Democratic Imperative

The vitality of democracy hinges on the critical disposition of citizens and their concern for the whole of society, the common good (Duplass, 2017). Without a questioning spirit that asks what is best for all, a democratic society may quickly erode into a form of authoritarianism where the people blindly serve the interests of a few, or perhaps a plutocracy where the rich essentially purchase the laws that govern the people. The very wealthy or elite members of a democratic society have the same speech rights as every citizen, but far greater resources to spread self-serving, anti-democratic ideology, thereby giving them inordinate influence over the wider cultural superstructure. In opposition to such threats to democracy and the common good stand critical pedagogues who argue for counter-socializing pedagogies of resistance, emancipation, and transformation (Giroux, 2016; Smith, Ryoo, & McLaren, 2009; Vinson, 2014). Counter-socializing curricula and pedagogy serve as a critically important counterbalance to power and threats to democratic society (Engle & Ochoa, 1988). Therefore, the social studies, as the academic discipline charged with the specific task of preparing students for active civic participation in democracy, are tactically situated to take up a critical stance and provide conceptual tools for counter-socialization and social justice (Au, 2010).

Unfortunately, democratic education, when considered as the primary pathway for preparing future citizens, suffers from a reluctance to abandon the facade of democratic neutrality.

> The "ideology of neutrality" that dominates current thought and practices in schools (and in teacher education) is sustained by theories of knowledge and conceptions of democracy that constrain rather than widen civic participation in society and functions to obscure political and ideological consequences of so-called "neutral" schooling, teaching, and curriculum. These consequences include conceptions of the learner as passive; democratic citizenship as a spectator project; and ultimately the maintenance of status quo inequalities in society." (Ross, 2018, p. 378)

According to Westheimer and Kahne (2014) the prevailing approaches to civics education typically emphasize the importance of personal responsibility and participating within existing social and political structures and norms to exact change. Personally responsible citizens are those who satisfy the basic requirements of citizenship by paying their taxes, obeying laws, and conforming to other societally expected conventions. A second type of citizen, the participatory citizen, moves beyond those basic traits to become involved in their communities through activities such as volunteering for charitable organizations, participating in food drives, donating blood, or taking part in other civic affairs at the local, state, and federal level. In the classroom, these socially palatable forms of citizenship are supported by instructional content related to the functioning of government and other social institutions. Students are encouraged to develop the skills needed to work within established systems and structures to enact change, while emphasizing the development of character traits such as honesty, integrity, self-discipline, and hard work.

Personally responsible and participatory citizens are logical outcomes for traditional approaches to citizenship education that operate under the guise of neutrality (Marker, 2003) by focusing on mastery of factual information and disciplinary study of governmental operations

while avoiding ideological issues (Leming, 1994). However, while the lack of explicit ideological endorsement provides cover for claims of neutrality, it also ignores the fluidity of power within society (Apple, 1979), as well as the fact that schools are social institutions comprised of the personal identities and ideologies of the educators and students contained within. Curricular and instructional choices emerge from power relations that are continually in flux, with each action either preserving or altering the balance of power. Therefore, citizenship education that hopes to avoid ideological controversy by staking claims to the non-action of neutrality actually accomplishes quite the opposite when it "takes citizens through the motions but leaves them passive in the face of structural impediments to democratization." (Steinberg, 2000, p. 128)

A third approach to citizenship education, the justice-oriented citizen, examines social, political, and economic structures to address the root causes of problems and combat injustice (Westheimer, 2015; Westheimer & Kahne, 2004). Classroom instruction that supports justice-oriented citizenship encourages students to think deeply and independently about how to improve society by examining the causes of social problems and seeking systemic changes that oppose dominant ideologies and their attendant practices. Recent empirical examinations of citizenship education have embodied a shift towards critical and justice-oriented citizenship. Castro (2013) discovered that pre-service teachers' notions of ideal citizenship included a strong desire to develop student awareness of community issues and evoke change, while Montgomery's (2014) examination of critically conscious teachers revealed the potential for impacting student thought through literacy instruction in the elementary setting. These studies, among others (see Knowles, 2018; Sondel, 2015), refer specifically to the justice-oriented citizen as a preferred outcome for citizenship education.

Dangerously Peaceful Citizenship

Social studies educators are in a unique position to address foundational questions and foster critical consciousness regarding inequities resulting from the organization of society in the past and present (Au, 2010). They are, in a sense, positioned to endanger the structural inequalities that have been built, expanded, and reinforced over time. It is within this line of reasoning that Ross and Vinson (2017) argue for the construct of "dangerous citizenship", a justice-oriented conceptualization of citizenship that emphasizes the development of critical consciousness and social transformation through human action. Dangerous citizenship is deemed "dangerous" because it poses a threat to oppressive and antidemocratic realties, especially those created by the "corporate-state government" (p. 50).

Dangerous citizenship demands: (1) political participation that leverages freedoms of speech, assembly and the press to undermine undemocratic governmental actions that contradict democratic principles such as justice, freedom and equality; (2) critical awareness of how things currently are, that change is possible and things can be different, and how these things might or should be in the future; and, (3) intentional action "behaviors designed to instigate human connection, true engagement with everyday life, meaningful experience, communication, and change—behaviors that forcefully challenge passivity, commodification, and separation." (p.51) Dangerous citizenship is fostered by civic education that is committed to disrupting the hegemony of the status quo through classroom practice that explores the "possibilities of eradicating exploitation, marginalization, powerlessness, cultural imperialism, and violence in both schools and society." (Ross, 2018, p. 380) Dangerous citizens transcend conventional modes of participation favored by traditional approaches to citizenship to adopt a "certain tactical stance" (p. 380) of opposition and resistance to confront injustice through critical

awareness and intentional action at both the micro and macro level. This "dangerous" vision of citizenship requires educational approaches and instructional practices perhaps yet unseen, prompting Ross and Vinson to ask, "What kind of pedagogies can be employed in support of dangerous citizenship?" (p. 51).

Modern democracy is marred by vast inequities of wealth and power as well as political polarization and the intentional use of misinformation to shape the actions of voters. As a social studies educator, I hesitate to claim "now more than ever" because history is lined with many other "evers" for comparison. That said, if democracy is to survive and thrive, its citizenry must be critical and active rather than passive and obsequious. Therefore, I advocate for dangerous citizens who are politically engaged, critically aware, and intentionally active threats to antidemocratic realities. Further, I believe that Critical Peace Pedagogy, which prepares future citizens for the transformation of cultural and structural forces that legitimize, reinforce, or perpetuate violence, is one of many possible approaches that might answer the aforementioned question posed by Ross and Vinson.

Peaceful Transformation Through Critical Peace Pedagogy

Critical peace education differs from other approaches to peace education that fixate on peace as an idealistic or universal concept that hinges on obtaining political support or backing by powerful interest groups (Bajaj, 2008). In lieu of such utopian notions of the peace building process, critical peace education offers Freire's pedagogy of transformation and consciousness raising (Bajaj, 2008; Diaz-Soto, 2005) in search of transformative agency, participatory citizenship and, "the diverse chords of peace that exist across fields and cultures." (Bajaj & Brantmeier, 2011, p. 221) Central to this search is acknowledgment that education is a political act that serves or impedes the interests of others (Freire, 1970/2003). By embracing the political

nature of the education process, critical peace educators can help students understand the social structures that reify violence and perpetuate oppression using a dialectical approach that utilizes problem-posing to engender critical thinking and active, rather than passive, participation in the process itself.

To facilitate the process, Brantmeier (2011) provides five stages of critical peace education: (1) Raising consciousness through dialogue about various forms of violence; (2) Imagining nonviolent alternatives; (3) Providing specific modes of empowerment; (4) Transformative action; and, (5) Reflection and Re-engagement. These stages provide a structure for connecting the theoretical concepts and ideas that undergird critical peace education with the praxis of critical citizenship education. To differentiate between theory and praxis, I refer to these five stages as *Critical Peace Pedagogy* (CPP) because they guide educators' practice as they seek to transform their students' understanding of peace and violence. In the sections that follow, I describe how CPP utilizes educational content on issues of power (Diaz-Soto, 2005; Bajaj, 2008), to peel back the layers of violence in order to categorize, explain, and connect various components of violent oppression. By juxtaposing new understandings of peace with established ideas and practices, I invite interrogation of the violent status quo's legitimacy. Once violence has been laid bare it must be eradicated with transformational efforts that exceed mere counter-hegemonic resistance or hate of oppressive realities (Hodgson, Vlieghe, & Zamojski, 2017).

Stage 1: Raising Consciousness Through Dialogue

The purpose of the first phase of CPP is the development of critical consciousness regarding the existence of violence and its attendant impacts on all human beings. Identifying violence for what it is requires the eschewing of the sanitized language that permeates the cultural lexicon to critically appraise the roots of violence in all its forms. This initial phase of

CPP is arguably the most crucial because critical consciousness underpins all of the subsequent stages of the pedagogical process. Therefore, it should be supported by theoretical concepts that provide a framework for understanding peace and violence, as well as an instructional approach grounded by critical theory. There are quite likely a plethora of ways that the theoretical frameworks for peace and critical theory might be combined to generate such an approach. I draw upon Freire (1970; 2003) to employ a dialectic process with conceptual guidance from Critical Peace Theory (Galtung, 1969;1990).

Dialectical Approach to Peace and Violence

A dialectical conception of the world recognizes the layered and interrelated system of relationships and processes that comprise it (Au, 2010). Using a dialectical approach, students are encouraged to shift their perception of "things" to view them instead as processes, and that these processes, "are in constant motion, or development, and that this development is driven by the tension created by two interrelated and internally related opposites actions in contradiction with each other" (p. 164). These opposite forces create tension, but they are also deeply integrated, and each requires the other to exist. Critical Peace Theory provides two such opposite forces - peace and violence - to provide the constant tension for our dialectical process. Peace, as defined here, is a contextually dependent condition that exists when all human beings are capable of maximizing their healthy life potentials such as sustenance, shelter, and rest, as well as the deeper life potentials of mental well-being and autonomy (Galtung, 1969). Violence is the binary opposite of peace; its existence is marked by the forcible denial of **any** of the available health potentials that peace depends upon. Peace and violence are mutually exclusive conditions that are constantly in tension with one another. The denial of even one available healthy potential

constitutes violence, and the presence of violence precludes the existence of peace. Put simply, where there is violence, there is no peace.

It is important to note that the existence of peace or violence is contextually dependent because the available healthy potentials in a given context will differ from the available healthy potentials in another context. For example, the denial of first-rate healthcare based on the inability to pay is violence in a society where such healthcare is available to its citizens with the means to pay for it. In contrast, the denial of first-rate healthcare in a society where that care is unavailable would not be considered an act of violence. However, the calculus is not always that straightforward. Consider the example of forced mutilation, an example of violence in any context, even if several cultural components (e.g., ideology and religion) combine to legitimize it. Fortunately, Critical Peace Theory (Galtung, 1969; 1990) provides a detailed framework of violence comprised of three interrelated layers of violence - personal, structural, and cultural - to assist in the consciousness raising process. The dialectical relationship among these layers of violence is visually expressed in the violence typology below (Figure 1).
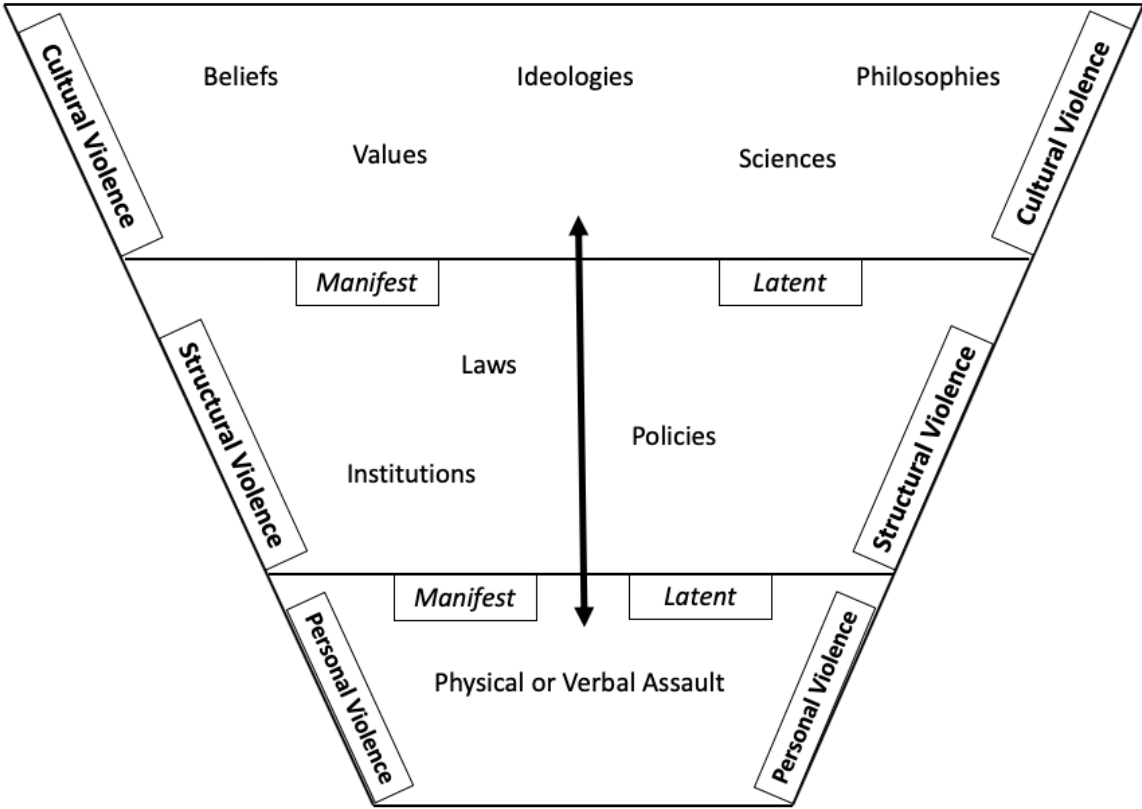
Figure 1
Typology of Violence
Note: Image is my rendering of Galtung (1969), incorporating Galtung (1990).

Personal Violence

Despite being a world leader in innovation, wealth creation, enfranchisement, and the codification of human rights for more than a century, the United States experiences violence at far higher levels than comparable nations (Wilkinson & Pickett, 2010). Some forms, such as gun violence, are all too familiar. In 2016, the United States gun death rate registered 10.6 deaths per 100,000 people—far higher than Canada's 2.1, Australia's 1.0, or Spain's 0.6 (Gramlich, 2019). Over the last half century, the nation's frequency of mass shootings has risen from an average of one event every 180 days to one every 47 days (Berkowitz, Blanco, Mayes, Auerbach, & Rindler, 2019). While this level of violence may be classified as epidemic (Wintemute, 2015), it is considered by many to be the price paid to secure the rights guaranteed by the Second

Amendment to the U.S. Constitution. Other forms of personal violence include, but are not limited to, actions such as physical displacement, punching, choking, striking, gassing, and forcible restraint. Personal violence is the most easily recognizable type of violence because it is the direct result of observable physical actions. As such, personal violence typically comes to mind when one is asked to consider violence as a concept. However, much like sneezing or coughing is a symptom of an underlying illness, personal violence is often a symptom of underlying cultural and structural conditions that have been brought to the surface.

Structural Violence

The community of Flint, Michigan serves as a tragic example of violence that is less apparent, its devastation building slowly over time. With 41.6% of its people living below the federal poverty line, Flint was already suffering when its unconscionable water crisis began in 2015 (Butler, Scammell, & Benson, 2016). Due to a long span of governmental neglect, the city's derelict water delivery infrastructure began leaching lead, a neurotoxicant linked to anemia, kidney damage, muscle weakness, and long-term brain damage (Agency for Toxic Substances and Disease Registry, 2015). As the signs of poisoning began to appear, a traumatic fear closely followed. In January 2016, the national media transformed Flint's victimhood into a national conversation about how America (mis)treats its most vulnerable citizens. The United States House Committee of Oversight and Government Reform declared the situation to be an utter failure of government to protect its citizens. But it was far more than failure. The denial of clean and poison-free drinking water was also violence delivered through the essential resource humans depend on for their very lives.

Structural violence such as the Flint water crisis is more difficult to perceive because it acts indirectly through the use of codified laws, policies, and institutions. It exists wherever an

individual is incapable of actualizing healthy potentials due to institutional barriers. Since structural violence often has no clear actor, only privileged beneficiaries, it may be hidden or easily ignored, just as Flint's drinking water was ignored for years. Furthermore, it is quite common for structural violence to beget personal violence when oppressed peoples seek to break from their conditions only to be met by physical force, one example being the violent response protestors often experienced when assembling in protest of systemically racist and disproportionate violence committed by police against black bodies following the death of George Floyd in 2020.

Direct and structural violence create needs-deficits that collectively traumatizes entire groups of people, and while direct violence is one reaction to structural violence, victims often suffer quietly under feelings of hopelessness, frustration and self-directed aggression (Galtung, 1990). The insidiousness effects of structural violence can remain hidden from the vast majority of those in society who do not experience it, which makes its existence easier to deny for those who benefit or profit from the conditions that propagate it. Violence can be embedded so deeply in society that it seems normal or even a natural aspect of society's culture despite the suffering it causes, and such violence is the most problematic of them all.

Cultural Violence

The drastic wealth disparity in the United States is one example of cultural violence because its normalcy has been established and reinforced over the course of decades through capitalist ideology and economic structural change (Formisano, 2015; Katz, 2013). While the top 1% of Americans have accumulated a greater collective net worth than the bottom 90% (Gilson & Perot, 2011), more than half of Americans cannot weather a $400 emergency (Poor People's Campaign, 2018). Financial constraints translate to life constraints because a lack of money can

deter medical care, dissuade the search for a better job, or prevent the move to a safer neighborhood. Violent conditions flourish when the majority of people in a nation of expansive wealth must live under the constant threat posed by economic instability.

Cultural violence legitimizes structural violence, and by extension personal violence, by rendering them acceptable in society (Galtung, 1990). Consider the following example: Africans are captured, forced across the Atlantic to work as slaves; millions are killed in the process - in Africa, on board, in the Americas. This massive direct violence over centuries seeps down and sediments as massive structural violence, with whites as the master top dogs and blacks as the slave underdogs, producing and reproducing massive cultural violence with racist ideas everywhere. After some time, direct violence is forgotten, slavery is forgotten, and only two labels show up, pale enough for college textbooks: 'discrimination' for massive structural violence and 'prejudice' for massive cultural violence. Sanitation of language: itself cultural violence. (Galtung, 1990, p. 295)

The example of violence against Black Africans and Black Americans illustrates how all forms of violence can exist as latent violence, which is "not there, yet might easily come about" (Galtung, 1969, p. 172). The cultural superstructure of American society normalizes violence against Blacks as "discrimination" or "prejudice", masking structural systems of oppression as individual acts of bigotry. These structural systems, such as policing, then frequently manifest violence into its direct form - the injuring or killing of Black citizens. Other examples of latent violence abound. Gun culture stands behind the Second Amendment to encourage the proliferation of firearms in the United States - the resulting personal violence was and is only a matter of time. The violence caused by poor water sanitation was in existence once the governmental decision was made to leave lead pipes in service for certain communities.

Capitalist policies and practices ignore the socially constructed nature of economic theory to portray wealth disparity as natural, and therefore, inalterable (Kwak, 2017). Though latent violence is not directly observable, it is no less threatening to a peaceful existence because it accounts for the psychological trauma that may develop through prolonged exposure to the possibility of recurring, or future, violence. Violent culture, in turn, sanctions all resulting violence.

Critical Consciousness: Hegemony's Nemesis

Developing critical consciousness is an important step towards dismantling the culturally reified violent structures in society. By unpacking, scrutinizing, and interrogating all forms of violence, one can trace violent ideology embedded in culture through the structures it enables and into the actions it justifies. Conversely, one could follow the reciprocal path, where the continued presence of personal and structural violence supports the violent cultural superstructure. The latter would be hegemony's choice given that continued acceptance of culturally normalized violence is a pre-condition for mass oppression.

Given a choice between a boiling, violent and a freezing, apathetic society as reaction to massive needs-deprivation, top dogs tend to prefer the latter. They prefer 'governability' to 'trouble, anarchy'. They love 'stability'. Indeed, a major form of cultural violence indulged in by ruling elites is to blame the victim of structural violence who throws the first stone, not in a glasshouse but to get out of the iron cage, stamping him as 'aggressor'. The category of structural violence should make such cultural violence transparent. (Galtung, 1990, p. 295)

The development of critical consciousness surrounding the role violence plays in oppressing members of society is the first phase of Critical Peace Pedagogy. Though this is an eternally ongoing and iterative process, the "pedagogy" in CPP must continue on to the second

instructional phase in which students imagine the nonviolent alternatives that could rise from the ashes of dismantled violent structures.

Stage 2: Imagining Nonviolent Alternatives

To initiate liberation towards peace, dialogical praxis should embody cooperative social power dynamics and initiate the co-construction of new realities (Freire, 1970/2003; 1974/2013). As student and teacher dialogue about their experiences within society, they begin to recognize glimpses of a shared humanity. This paves the way for collaborative, problematizing discussions of oppression. This "problem-posing" practice aims to help "people develop their power to perceive critically the way they exist in the world with which and in which they find themselves", so "they come to see the world not as a static reality, but as a reality in process, in transformation" (Freire, 1970/2003, p. 83). The dialectical relationship between people and their contexts is unpacked and developed to reveal the interconnected ways that they simultaneously act and react with one another (Au, 2010). Critical consciousness threads this relationship together as, "a meta-awareness of the interplay of our thoughts and real-world actions, an awareness that develops through the active process of first decoding reality, only to recode through the envisioning of alternative structures." (Au, 2010, p. 168).

There are innumerable ways in which students might envision the potential for nonviolent alternatives. The concept of positive peace (Reardon, 1988) is one that fits particularly well with the efforts made to raise critical consciousness during the first phase of CPP due to its emphasis on economic equity, the environment, human rights, and social justice. According to Reardon:

> [Positive peace] entails not only the elimination of armed aggression but also the positive establishment of the social and economic conditions necessary for human flourishing. Positive peace is a social order free of all forms of violence, including structural violence, as well as the establishment and sustainability of fundamental and widespread social fairness. Positive peace can be understood as the realization of the complete range of

human rights: civil, political, economic, cultural, and social, as well as freedom from aggression. (p. 6)

Positive peace is in many aspects, the opposite of violence as viewed by Galtung (1969, 1990), which is another reason it is particularly suited for this project. Yet, a peaceful vision is not complete without one's ability to imagine a path towards non-violent alternatives. In this regard, Critical Peace Education's roots in critical social theory affords it concepts such as lifeworld, agency, and action (Brantmeier, 2011). One's lifeworld is composed of the culturally subjective and normative features of daily life that shape purpose and meaning. Agency is the power one holds to bring one's goals to fruition, while action is the generation of new cultural patterns through peaceful modes of interacting and creating non-violent structures. To that end, CPP offers specific modes of empowerment.

Stage 3: Providing Specific Modes of Empowerment

One important anthropological underpinning of CPP is that culture, and much of reality, is constructed through human effort. This dispels mythic notions of oppressive environments as divinely mandated or naturally occurring—creating a viable space for peace-oriented reimagination of society. The social studies offer several areas of study - each with its own unique disciplinary tools at students' disposal.

History showcases the connection between human action and social change. It provides examples of times when citizens became critically conscious of oppression and successfully brought about greater manifestations of peace. By mapping previous pathways to peace, historical study also provides encouragement that social reconstruction is, in fact, possible.

Economics makes the connection between material resources and constructed reality. Violent resource misallocation is a mark of oppression with direct implications for human behavior. When facing scarcity, humans often resort to inhumane action. But what about when

experiencing plenty, do humans proliferate peace? Such an inquiry may be guided by economic theory and knowledge.

Geography draws the distinction between space and place, exploring how the physical landscape (space) impacts the cultural and social realities of an area (place). Over time, humans have honed their ability to shape the physical environment for specific social purposes. At times this has meant construction for oppression, as in the case of Nazi concentration camps or American internment facilities. But it has also taken the form of affordable housing initiatives such as those found in New Deal and Great Society era policies. In a time where overcrowding, gentrification, and unaffordability threaten the market and government's ability to ensure adequate housing (Bardhan, Edelstein, & Kroll, 2012; Fields & Hodkinson, 2018), the need for geographic visions of peace is dire.

Civics is unique among the disciplines in that while it contains specific academic theories, concepts, and practices of governance, it also positions this learning in service of a goal: preservation of democracy and the common good. Thus, civics is as much an intellectual endeavor as it is the development of a disposition.

Critical citizenship education connects critically peaceful students to democratic modes of empowerment, introducing a variety of citizen actions linked to social change. Contemporary youth movements related to climate change provide an example. Groups such as Zero Hour and the Sunrise Movement possess critical consciousness of climate change denial hegemony—a deceitful, violent apparatus carefully crafted over time (Rich, 2018). But rather than succumbing to sadness or nihilism in the face of this hegemony, these youths are increasingly empowered by their ability to exercise agency through civic acts such as free speech, protest, and even lobbying

(Ramadan, 2019), engaging public discourse and social consciousness in pursuit of a more peaceful future.

Stage 4: Transformative Action

As a dialectical approach to peaceful transformation, CPP relies upon critical consciousness and dialogue to become social practice. Dialogical posture among the people ensures mutual recognition of their shared humanity: the oppressor, the oppressed, and all those occupying the in-between space of complicity. The delegitimization of violent cultural constructs and vision of peaceful culture, structures and actions requires transformation into a new reality rather than a mere reconfiguration of the former, violent order.

There exists a budding body of literature to support such transformation. Chubbock and Zembylas (2011) present a case study of one novice English teacher seeking to implement a "critical pedagogy of nonviolence" within an urban setting characterized by violence. The teacher's approach led her to craft curriculum around the theme "breaking the cycle of violence" because, in her words, "if we can analyze the cycle of violence in [stories], we can then apply that understanding to the world" (p. 267). The typology of violence described above was used to unpack violence in literature and in the lives of students, but this did not automatically lead to alternative visions of peaceful reality. The teachers' students lived violence. Longstanding systems of oppression generated daily exposure to manifest and latent forms of direct violence. Peaceful challenges to their world seemed to be threatening, or perhaps insulting. The researchers did not interpret this to be a failure of CPP, but rather an instructional error in which the teacher too quickly presented alternative peaceful possibilities. Had more time and attention been given to dialogue centered upon students' struggles with violence, a more empathetic foundation for humanizing relationship could have been established. This suggests the primacy

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of mutual peace between teacher and student, which may eventually blossom into peaceful thought and action.

Hantzopolous (2011) documents the effects of a more comprehensive, schoolwide approach to peace. Her ethnographic study of one urban public school finds that CPP-based structures and curricula may be linked to critical consciousness, as well as immediate and future peace action within students' spheres of influence. Dialogical structures such as Town Meetings bring students together to discuss "hot topics" facing the community. Thematic, inquiry-based coursework invites students' experiences into the classroom so they may apply associated learning to their original contexts. As a result of studying Caribbean history, two students were able to link violence within their respective Jamaican and Puerto Rican communities to the hegemony of imperialism. Together, these two studies demonstrate the feasibility of CPP implementation in a public school setting. In contrast, they suggest that critical consciousness of oppression is not enough to evoke peaceful action for change. Students should experience humanization in their own lives as communicated through dialogical praxis if we wish for them to care about the humanization of others or a societal shift towards peace. The social studies provide one possible avenue for educators to foster humanization and empowerment through dialogical praxis, a discussion of which I take up following the final phase of CPP on reflection and re-engagement.

Stage 5: Reflection and Re-engagement

The preceding stages of CPP focus upon social critique and transformation, placing less emphasis on the cognition and emotion of the transformation agents themselves. Reflection represents an ever-present, yet distinct, stage of CPP in which students examine their personal relationship with violence and seek to cultivate inner peace. Whereas dialogue represents the

process of mutual exchange leading to humanization, introspection is the individualized component of this process where people begin to explore their own capacity for transformation (Snauwaert, 2011). To humanize oneself is to incrementally drain violence from the social environment. Each peaceful action, be it a personal exchange or cultural creation, serves to shift the social mind towards peace.

The ideas and questions guiding reflection are like those used in evaluating society. Both student and teacher must assess the extent to which violence and peace reside within themselves, while also considering how this amalgam came about. Critical reflection requires awareness of how our environment and praxis interact, and whether those interactions reinforce forms of oppression or liberate us from them (Au, 2010). Therefore, the question, "What role do I play in the violent realities surrounding me?" is equally important. Perpetual victims of violence are especially susceptible to adopting a dehumanized view of themselves, which they may also apply to those around them. Agents of violence suffer a different version of dehumanization in that they cannot feel secure or fulfilled without exercising power over others (Freire, 1970/2003). Should either one initiate humanization within themselves, the possibility for mutual humanization and greater social peace may be set into motion.

Re-engagement is reconnection to society based upon reflection. Students' evolving self-knowledge may help them to determine specific ways in which they are uniquely positioned to enact peace. Thus, re-engagement is complementary to providing specific modes of empowerment. In a sense, re-engagement also signals a refreshed approach to the CPP process. Students can further develop critical consciousness based on new understandings of cultural hegemony reified by violence. Dialogical processes unveil new or other existing forms of structural violence that draw the people into supporting oppression. This leads to imagining more

non-violent alternatives based upon past experiences with interrogating violent systems, drawing from available knowledge and tools to empower change, and eventually further reflection of the culture/praxis amalgam. With this process in mind, I turn back to the social studies as one potential space for this work.

Integrating Critical Peace Pedagogy within the Social Studies

The College, Career, and Civic Readiness Standards (NCSS, 2013) provide a model for instructional design. The framework's Inquiry Arc (Figure 2) uses four sequential dimensions to guide students through questions of social importance to well-informed responses and action: (1) developing compelling questions and planning inquiries; (2) applying disciplinary concepts and tools; (3) evaluating sources and using evidence; and, (4) communicating questions and taking informed action.

DIMENSION 1: DEVELOPING QUESTIONS AND PLANNING INQUIRIES	DIMENSION 2: APPLYING DISCIPLINARY TOOLS AND CONCEPTS	DIMENSION 3: EVALUATING SOURCES AND USING EVIDENCE	DIMENSION 4: COMMUNICATING CONCLUSIONS AND TAKING INFORMED ACTION
Developing Questions and Planning Inquiries	Civics	Gathering and Evaluating Sources	Communicating and Critiquing Conclusions
	Economics		
	Geography	Developing Claims and Using Evidence	Taking Informed Action
	History		

Figure 2
C3 Framework Inquiry Arc

Each of these dimensions includes learning "indicators" scaffolded across the second, fifth, eighth, and twelfth grades. The Inquiry Arc's question-based approach makes it particularly suited for dialectical approaches to inquiry, and while the Inquiry Arc and CPP do not align perfectly, there is certainly enough consonance between them to guide instructional planning,

teaching, and learning. This section describes how that might look in a social studies class and revisits the case of American wealth inequality as an example.

Dimension 1: Developing Questions and Planning Inquiries

Dimension 1 rests upon the assumption that "compelling questions" inspire students into exploration of social issues. These compelling questions should connect to concepts democratic citizens perpetually encounter using "supporting questions" as subordinate but mutually reinforcing branches of inquiry under the compelling question's umbrella. The C3 Frameworks provide the following guidance to help students differentiate between compelling and supporting questions:

Compelling questions focus on enduring issues and concerns. They deal with curiosities about how things work; interpretations and applications of disciplinary concepts; and unresolved issues that require students to construct arguments in response. In contrast, supporting questions focus on descriptions, definitions, and processes on which there is general agreement within the social studies disciplines, and require students to construct explanations that advance claims of understanding in response. (2013, p. 23)

Dimension 1 uses the following learning indicators for developing compelling questions:

- D1.1.9-12. explain how a question reflects an enduring issue in the field.

- D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

One enduring question in American society is wealth inequality, which I have already taken up as an example of violence in a previous section. A concept-based compelling question addressing this persistent social problem might read, "How did the United States reach its current level of economic inequality?" An inquiry cycle stemming from this question would require

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students to access an array of disciplinary thinking to understand a pressing social problem. In this respect, it meets NCSS criteria for citizen education directed towards the common good.

However, this question fails to recognize economic inequality as a state of oppression intentionally constructed over time. It must be modified to reflect a paradigmatic shift from an unequal to a violent America, which is an unsettling but vital first step towards critical consciousness of this oppression. Dewey (1933) considers such tension essential in directing students away from the thought inertia that moves humans to accept popular thought at face value. Kahne and Westheimer (2014) reiterate, "The sense that something is wrong is compelling, especially to adolescents who are already developing their own critiques of the world" (p. 306). Through the lens CPP, an interrogative *critical* compelling question is formed: "How has the current experience of economic violence been constructed?" This question prompts students to wrestle with the historical, intentional creation of economic violence, dispelling the notion that it came about haphazardly. To fully address the demands of this question, students need to access the disciplinary understandings of social studies through a critical peace lens.

Dimension 2 Integration: Evaluating Sources and Using Evidence

Social studies is comprised of a broad constellation of disciplines in the humanities and the social sciences. While there have been curricular attempts over time to integrate these disciplines through the study of thematic questions (e.g., Problems of Democracy, Man: A Course of Study), state standards for social studies in the United States remain divided into disciplinary silos. These disciplinary divisions are also typically maintained in the organization of social studies courses. However, this division of disciplinary ideas, tools and ways of thinking is counterintuitive for the purpose of social education:

> The problem is that the socialization we undergo (in and out of school) encourages us to focus on the particulars of our circumstances and to ignore interconnections. Thus, we miss the patterns that emerge from relations. Social studies education plays an important role in reinforcing this tendency. The social sciences break up human knowledge into various disciplines (history, anthropology, sociology, geography, etc.) each with its own distinctive language and ways of knowing, which encourages concentrating on bits and pieces of human experience. (Au, 2010, p. 175)

The Inquiry Arc seeks to reunite the disciplines at the level of classroom instruction under overarching compelling questions that require a multidisciplinary approach to address. Using the concepts and processes inherent to CPP, one might draw together their disciplinary foci in the following ways:

- In civics, where the common good is considered the goal of democracy, CPP assesses democratic strength in terms of optimal health potential actualization. Government is understood to be a tool of structural violence or a pathway to structural peace.

- In history, CPP understands dominant historical narratives (e.g., Takaki's (2008) "master narrative") to be elements of culture. As such, they must be scrutinized according to their potential to proliferate violent structures and actions. Also, historical periods characterized by violence may be understood according to CPP's violence typology.

- In economics, CPP extends "economic citizenship" beyond the personally responsible notion of contributing to the economy and avoiding debt and government assistance (Rogers & Westheimer, 2017a; 2017b) by challenging assumed connections between democracy and capitalism (Sober, 2017) and examining systems of resource allocation according to their ability to support optimized health potential actualization.

- In geography, CPP understands space to be both a potential tool of hegemonic oppression (Keith & Pile, 1993) and a physical site of resistance (Pile & Keith, 1997). It seeks to study spaces according their violent and peaceful capacities.

Complex inquiries such as those posited here require scaffolding to guide student exploration. Swan, Lee, and Grant (2018) suggest creating supporting questions based on disciplinary specific learning indicators to break compelling questions down into more approachable facets. Fortunately for social studies educators, the disciplinary learning indicators are purposefully written to invite connections to content across a wide range of time periods and contexts. Consider, for example, the following learning indicators, each of which might be adapted to an inquiry into economic violence in the form of wealth inequality:

Civics

- D2.Civ.6.9-12. Critique relationships among governments, civil societies, and economic markets.

- D2.Civ.10.9-12. Analyze the impact and the appropriate roles of personal interests and perspectives on the application of civic virtues, democratic principles, constitutional rights, and human rights.

- D2.Civ.13.9-12. evaluate public policies in terms of intended and unintended outcomes, and related consequences.

- D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.

Economics

- D2.Eco.1.9-12. Analyze how incentives influence choices that may result in policies with a range of costs and benefits for different groups.

- D2.Eco.2.9-12. Use marginal benefits and marginal costs to construct an argument for or against an approach or solution to an economic issue.

- D2.Eco.15.9-12. explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.

Geography

- D2.Geo.1.9-12. Use geospatial and related technologies to create maps to display and explain the spatial patterns of cultural and environmental characteristics.

- D2.Geo.5.9-12. evaluate how political and economic decisions throughout time have influenced cultural and environmental characteristics of various places and regions.

- D2.Geo.8.9-12. evaluate the impact of economic activities and political decisions on spatial patterns within and among urban, suburban, and rural regions.

History

- D2.His.1.9-12. evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.

- D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

- D2.His.7.9-12. explain how the perspectives of people in the present shape interpretations of the past.

- D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

Sociology

- D2.Soc.15.9-12. Identify common patterns of social inequality.

- D2.Soc.16.9-12. Interpret the effects of inequality on groups and individuals.

- D2.Soc.17.9-12. Analyze why the distribution of power and inequalities can result in conflict.

- D2.Soc.18.9-12. Propose and evaluate alternative responses to inequality.

It isn't feasible to expect that any single inquiry into wealth inequality will be guided by all of these learning indicators, though it is imminently reasonable to expect at least one learning indicator, and its attendant supporting question, from each discipline. The following examples each use one of the learning indicators above to illustrate how this critical inquiry-based approach might work.

Civics

- D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights

In civics, CPP asks, "How has government policy been enacted to construct social configurations of peace or violence?" The 20th Century may serve as a case study in that "graphically, the ups and downs of inequality in American during the twentieth century trace a gigantic U, beginning and ending in two Gilded Ages, but with long periods of relative equality around mid-century" (Putnam, 2016, p. 34). Greater attainment of economic peace from 1945 to 1975 was achieved through structural arrangements set forth by the New Deal (Massey, 2006). The conservative ascendancy of the 1980s brought structural changes (e.g., an influx in the corporate lobby, tax rate and bracket changes, reduced support for workers' unions) initiating the trajectory towards present-day economic violence (Formisano, 2015).

Economics

- D2.Eco.15.9-12. explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.

In economics, CPP asks, "What beliefs about the economy legitimize economic violence?" Kwak's (2017) exposition on America's adherence to "economism" demonstrates how an over-simplified, widely taught version of capitalism leads people to indiscriminately accept inequality. Its principle lesson is that competition within capitalism consistently yields the best possible innovations and consumer options. To excuse the fact this competition creates more economic losers than winners, it boasts, "Inequality is not merely something we have to live with; it is the central reason why we live in the best of all possible worlds" (p. 27). "Economism" recognizes that capitalism yields suffering, but it portrays this suffering as the price of material progress. Without inequality, those at the top would not have the resources to drive society forward. In this light, economic violence is merely an unfortunate reality that cannot be altered.

Geography

- D2.Geo.8.9-12. evaluate the impact of economic activities and political decisions on spatial patterns within and among urban, suburban, and rural regions.

In geography, CPP asks, "How have physical spaces been used to proliferate economic violence?" Space is constructed under the influence of power and ideology (Soja, 1989). And since the 1970s, certain spaces have been used to ostensibly "prove" cultural ideas responsible for economic violence. As government policy began siphoning America's productivity wealth to the top strata of society, a simultaneous war was launched against economic losers (i.e., the working poor). Government fixtures such as minimum wage and welfare benefits were neglected, and those affected were labeled "too incompetent or ill-disciplined to reap the bounty of increased productivity" (Katz, 2013, p. 169). Cities became the locus of economic violence. Beneficiaries of the system fled urban centers for the suburbs, their wealth in tow. The resulting

unemployment, decaying infrastructure, and overall social harm was considered tangible, geographic proof of infallible economic laws.

History

• D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

In history, CPP asks, "What cultural ideas have been developed to legitimize economic violence?" One response is "pull yourself up by your bootstraps" individualism. Purportedly evidenced in the life of Benjamin Franklin, taught in schools via the McGuffey Reader and the stories of Horatio Alger Jr., and celebrated today on the Hollywood screen, the "bootstrap myth" directly connects individual striving to material payoff and social mobility (Gladstone, B., Casanova-Burgess, Brennemen, Cowett, Loewinger, & Qari, 2017). Yet this narrative ignores structural barriers to personal progress and the context-dependent nature of American social mobility (Reeves & Krause, 2018). It explains economic inequality to be the result of one's personal deficiencies (Gorski, 2011; 2012)—creating an environment where victims of economic violence cannot blame the system, they can only blame themselves.

Dimension 3: Evaluating Sources and Using Evidence

A key aspect of critical consciousness is being able to connect one's personal experience of violence to larger forces at work on the macro, national or international, level. Ideology is the thread connecting personal, structural, and cultural levels of violence, and it may be exposed and critiqued through source analysis and evaluation. The C3 frameworks offer the following learning indicators that are pertinent for a critical inquiry involving CPP:

- D3.1.9-12. Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.

- D3.4.9-12. Refine claims and counterclaims attending to precision, significance, and knowledge conveyed through the claim while pointing out the strengths and limitations of both.

Accuracy and credibility are at the heart of these two indicators, which focus on the use of information and cultivation of argumentative claims. When considered in the context of wealth disparity, that means wading through streams of culturally supported capitalist ideology to find and utilize source material that allows students to craft claims with precision, significance and knowledge.

Ideology exhorting the infallibility of capitalism may be found throughout much of American culture, and many media sources are created specifically to reinforce this notion. These media sources can be overtly laden with ideology, which makes them excellent candidates for critical analysis. For example, one video produced by Prager U, titled "As the Rich Get Richer, the Poor Get Richer" (Hannan, 2018), presents several claims that may be critiqued using the lens of CPP. The video's main premise is captured in the concluding remark, "Capitalism has achieved things which earlier ages ascribed to gods and magicians" (5:02). While granting an economic system god-status is troubling enough, the narrator's supporting arguments ignore violent realities resulting from this system. Near the beginning of the video, he asserts that because of capitalism, "We all live better than Louis XIV" (1:42). Elaborating, he compares the lavish dining of the French monarch to a common supermarket experience. Louis XIV's palatial lifestyle is presented as the best possible outcome of a pre-market world. And if this king could

only choose from 40-plus dishes each evening, those in contemporary capitalist society are far better off. After all, we can find the same number of items just by walking the frozen foods aisle.

From the perspective of CPP, the realization of all healthy potentials, nutrition included, should be available to all people. Remember though, that available healthy potentials are also context dependent. If the expectation of a healthy potential is reasonably expected within a specific context, then denial of that potential constitutes violence. Based upon the arguments made at the outset of this video, all people within the context of a capitalist system have access to abundant food choices and the ability to realize the healthy potential of proper nutrition. The violent reality is that food deserts exist in the midst of affluent society (Walker, Keane, & Burke, 2010), disproportionally affecting historically oppressed groups (Raja, Ma, & Yadav, 2008). While the capitalist desire for profit does indeed drive innovation and create an abundance of choice, this same motivation breeds business policies and practices that ultimately deprive those with limited purchasing power.

Capitalist ideology tells us that the solution for these victims of violence is straightforward: they must work hard and become upwardly mobile, then they too will be able to experience the positive side of capitalism. Harvard economist Raj Chetty's work on social mobility does much to combat America's "bootstrap myth". The student-friendly "Raj Chetty in 14 Charts" (Reeves and Krauss, 2018) is an excellent source that may be contrasted with Prager U's video. Of the article's several charts and associated studies, one salient point is that access to higher education is highly unlikely for those in poverty. Another point, in contrast to the video's claim that impoverished people can become mobile through business innovation (4:55), is that the vast majority of inventors come from rich families.

In addition to exposing economic violence at the cognitive level, its dehumanizing effects must also be explored. Literature contains the potential to elevate consciousness of violence and cultivate empathy for the oppressed (Hunt, 2007). Fiction texts may accomplish this through their ability to dive deep into the emotion and psyche of oppressed characters. Non-fiction texts reveal violent realities readers may have no way of finding on their own. The New York Times article, "Americans Want to Believe Jobs are the Solution to Poverty. They're Not", provides a chilling profile of America's "working homeless" (Desmond, 2018). Its depiction of both manifest and latent structural violence becomes especially poignant when set beside gilded promises of capitalist-manufactured peace.

Dimension 4 Integration: Communication Conclusions & Taking Informed Action

The final dimension of the framework's Inquiry Arc contains two related tasks: communicating conclusions and informed action. As students share their responses to the compelling question, they engage the essential democratic practice of social discourse. Even though occurring within the context of a formal lesson or unit, this is the first iteration of informed action. The following learning indicators from Dimension 4 are pertinent to this exploration:

- D4.1.9-12. Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.

- D4.3.9-12. Present adaptations of arguments and explanations that feature evocative ideas and perspectives on issues and topics to reach a range of audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).

- D4.6.9-12. Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems; instances of such problems in multiple contexts; and challenges and opportunities faced by those trying to address these problems over time and place.

Based on these indicators we find that students' conclusions should feature strong claims, use of evidence from multiple sources, and consideration for opposing arguments. We also find that the C3 values arguments surrounding evocative ideas that center on social problems in a variety of contexts and are presented in innovative ways to a diverse audience. Swan et al. (2018) recommend teachers create "stem" responses for classroom inquiries. These provide a guide for unit planning while also seeking to ensure an educational experience that respects diverse ways of thinking. Recall the compelling question, "How has America's current experience of economic violence been constructed?" Potential arguments emerging from this inquiry include:

1. "America's current experience of economic violence has been orchestrated through the spread of capitalist ideology that creates harmful social systems and structures." This argument addresses the central role of ideology in creating structural violence. Such a response would likely draw from the typology of violence, connecting its concepts to an exploration of corporate influence on government policy.

2. "America's current experience of economic violence was created by the cultural acceptance of greed—which causes people to pursue their own wealth at the cost of others' health and wellbeing." In contrast to a theory-based response, this argument identifies a cultural mindset. It focuses on the connection between the cultural milieu and lived realities. While structural violence is not explicitly mentioned, further elaboration could still address this concept.

3. "America's current experience of economic violence was created through repeated, unconscious errors and missed opportunities for peace." This argument avoids blaming any specific oppressive actors, instead suggesting the presence of a social mind that is unconscious of how its capitalist structures and actions proliferate economic violence. Focusing on the constructed nature of inequality, it suggests the ever-present potential for peaceful thought and action.

The deliberate process of crafting arguments constitutes the *informed* nature of informed action, and I suggest it also invites reflection. Critical compelling questions point students to a dialectical understanding of reality, enabling them to observe the construction of oppression over time and its cultural-structural-personal nexus of violence continually at work in specific situations. Critical pedagogy has often been content with such "social-gazing", neglecting "navel-gazing" self-examination (Ergas, 2017). Upon recognizing violent ideology's flow throughout society, one must monitor its flow within the self. "Which do I value more, the fruits of capitalism or the hope of democracy? How do I view those crushed by economic violence? To what extent do my thoughts and actions endorse their suffering?" These are the types of questions that prime humanization.

Possessing consciousness of economic violence's evolution to the present, students are ready to confront the unsettling mutual exclusivity of capitalist ideology and the democratic ideal. Economic class stands as one of the three tabooed topics absent from American history textbooks (Loewen, 1995) and is even relatively unrepresented in the scholarly literature of Social Studies (Ross, 2017). Extreme differences in wealth inexorably lead to disparities of power and privilege that reify strict social stratum, which in turn threaten the viability of a democratic nation. Democratic governance assumes a certain degree of equality among citizens,

and America's founding generation viewed the young nation's relative economic equality as crucial to the success of our unique form of republican government (Sitaraman, 2017). Democracy relies on representation, yet economic disparity stands as a very real barrier to representation for an increasing number of Americans. Impoverished peoples do not have the resources to seek office, while wealth empowers elites and corporations to skirt lawmaker-constituent fidelity through lobbyists who transfer their power into self-serving, wealth-generating policy (Gilens & Page, 2014). Thus, true representation becomes impossible, skewing the government towards the rich until democracy becomes hegemonic plutocracy.

But how can students become dangerous to this vast and consuming process? CPP suggests this dangerously peaceful change begins with imagination. Future economic peace can only exist when all citizens possess adequate resources for securing available healthy potentials. An economically peaceful society is not a utopian dream devoid of property and status, but rather a state in which no one is deprived of life's essentials. A variety of policies may be focused to this end, but structural efforts alone will fail to cement social change. For America to become more peaceful, it needs new ideologies concerning resource allocation, the nature of work, and the ethics of wealth. Capitalism created wealth and prosperity that has inarguably improved society in many ways, but its violent effects must be creatively addressed. Hard work has always been central to the American identity but work alone may no longer be enough to furnish the needs of all people living through the transitioning world economy. And though wealth has long been considered a product of free society, the idea of social equality must be given equal footing.

Though visions of economic peace begin in the mind, they can be connected to peace-forging agents already at work. For example, if students wish to participate in the establishment of a peaceful minimum wage, they may explore organized social movements like Fight for $15.

A quick survey of the organizations' website presents numerous possibilities for transformative, peaceful action. To support minimum wage workers on a personal level, students may write letters of support for those presently on strike. Going a step further, they may locate an active strike and join orchestrated "walkbacks" where "friends, family, coworkers, or clergyperson[s]" serve as witnesses to strike efforts (Fight for $15, 2019). Reflecting on their positionality as consumers, students may plan boycotts of low-paying fast food chains that are frequented during off-campus lunch periods. To bolster the opportunity for structural change, students may collaborate nationally in this effort. And at the cultural level, the visual arts may be employed to represent the difference between violence and peace. Through a series of Instagram posts, students may share contrasting images of life lived at $15 an hour vs. the current national rate of $7.25 (U.S. Department of Labor, 2019). Each of these informed actions, once engaged, mark the CPP social studies classroom as a "site of possibility and transformation" (Bajaj, 2015, p. 155).

The Importance of Peace

Considering the power names have to define people and practices, the inclusion of peace is necessary for stating and solidifying a pedagogical goal. To identify a pedagogy as critical is to define it in oppositional terms, laying a foundation for practices that are consistently "anti-", limited to mere resistance of oppression, and dependent upon an enemy other. This orientation runs the risk of creating citizens who are "driven by the passion of hate" for present reality (Hodgson, et al., 2017, p. 18) rather than hope for a new reality. Anger is a natural response to consciousness of violence and oppression. But when this anger leads to hatred, retaliatory justice or violent revolution are nearly assured. Violent means cannot produce peaceful ends because

they legitimize analogous violent structures and behaviors, thus preserving violence within the social consciousness.

The transformation to a more peaceful social consciousness is not impossible. On the contrary, it is in process. Although painfully limited and exclusive, America's Enlightenment thinkers codified an idea of inalienable rights to life and freedom that were all but assumed during their epoch. Once made manifest in print, this crude structural peace became available for refinement and expansion. Abolitionists envisioned greater peaceful realities, and committed themselves to peaceful action until lawful, racialized slavery was finally ended. Obviously, their peace gains did not signify the end of social violence. The following century witnessed imperialist takeovers, two world wars, and a continued ebb and flow of oppressive ideology. Yet by 1948, critical consciousness of violence and deeper longings for peace had developed enough for the world to universally declare that all humans should possess peace as an inherit right. The idea of peace always precedes its actualization, but peace is progressing.

Nearly 75 years past this point, a survey of world headlines would seem to indicate that violence is rampant and domination is the way of humanity. But what if the presence of violence is due to a growing destabilization of hegemony? Oppressors do not willfully cede power. They prefer to rule via latent violence, where the oppressed either remain unaware of the causes of their struggle or are keenly aware of the often-deadly risks associated with change. As the desire for change grows, oppressors resort to more overtly violent means. These are acts of desperation to combat the steady, albeit slow, progression of peace. Perhaps our turbulent times are proof of a developing peace consciousness, a sharpening awareness of its roadblocks, and the increased efforts of oppressors to hold onto everything they fear they will lose.

Ross (2018) suggests that worldwide hegemonic oppression continues not because it is the natural way of humanity, but because people have been given no alternative. Merton (1980) refers to peace as "the nonviolent alternative" to humanity's ongoing destructive march. Democracy is a political attempt at alternative peace—designed to wrestle power from the few in order to secure the wellbeing of many. Yet extant approaches to civics and "traditional tropes of social studies" (Ross, p. 386) cover only the processes of democracy without exploring its connection to social peace. If the true purpose and power of democracy is to ever be realized, peace must become entwined within the people, practices, and institutions supporting it. This is the importance of peace, and its derivative critical pedagogy, in the classroom.

Article 2

Critical Peace Pedagogy in the Social Studies:

A Case Study of Pedagogical Implementation

In the previous article I have presented peace and criticality as being essential to democratic education. These two ideas find embodiment in CPP, where they may support critical consciousness of violence and transformative peaceful action. By connecting CPP's theoretical and pedagogical elements to the purposes and means of social studies, I have defined and described the framework for empirical exploration of classroom teachers' experiences learning and implementing this emerging approach to critical citizen education. Before outlining the methods of my study, I explain how pedagogical reasoning and subject area critical consciousness were operationalized to solidify my theoretical framework.

Theoretical Framework

Critical Peace Pedagogy

Peace education promotes nonviolence and peace by fostering dispositions, attitudes and behaviors that empower students to engage in peacebuilding (Brantmeier, 2011). *Critical* peace education focuses on issues of social justice by examining issues of marginalization, oppression, privilege, and power instead of viewing peace as an idealistic or universal concept (Bajaj, 2008; Brantmeier & Lin, 2008). Critical peace education can be defined as:

… education for the elimination of direct, indirect, structural, and cultural forms of violence; it aims to transform structural violence - the social, political, economic and environmental arrangements that privilege some at the exclusion of others, as well as cultural violence - in group norms that legitimize, reinforce, or perpetuate violence against individuals or groups of people within a broader society. (Brantmeier, 2011, p. 356)

Critical peace education unmasks structural inequalities through examination of local realities, human rights, and calls for action (Bajaj, 2008), while also seeking inclusivity and eschewing identity politics (Diaz-Soto, 2005).

Peace education has been held up as a democratic imperative, or even a "higher-order civic duty" (Snauwaert, 2020, p. 8), which makes its inclusion as an integral part of civic education a natural and necessary fit. Social studies, as the academic discipline charged with preparing students for civic participation, is pefectly situated to take up a critical stance and provide conceptual tools for counter-socialization and social justice (Au, 2010). Unfortunately, citizenship education, often hides behind the facade of democratic neutrality, that dominates current thought and practices in schools. Such an approach, while politically expedient, also serve to maintain the status quo of inequalities in society (Ross, 2018).

Counter-socializing curricula and pedagogy such as CPP serve as a critically important counterbalance to power and threats to democratic society (Engle & Ochoa, 1988). Social studies educators are in a unique position to foster critical consciousness and examine inequities resulting from the organization of society in the past and present (Au, 2010). Ross and Vinson (2017) argue for exactly that approach with the purpose of "dangerous" citizenship education that endangers structural inequalities that have been built, expanded, and reinforced over time. Dangerous citizens participate politically to undermine undemocratic government actions, develop critical consciousness of current realities, envision change, and act intentionally to engage with change. CPP is one approach through which social studies educators might help develop future dangerous citizens.

CPP in Practice

Pedagogically, critical peace education draws from Freire's pedagogy of transformation and consciousness raising (Bajaj, 2008; Diaz-Soto, 2005), while also embracing the belief that education is a political act that serves or impedes the interests of others (Freire, 1970/2003). Ultimately, critical peace educators seek to empower students to understand the social structures

that reify violence and perpetuate oppression using a dialectical approach that utilizes problem-posing to engender critical thinking and active participation. To facilitate the process, Brantmeier (2011) provides five stages of critical peace education: (1) Raising consciousness through dialogue about various forms of violence; (2) Imagining nonviolent alternatives; (3) Providing specific modes of empowerment; (4) Transformative action; and, (5) Reflection and Re-engagement. These stages provide a structure for connecting the theoretical concepts and ideas that undergird critical peace education with the praxis of critical citizenship education. Therefore, we refer to these five stages as *Critical Peace Pedagogy* (CPP).

Stage 1: Raising Consciousness Through Dialogue

The first stage of CPP seeks to develop critical consciousness regarding the existence of violence in everyday society. To accomplish this, CPP employs a dialectical approach that positions peace and violence as two opposites that are interrelated and in tension with one another. Students should shift their perception from peace and violence as "things" to processes that are in constant development (Au, 2010). To help understand peace and violence in this way, we offer the following heuristic:

Peace, as defined here, is a contextually dependent condition that exists when all human beings are capable of maximizing their healthy life potentials such as sustenance, shelter, and rest, as well as the deeper life potentials of mental well-being and autonomy (Galtung, 1969). Violence is the binary opposite of peace; its existence is marked by the forcible denial of **any** of the available health potentials that peace depends upon. Peace and violence are mutually exclusive conditions that are constantly in tension with one another. The denial of even one available healthy potential constitutes violence, and the presence of violence precludes the existence of peace. Put simply, where there is violence, there is no peace. (Authors, 2020)

While the binary and mutually exclusive nature of peace and violence may seem rather simple,

the act of identifying violence's existence is considerably more complicated. Fortunately, we can

draw from Critical Peace Theory (Galtung, 1969; 1990) to use a detailed framework of violence

comprised of three interrelated layers of violence - personal, structural, and cultural - to assist in

the consciousness raising process. The dialectical relationship among these layers of violence is

visually expressed in the violence typology below (Figure 1).
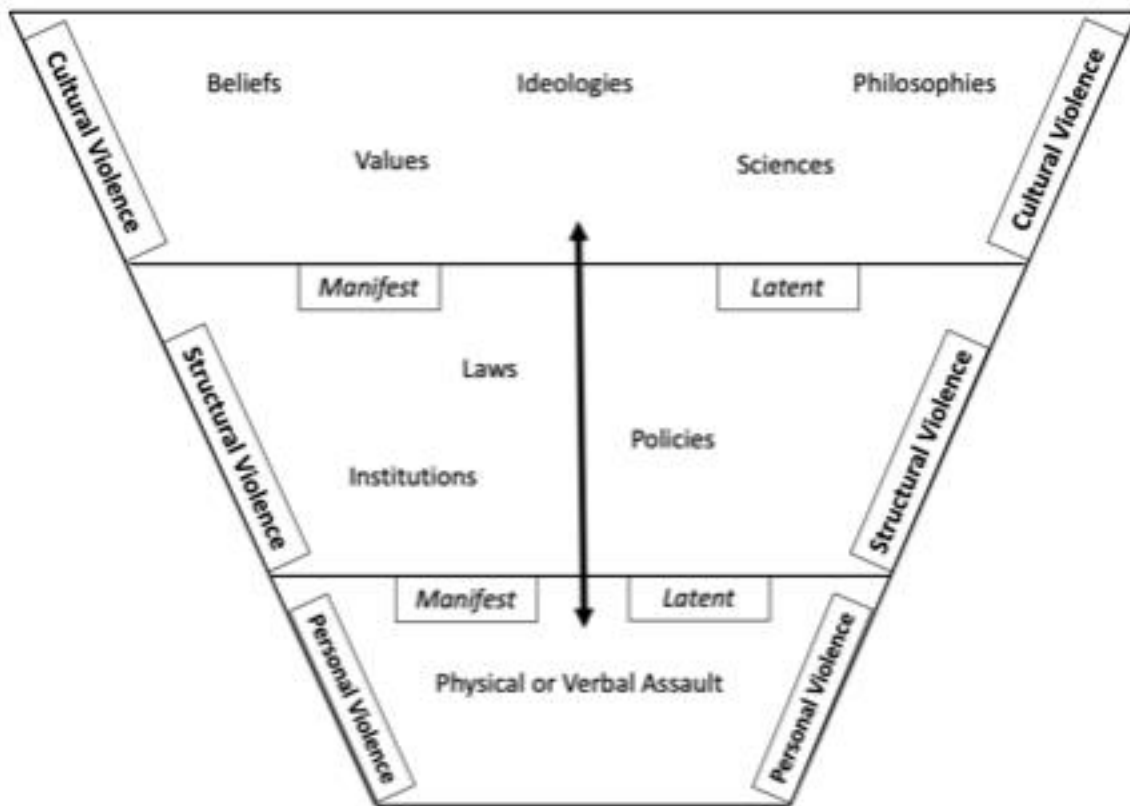
Figure 1
 Typology of Violence
Note: Image is my rendering of Galtung (1969), incorporating Galtung (1990).

Personal Violence. Personal violence includes actions such as physical displacement,

punching, choking, striking, gassing, and forcible restraint. As the physical manifestation of

violence, personal violence is most easily recognized because it is directly observable. However,

much like sneezing or coughing is a symptom of an underlying illness, personal violence is often

a symptom of underlying cultural and structural conditions that have been brought to the surface.

Structural Violence. Structural violence is more difficult to perceive because it acts indirectly through codified laws, policies, and institutions. It exists wherever an individual is incapable of actualizing healthy potentials due to institutional barriers. Since structural violence often has no clear actor, only privileged beneficiaries, it may be hidden or easily ignored. Furthermore, it is quite common for structural violence to beget personal violence when oppressed peoples seek to break from their conditions only to be met by physical force. Structural violence can remain hidden from the vast majority of those in society who do not experience it, which makes its existence easier to deny.

Cultural Violence. Cultural violence legitimizes structural violence, and by extension personal violence, by rendering them acceptable in society (Galtung, 1990). This is accomplished by cultural norms and conventions in society that normalize violence and structural systems of oppression by passing them off as normal or as simply individual acts of personal violence. Though cultural violence is not directly observable, it is no less threatening because its existence accounts for the psychological trauma that may develop through prolonged exposure to the possibility of recurring, or future, violence. Cultural violence is a powerful force for maintaining hegemony (Gramsci, 1971), the social condition in which a dominated group unconsciously consents to their own oppression (McLaren, 2017).

Stage 2: Imagining Nonviolent Alternatives

Once violence has been laid bare through critical inquiry, CPP encourages further dialogical praxis that embodies cooperative social power dynamics and initiates the co-construction of new realities (Freire, 1970/2003; 1974/2013). Dialogues about experiences in

society pave the way for collaborative, problematizing discussions of oppression. Problem posing helps students see the world in a state of constant transformation rather than as a single static reality. Unpacking the relationship between people and context reveals how they interact with each other and should foster the recognition that once reality is decoded, it can be recoded into alternative structures (Au, 2010).

Stage 3: Providing Specific Modes of Empowerment

If reality can be recoded into alternative structures, then the myth of oppressive environments as culturally appropriate, divinely mandated, or naturally occurring is moot. The social studies offer several areas of study - each with its own unique disciplinary tools that might be leveraged to empower change. History chronicles the relationship between human action and social change, reveals the roots of oppressive structures and culture, and shows us examples of resistance to that oppression. Economics connects scarcity with human reality and reveals the existence of latent violence that lies beneath the surface of inequitable distribution of resources to all human beings. Geography shows us the distinction between space and place, literally mapping out the impacts of violent structures and their manifestations across the world. Civics posits a goal for governance and preservation of democracy, provides a window into the legal supports for violence, and encourages us to seek change.

Stage 4: Transformative Action

Recoding peaceful realities requires transformation, rather than mere reconfiguration of the violent status quo. Critical citizenship education connects critically peaceful students to democratic modes of empowerment, introducing a variety of citizen actions linked to social change. Contemporary youth movements related to climate change provide an example. Groups such as Zero Hour and the Sunrise Movement possess critical consciousness of climate change

denial hegemony—a deceitful, violent apparatus carefully crafted over time (Rich, 2018). But rather than succumbing to sadness or nihilism in the face of this hegemony, these youths are increasingly empowered by their ability to exercise agency through civic acts such as free speech, protest, and even lobbying (Ramadan, 2019), engaging public discourse and social consciousness in pursuit of a more peaceful future.

Stage 5: Reflection and Re-engagement

Reflection is the introspective, and typically individualized, component of this process where people begin to explore their own capacity for transformation (Snauwaert, 2011). Questions that guide reflection mirror those used to examine society and culture. Critical reflection requires us to think about how our environment and praxis interact, as well as whether those interactions are liberating or oppressive (Au, 2010). One should also ponder the role that they themselves play in creating or supporting violent realities. Re-engagement is reconnection to society based upon reflection. Re-engagement offers the opportunity to repeat the entire process with the benefit of new understandings, which in turn will eventually beget further reflection of the culture/praxis amalgam.

Pedagogical Reasoning

To understand the implementation of any form of education, it becomes necessary to qualify the teacher's role in the process. Shulman's (1987) foundational exposition on pedagogical reasoning has been widely used to examine the act of teaching. Shulman describes pedagogical reasoning as a progression in which teachers:

> commute from the status of learner to that of teacher, from being able to comprehend subject matter for themselves, to becoming able to elucidate subject matter in new ways, reorganize and partition it, clothe it in activities and emotions, in metaphors and exercises, and in examples and demonstrations, so that it can be grasped by students (pp. 12-13).

Pedagogical reasoning is fluid and recursive, but it may be ordinally delineated as:

1. **Comprehension** of a set of ideas to be taught.

2. **Transformation** of these ideas through critical interpretation of content and materials, alternative representation for students, instructional selection from an array of choices, and adaptation to fit the unique identities of students being taught.

3. **Instruction**—observable classroom action including management, explanation, discussion, etc.

4. **Evaluation** of student comprehension resulting from instruction.

5. **Reflection** by critical review of the learning process and outcomes in relation to intended learning goals

6. **New comprehension** of ideas allowing for recursive engagement.

Commuting indicates movement back and forth between the prospective and retrospective thinking surrounding classroom activities of instruction and evaluation. For instance, to acquire comprehension teachers may consider a "set of ideas" in terms of their existing transformation approach and instructional practice. Teachers may oscillate among these steps, but comprehension is the "starting point and terminus" of pedagogical reasoning (p. 14). Naturally, there is no teaching unless there is subject matter to be learned. Upon completing instruction, evaluation of learning, and attendant reflection—the resulting new comprehension becomes the groundwork for future iterations of the process.

Following comprehension, Shulman gives special designation to transformation as the "essence of teaching" found at the "intersection of content and pedagogy" (p. 16). Every profession requires practitioners to acquire knowledge and put it to use, yet teaching is unique in that this use means sharing content knowledge with those possessing presumably different

schema and cognitive functioning than the practitioner. Teachers learn certain concepts so that they may lead others to similar understandings. This requires transformation of what is known into a form that may be more easily known by their students. The nature of this transformation is largely determined by one's pedagogy.

Instruction includes "management, presentations, interactions, group work, discipline, humor, questioning, and other aspects of active teaching, discovery or inquiry instruction, and the observable forms of classroom teaching" (p. 17). Here teachers display comprehension and enact transformation in the physical classroom space. This space is where teachers' instructional plans meet unique student identities, making it the first place where a pedagogical approach may be studied in relation to student learning. Assessment and evaluation may be used to verify insights emerging during this phase.

Pedagogical reasoning provides an organizational framework for the instructional and data gathering processes of this study's first phase in which I focus on teachers' comprehension of CPP's conceptual understandings of peace and violence, as well as its multi-stage process for peace education. Transformation is examined according to how teachers use CPP ideas to evaluate mandated curricula and plan for integrating CPP ideas and processes into their existing instructional practice. Relying on Grossman (1985), Shulman observes powerful connections between comprehension and transformation, and the style of teaching employed. In this study, I maintain interest in comprehension and transformation as means of understanding teachers' nascent integration of CPP into their pedagogical decision making.

Pedagogical reasoning has been utilized in an array of educational studies related to teacher education (Sánchez & Llinares, 2003; Nilsson, 2009), technological pedagogical content knowledge (Guzey & Roehrig, 2009; Smart, Finger, & Sim, 2016), and science education

(Peterson & Treagust, 1992; Larsson, 2018), to name only a few. Within social studies, Cunningham (2007) challenges the privileged position of teachers' content knowledge in pedagogical reasoning. While following four secondary teachers' efforts to cultivate historical empathy, Cunningham determines that these teachers activate numerous types of knowledge, often combined into distinct knowledge packages, for making real-time instructional decisions. This study suggests the importance of contextual factors that may interact with teachers' internal cognitions to ultimately determine what is being taught. Endacott and Sturtz (2016) use pedagogical reasoning to follow one secondary teacher's efforts to integrate historical empathy into her existing practice. Using Shulman's delineated aspects of implementation, the researchers identify areas where social studies educators may struggle to teach historical empathy. Their study provided an organizational example for me to follow as I taught participants the foundations of CPP, collected data with distinct connections to pedagogical reasoning, and analyzed participants' integration experience.

Subject Area Critical Consciousness

One important strength of Shulman's framework is that it may be applied to a wide range of educational settings and subject areas. Using the six steps of pedagogical reasoning as a base layer of understanding, researchers may develop deeper insight into phenomena of interest by applying specialized knowledge from their respective fields. In the first phase of this study, participants were seeking to learn and enact a critical pedagogy within social studies classrooms; therefore, I needed a subject specific conceptual layer to enhance my instructional design and support taxonomic coding as part of analysis.

Magill & Salinas's (2019) concept of subject area critical consciousness was selected to focus my inquiry into pedagogical reasoning involving CPP. A relatively new concept within

the social studies, teachers embody this consciousness as they integrate strong disciplinary understanding, pedagogical content knowledge, critical consciousness of oppression, and commit these to practice. Teachers may use existing knowledge of one element to construct deeper knowledge of another. For example, if a social studies teacher is keenly aware of how the dominant American historical narrative has been constructed (disciplinary understanding), then when exposed to a critical pedagogy, he or she is more apt to perceive the oppressive effects of a single, traditional American story.

Phase one of this study explored the curricular alignment and instructional planning aspects of CPP implementation. Both of these pedagogical concerns can be mapped to the transformation phase of pedagogical reasoning because they involve interpretation of ideas, content, and materials, as well as instructional choices and adaptation for student needs. However, to reach this point, I had to begin with an instructional focus on comprehension since understanding the ideas held within CPP was a precondition for the teachers' adaptation of instruction within a specific curricular space. Subject area critical consciousness provides the subject specific lens for considering CPP comprehension and transformation in social studies. Comprehension requires that teachers be able to discuss oppressive realities in terms of health potential actualization and the violence typology, connect this discussion to relevant disciplinary understandings, and envision how these ideas might be applied to their existing skillsets. Transformation is the point where comprehension begins to be funneled into critical interpretation of curricular content, modification of existing lesson plans and materials to more directly address violence, and creation of new inquiries into violence.

Research Methods

This explanatory comparative case study (Yin, 2018) of three social studies teachers from one local area high school was guided by the following research question: "How do three secondary social studies teachers negotiate the pedagogical reasoning process of implementing CPP through curriculum alignment, instructional planning, and classroom instruction?"

Researcher Positionality

My career in education began at the secondary level teaching social studies and language arts. I have too often witnessed the educational malpractice of simply covering content and controlling the classroom. I believe the social studies exist for greater purposes that require more thoughtful practices. Social education should promote the common good and engage students in learning experiences that connect them to democratic society. Neither the common good nor democracy have been fully realized in America, let alone our world. Impediments to these social ideals must be named and corrected, and the dispositions and skills required for this critical action must be taught in our classrooms. These beliefs motivate my research of critical pedagogies in the social studies classroom.

My pedagogical perspective directly influences my attitude towards the qualitative research method. I cannot claim that power dynamics are the sole determinant of reality, but I do believe they have an overwhelming impact on the greatest problems of society. Man-made climate change, *de facto* segregation, the shrinking common space, extreme income inequality, to name only a few problems—these are all connected to power imbalances. Because their condition is dire, the power-deprived must have advocates—people speaking for them so that they may soon act for themselves. The ultimate goals of my educational research are to explain

and critique social problems, to raise awareness and consciousness of these problems, to empower those suffering from these problems, and to support social progression towards peace.

Tomorrow's society can be glimpsed in today's classrooms. And if we are to have any hope of effectively addressing oppression, we must educate students for peace. Our problems are value-laden, but much of social studies education is not. Engle and Ochoa (1988) note teachers' considerable reluctance to engage students in content via discussions of the values involved. This may be why our present citizenry and leadership are far more adept at demonization than dialogue. We ignore discussions of important social issues affecting our fellow humans, and as result, we do not know anything about the "other" in our midst. As an educator, I believe the knowledge and skills our students attain in the classroom are our best hope for social progress. More importantly, as a critical peace educator, I believe in the power of dialogue and critical reflection to equip students for their democratic responsibility of sacrificing and caring for their fellow citizens.

By aligning myself with the critical research perspective, I aim to accurately communicate reality and explore educational means of social transformation. If I, the researcher, abuse the power afforded me to communicate the world I have studied, I forfeit all my credibility and hinder the world's journey towards peace.

Research Context

The state of Arkansas may be considered a "red", largely Republican political region. In 2016, Arkansas elected Donald Trump with a 60.6% popular vote (The New York Times, 2017). It is represented partially by Senator Tom Cotton, who often appears with Trump and is a firebrand for racist anti-Chinese rhetoric—frequently using the term "China virus" in reference to the coronavirus linked to COVID-19 (Tom Cotton, 2020). State support for this wing of the

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Republican party may be attributed to Arkansas's long populist streak, pro-business economic mentality, and White resentment fomenting in reaction to the Obama presidency (S. Ramsey-Brand New Congress, personal communication, July 13, 2020). The racial demographics of the state include: 79% Whites, 15.7% African Americans, and 7.8% Latinos. The majority of African Americans reside in the central and southeast region of the state (United States Census Bureau, 2019).

Historically, Arkansas was a member of the Confederate State of America. Most Arkansans identify as Southern, and many claim the Confederacy as a part of the state's heritage. In the town where this study took place, a Confederate monument has stood since 1908—a time when many such works were constructed in memory of the Lost Cause. Local sources indicate this monument will be removed in 2020 (Brantley, 2020).

The University of Arkansas exists amidst several municipalities forming a regional population of half a million residents. Four communities account for the bulk of social and economic activity: Fayetteville, Springdale, Rogers, and Bentonville. Teachers in this study worked in one of the area's high schools. Much of the community's wealth and growth may be attributed to the presence of Starstore Inc. (pseudonym) world headquarters. Rather than recognizing Starstore as a leading multinational corporation, most Arkansans identify with its founder and claim the company as part of the state's unique culture. The corporation's cultural omnipresence and prowess as an economic staple make its political and public policy influence inevitable (Ramsey-Brand New Congress, personal communication, July 13, 2020).

Curricular Context: Advanced Placement Courses

Advanced Placement (AP) courses and exams are created through the collaborative efforts of scholars, teachers, and the College Board—a more than century-old not-for-profit

organization specializing in college entrance programs and products. Over the last decade AP enrollment has seen a 65% nationwide increase, with nearly 40% of America's high school students taking at least one exam in 2018 (College Board, 2019). The popularity of these courses may be attributed to perceptions of their academic rigor, contributions to college readiness, and response to educational inequity (Schneider, 2009; Wakelyn, 2009).

A substantial amount state and federal funding for public schools is tied to AP course enrollment, and many universities and colleges apply AP exam results to entrance decisions and graduation credits (Tugend, 2017). Madaus (1988) classifies exams used to make important decisions affecting students, teachers, and schools as high stakes. Considering the relationship between exam scores and the described conditional effects, I classify AP courses as high stakes. Au (2011) warns of the adverse impact of high stakes testing on teacher autonomy as instruction becomes determined by "pre-packaged, corporate curricula aimed specifically at teaching to the test." (p. 25) Au's (2007) metasynthesis of 49 qualitative studies on the effects of high-stakes testing indicated that curricular content was frequently narrowed to the test, subject area knowledge was fragmented into testable items, and pedagogy became largely teacher-centered. However, Au finds that "in a significant minority of cases, certain types of high-stakes tests have led to curricular content expansion, the integration of knowledge, and more student-centered, cooperative pedagogies." (p. 258)

The effects of high stakes testing are not limited to teachers. Parker, Mosborg, Bransford, Vye, Wilkerson, and Abbott (2011) describe how "AP veteran" students often become programmed to test-centered curriculum and instruction. These students experience aversion to entertaining discussion not specifically tied to tested content and difficulty adjusting to inquiry-based models of instruction.

The degree to which high stakes tests impact curriculum, pedagogy, and learning is contextual to test design and whether individual sanctions are tied to students' scores. Segall (2003) reminds us "that the meaning of standardized testing and its implications for teachers are not pre-determined, but, rather are constructed through teachers' perceptions—thoughts, feelings, beliefs—of them as they interact with the test and its discourses" (p. 287). This suggests that teachers' beliefs concerning what is most important, and what is possible, within a classroom ultimately determine the nature of this space. Au (2009) asserts that critical, social studies classrooms are uniquely positioned to challenge oppression depicted in course content, as well as the oppression of high-stakes curriculum which may crowd out non-tested, multicultural subject matter.

Each participant in this study taught at least one AP social studies course. This shared trait links their classroom experiences to thousands of classrooms throughout the US. Given my focus on the implementation of a critical pedagogy, participants' identities as educators within a high-stakes setting was a point of interest throughout the study.

Participants

The teachers' building opened in 2016 and receives an "A" rating from Arkansas's accountability system. Demographics for the roughly 2,000 student building include 4% English Language Learners, 24% low income, and racially: 70% White, 15% Latino, 5% African-American, 5% Asian, with 5% identifying outside of these categorizations (Arkansas Department of Education, 2020).

Participating teachers were graduates of our institution's Master of Arts in Teaching (MAT) program. They were purposely selected (Patton, 2015) for study participation based upon their ongoing relationship with Dr. Endacott and their interest in professional development

focusing on violence and peace education. Study participants invited their department

colleagues to an initial meeting designed to explain the study and invite wider participation. One

additional potential participant expressed interest, but this person could not commit due to

summer athletic obligations. Combined, Mr. Camp, Mr. Wolf, and Ms. Smith (pseudonyms)

represent 19 years of teaching experience. They each teach a social studies AP course and are

therefore similarly bound by adherence to mandated curricula, though they express a common

belief that building administration supports teacher autonomy in curricular and instructional

decision making.

Mr. Camp was entering his ninth year of teaching and had formerly served as a

department chair. He described his personal pedagogy as conversational with the goal of

"guiding students to think for themselves". In support of this goal, he embraces discussion of

controversial issues. His entire course load was devoted to AP Human Geography, and he

understood discussions of violence to be implicit in this curriculum.

Prior to becoming a teacher, Mr. Wolf had spent many years working in history

publications. Though entering only his fourth year of teaching, he possessed vast content

knowledge concerning AP United States (US) History. Mr. Wolf uses this strength to help

students make connections throughout America's ever-developing story, specifically focusing on

what he characterizes as the "continued expansion of representation and the damaging role of

class in society." He believes that studying history can help students to become "good citizens"

as they begin to see how human action changes society.

In describing his educational approach, Mr. Wolf shared the experience of teaching a

lesson that asked students to determine the fate of the town's Confederate monument. Much of

the class suggested moving the monument to a museum, and Mr. Wolf was proud of his students'

thoughtful consideration of this difficult local history   Mr. Wolf was taken aback by backlash

from parents who did not recognize such discussions as appropriate course content. This

incident occurred just days into the beginning of his teaching career, and it seems to have left an

impression. To smooth things over with parents, building administration suggested Mr. Wolf

serve as the Young Republicans sponsor for a year. Consequently, he is ever cognizant of

controversial contemporary issues that may cause a stir if addressed in his history course.

Ms. Smith was also entering her eighth year of teaching. She served as Professional

Learning Team (PLT) leader for economics, and her courses included AP United States

Government and Politics, AP Microeconomics, and AP Macroeconomics. She began her

teaching career in an adjacent school district with much higher poverty rates than are found in

her current building, and this experience seemed to have a bearing on her content selections for

CPP implementation. Instructionally, she described heavy reliance on group discussions to

promote "more talking to me, less [of] me talking." She hoped this practice would result in

producing good citizens, a qualification she associates with critical thinking skills and respectful

questioning of authority.

Instruction and Data Collection: Planning Phase

Considerable study and discussion are needed to grasp CPP's conceptual understandings

and ultimately integrate these into instructional practice. Therefore, to facilitate teachers' initial

comprehension and support transformation, I assumed the role of both teacher-educator and

researcher in a summer workshop series hosted at the university. This workshop would serve the

dual purposes of providing the participating teachers with instruction of CPP and collecting data

to document that process. Initial workshop sessions were designed to foster and/or enhance

teachers' comprehension of core CPP concepts, while later sessions sought to promote transformation of those ideas into tangible curricular and instructional plans.

The first day of workshop instruction focused on comprehension and was therefore guided by the question, "What is Critical Peace Pedagogy and how does it relate to social studies?" The goal for the session was to familiarize participating teachers with CPP as a set of ideas for integration into future instruction. Interventions included a presentation of foundational concepts by me and guided participant discussions of CPP literature (excerpts from Brantemeier (2011) and Bajaj (2015), as well as an early draft of Dingler & Endacott (2020a)). At the day's end, participants addressed the essential question through a written journal entry, jointly articulating central tenets of CPP and providing personal insights regarding its connection to social studies education.

Data was collected in the form of written journal entries, audio recordings of participant discussions, images taken during the lesson activity, recorded presentations by the participants, and a shared Google doc that was used as the medium for collaboration. Figure 2 outlines the connections between workshop activities, the purpose for those activities, and the attendant data sources used to capture evidence of comprehension and transformation.

Workshop Activity (Session; Date)	Instructional / Research Purpose	Corresponding Data Source
Introductory Lecture: "What is Critical Peace Pedagogy (CPP) and how does it relate to social studies?" (Day 1; May 30, 2019)	Provide background information related to: 1) Critical Theory and pedagogies, and 2) Critical Peace Theory	N/A
CPP Literature Journaling and Discussion (Day 1; May 30, 2019)	Develop comprehension of CPP, specifically: 1) Critical consciousness of violence 2) Pedagogical content knowledge presented in literature 3) Connections to social studies disciplines	• Written journal entries • Recorded discussion
Essential Question Writing (Day 1; May 30, 2019)	Develop comprehension of CPP, specifically its purpose and connection to the aims of social studies.	• Written journal entries
"Critical Peace Theory and the Deconstruction of Systemic Economic Inequality" Journaling and Discussion (Day 2; July 8, 2019)	Develop comprehension of CPP, specifically: 1) Critical consciousness of violence 2) Connections to social studies disciplines	• Written journal entries • Recorded discussion
"Violence of American Slavery" Lesson Demonstration (Day 2; July 8, 2019)	Provide a model for transformation and instruction, emphasizing the integration of historical inquiry and CPP.	• Written journal entries • Recorded discussion • Digital images of lesson activity
CPP Content Brainstorm (Day 3; July 9, 2019)	Engage teachers' knowledge of curriculum to stimulate transformation	• Shared Google doc
Teacher Lesson Presentations (Day 3; July 9, 2019)	Promote transformation through instructional planning; organized to activate all components of subject area critical consciousness.	• Google slides • Recorded presentations

Figure 2
CPP Workshop Interventions and Data Sources

The second and third days of the workshop took place five weeks after the initial meeting. This gap was created due to a combination of participant availability and my own intentions for instruction. After an introductory first day focusing on comprehension, teachers were then given the space to independently further comprehension through literature and reflective journal writing. These comprehensions were shared at the beginning of day two before transitioning to a focus on transformation.

The question, "How does Critical Peace Pedagogy look in the classroom and how does it fit into my curriculum?" was used to guide instruction and learning for days two and three. Under guidance of this question, teachers were encouraged to consider their respective disciplines, AP curricula, and personal practices to increase comprehension and transition to the transformation phase of pedagogical reasoning. On the second day, participants revisited a draft of Dingler & Endacott (2020b) they had read during the 5-week break. This text explains how CPP may be used in the social studies classroom to reframe discussions of economic inequality in terms of cultural and structural violence. Journal writing and resulting group discussion centered upon the following questions: (1) "According to this paper, what is the *violence* of America's economic inequality?" (2) "The instructional approach relies heavily on [John] Dewey's assumptions about creating a 'felt difficulty' within students. How does CPP seek to accomplish this? In your experience, what is needed to create this tension that spurs one towards investigation?" (3) "How might you actually teach the ideas discussed in the section *Deconstructing Economic Violence with Critical Peace Theory*?" I followed this discussion with a lesson demonstration of how CPP might be used to teach the violence of American slavery. I modeled CPP integration according to the C3 Framework Inquiry Model of instruction (Figure 3).

Understanding the Violence of American Slavery

Compelling Question	Disciplinary Thinking	Content	Communication
"Why didn't enslaved people just leave?" *or* "How was the violence of slavery in the American South sustained?"	**History** --primary source analysis --source synthesis --period contextualization **Critical Peace Theory** --personal, structural, cultural violence --health potential actualization	*Anti-Literacy Laws (1740, 1819)* *Runaway Slave Ads (1745-1775)* *Instincts of Races (1866)* *The Duties of Christian Masters (1851)* *Report on the Diseases and Peculiarities of the Negro Race (1851)* *Hammond Senate Speech (1858)* *Dred Scott Decision (1857)* *De Bow's Review (1850)*	1) Constructing visual map of social violence. 1) Discussing the complex violence of American slavery.

Figure 3
"Violence of American Slavery" CPP Lesson Demonstration
Note: This slide was used to demonstrate integration of CPP concepts with historical thinking skills and content.

Content selections for this CPP inquiry included 18th and 19th Century state and federal laws, as well as period literature in the form of advertisements, essays, scientific reports, and political speeches. These primary sources were selected as representations of structural and cultural violence. Specific interventions for day two included participant discussion of literature and lesson demonstration with reflective writing and discussion. Data was collected in the form of written journal entries, audio recorded discussions, and digital images of collaborative thinking related to lesson activity.

The third and final day of the workshop emphasized transformation. The session began with a cooperative content brainstorm activity in which teachers drew upon their vast and diverse curricular knowledge to identify potential points of CPP integration within the social studies core disciplines (See Figure 5; page 76). This was followed by a participant-led segment requiring teachers to craft and present lessons according to the C3 Framework Inquiry Model of

instruction. The framework's dimensions guide teachers to consider disciplinary understandings, various forms of content, and pedagogical tasks supporting a lesson or unit. When creating a critical inquiry with this model, teachers address all aspects of subject area critical consciousness. Data was collected in the form of a shared Google doc, Google slides, and taped presentations.

Between the workshop's end and the beginning of fall semester, all teachers attended the same national AP conference. I encouraged each participant to keep CPP in mind during sessions related to their specific courses. Following the conference, I conducted an unstructured group interview focusing on teachers' AP curriculum alignment and possible implications for their instructional planning. With the onset of the fall semester, teachers were given three months to experiment with CPP in their classrooms. As a final act of data collection action, Mr. Wolf and Ms. Smith completed a follow-up questionnaire and Mr. Camp completed a semi-structured interview based upon the questionnaire (See Appendix A). The last set of interactions was meant to detect any changes in comprehension and learn of transformation activity beyond the summer workshop's lesson presentations. Because fall semester transformation was in preparation for actual classroom instruction, some teachers provided information related to this next phase of pedagogical reasoning. Data forms from both the group interview and follow-up efforts included taped discussion and Microsoft Word documents.

At the end of data collection, total sources included: written teacher journals, taped workshop discussions, digital images of collaborative thinking, a collaborative Google doc, Google slides of teacher lesson presentations, and taped audio of teacher lesson presentations. All tape recordings were transcribed except for introductory discussions on day one and lesson presentations on day three. The transcription service Rev was used for this process. Teacher

journals and lesson presentations were stored in a Google folder shared by myself and each participant.

Data Collection: Instruction & Reflection Phase

At the beginning of the spring semester, I met with all three teachers to discuss the nature of my potential involvement in their instructional planning and implementation, a timeline for classroom observations, and Video Stimulated Recall (VSR) as a data collection method. VSR is a term used to describe a variety of techniques involving the use of videotaped skilled behavior to help study participants recall thoughts related to that behavior (Rietano & Sim, 2010). Pirie (1996) considers VSR the least intrusive, most inclusive way of studying classroom phenomena. In this study, VSR allowed me to capture audio and video of entire units of instruction without imposing on teacher-student interactions (unless invited). Revisiting these recordings allowed me to supplement my field notes and locate salient points for interview discussion. By inviting participants to comment on specific pre-selected video content, as well particular points of teachers' own interests, I was able to solicit data pertaining to underlying cognitions not openly expressed in the classroom moment. These conversations exploring teachers' instructional actions often sparked reflective thinking, allowing for teacher commentary on how classroom factors experienced during instruction differed from what may have been envisioned during transformation. VSR has been widely used in educational research related to teacher thinking surrounding instruction (Lyle, 2003; McAlphine, Weston, & Berthiaume, 2006; Powell, 2005). VSR was an essential feature of data collection, but the COVID-19 health crisis prohibited its use with Ms. Smith. Even though I was able to collect participant data in the form of lesson materials, audio recordings of class Zoom meetings, and one teacher interview, the challenges of

working from home prohibited Ms. Smith from taking part in the same VSR experience as Mr. Wolf and Mr. Camp. Consequently, she was removed from phase two of the study.

Mr. Wolf expressed frustrations regarding earlier attempts at CPP instruction, so he requested I assume the roles of teacher-collaborator and researcher. We met once in-person to co-plan a CPP inquiry into early 20th Century American Imperialism. This planning session was recorded for its relation to Mr. Wolf's CPP comprehension and transformation. One week later, I observed three consecutive blocks of Mr. Wolf's zero-hour AP US History course. I collected data in the form of field notes and video recordings for the purposes of observing instructional actions and generating discussion points for the culminating VSR interview. I maintained the role of researcher as observer except for one instance where Mr. Wolf invited me to address a student question concerning cultural violence. By briefly assuming the role of teacher, I became a pronounced factor in Mr. Wolf's pedagogical reasoning process. However, this did not change the nature of relationship. I had been an instructive presence in the development of his subject area critical consciousness throughout our study. This moment of co-teaching became an important point of discussion during our VSR interview 11 days later.

Mr. Camp integrated CPP with an existing simulation he used to explore the United Nations' Security Council's (UNSC) approach to addressing world statehood movements. In the planning phase of the study, Mr. Camp seemed to firmly grasp CPP's conceptual understandings and processes. When his comprehension met his experiential knowledge of teaching, the resulting subject area critical consciousness gave him the confidence to engage transformation and instruction without my assistance. I attended two blocks of the three-day simulation. During my two days in the classroom, I recorded field notes and video of instruction to inform the culminating VSR session. The third day of the simulation included only a student reflective

writing assessment; the remainder of the block was devoted to course content unrelated to our study. Three days after classroom data collection ended, Mr. Camp and I completed a VSR interview in which we discussed Mr. Camp's instructional decisions, his evaluation of student experiences, and other insights related to CPP. The dates, total duration, and number of observation and VSR meetings are expressed in Figure 4.

Meeting Type	Total Number	Dates	Total Hours
Mr. Camp Observation	2	2/19/2020, 2/21/2020	2.5
Mr. Camp VSR	1	2/27/2020	1.5
Mr. Wolf Observation	3	3/2/2020, 3/4/2020, 3/6/2020	4
Mr. Wolf VSR	1	3/12/2020	2

Figure 4
Observation and VSR Meetings

At the end of data collection, total sources included: audio recording of one planning session, lesson materials (lesson plans, student handouts, primary sources, presentation slides), field observation notes, video recording of classroom instruction, and audio recordings of VSR interview sessions). All audio recordings were transcribed using the online service, Rev. Video recordings were primarily used for VSR, with one classroom interaction being transcribed by me to illustrate a sub-theme presented in my findings section. All lesson materials were stored in a Google folder shared by me and each participant. Remaining forms of data were stored in

password protected digital drive. Figure 5 outlines the connection between data sources and their research purposes.

Data Source	Research Purpose
Audio recording of Mr. Wolf planning session	• Provide support for, and observe, teacher's CPP comprehension and transformation.
Lesson materials	• Observe teachers' CPP transformation of existing instructional plans.
Field observation notes	• Observe teachers' CPP instruction and its relation to comprehension and transformation.
Video recordings of classroom instruction	• Observe teachers' CPP instruction and identify points of discussion for VSR interviews.
Audio recordings of VSR interview sessions	• Observe reflection on CPP instruction, transformation, and comprehension. • Observe teachers' evaluation of student interactions and work • Observe teachers' new CPP comprehensions

Figure 5
Phase 2 Workshop Data and Research Purposes

Data Analysis

Coding of participant data was carried out using the CAQDAS software, Dedoose. While each data source was imported into Dedoose as a single document, each completed thought expressed by the participating teachers served as the unit of analysis. Data from the first and second phases of the study were analyzed sequentially using processes outlined by Saldaña (2013). I chose to split the data for analysis because CPP comprehension and transformation are interrelated prerequisites for instruction. Instruction and reflection are impacted by in-the-moment environmental factors that cannot be accounted for during comprehension and transformation. Essentially, teacher-student interaction is the factor that divides the implementation process.

For the planning phase, first cycle coding included a combination of domain and taxonomic, open, and In Vivo coding methods. Taxonomic coding was employed to organize the data according to the domains of pedagogical reasoning (with taxonomies of comprehension, transformation, instruction, evaluation, reflection, new comprehension) and subject area critical consciousness (with taxonomies of disciplinary understanding, pedagogical content knowledge, and critical consciousness of oppression). Open coding was used to further characterize data that did not fall within these domains and their respective taxonomies. As the final first cycle coding method, In Vivo coding captured instances in the data that clearly communicated a typical, essential, exemplary, or discrepant idea. This first-cycle coding produced a total of 19 codes. Using Dedoose's code co-occurrences feature and the constant comparative method (Glaser & Strauss, 1967; Merriam & Tisdell, 2016) I distilled the data into categories that included pedagogical reasoning, subject area critical consciousness, AP curriculum, general curriculum alignment, CPP-understanding, CPP-potential, CPP-constraints, and In Vivo. I then employed second-cycle axial coding (Saldaña, 2013) to rejoin compartmentalized data into an interconnected and nuanced whole. Axial coding yielded four descriptive categories: subject area critical consciousness, peace paradigm, curricular considerations, and disciplinary distinctions. Further application of the constant comparative method resulted in analytical saturation and thick descriptions of participant experience resulting in four conceptually consistent themes: CPP comprehension resulting in a new understandings of violence, the classroom's potential for peace, critical interpretation of content, and discipline-specific CPP approaches.

For the instruction and reflection phase, I used taxonomic coding to organize the data according to the domains of instruction (with taxonomies of student interactions, providing explanations and descriptions, classroom organization and management, and student work) and

subject area critical consciousness (with taxonomies of disciplinary understanding, pedagogical content knowledge, and critical consciousness of oppression). Open coding was used to further characterize remaining data. As the last first cycle coding method, In Vivo coding marked data representative of typical, essential, exemplary, or discrepant ideas. This first-cycle coding produced a total of 14 codes. Using Dedoose's code co-occurrences feature and the constant comparative method (Glaser & Strauss, 1967; Merriam & Tisdell, 2016) I distilled the data into categories that included personal pedagogy, confusion, collaboration, subject area critical consciousness, transformation, direct instruction, dialogical instruction, reactions to student learning, and In Vivo. I then employed second-cycle axial coding (Saldaña, 2013) to rejoin compartmentalized data holistically. Axial coding yielded five descriptive categories: CPP as a tool, cultural violence, [neo]imperialism, global structural violence, and CPP latter stages. Further application of the constant comparative method resulted in analytical saturation and thick descriptions of participant experience resulting in conceptual themes of CPP as a tool for discerning and dissecting violence, and instruction resulting from a critical peace orientation.

Findings

In the interest of maintaining consistency with the phases of the pedagogical reasoning process, this findings section is organized according to their progression. This structure affords the opportunity to richly describe the teachers' pedagogical reasoning process and spotlight the crucial similarities and differences in their approaches. Early phases of the pedagogical reasoning process saw the participating teachers develop and articulate a deeper understanding of violence as a social construct that is multi-layered and culturally legitimized. While there was considerable consonance in their ideas and perspectives during the initial Comprehension phase, a divergence in paths emerged during the Transformation phase as teachers identified content specific instructional strategies and reflected on past practices. This divergence paralleled the teachers' evolving subject area critical consciousness, as it was driven largely by each teacher's specific content area and the ways in which they operationalized CPP as a facet of their instructional decision making. This divergence became more distinct as the study progressed into the instruction phase as the two participating teachers each took a different approach to operationalizing CPP in their classroom instruction. The first approach, taken by Mr. Wolf, was characterized as "instrumental" because of the manner in which he utilized CPP as an instructional tool much like any other disciplinary specific mode of learning in history. In contrast, Mr. Camp's approach was characterized as "conceptual" due to his emphasis on operationalizing CPP as a peaceful orientation towards the interrelationship of systems, nations, peoples, students' local contexts, and their personal lives. The sections that follow describe this series of findings in greater detail.

Comprehension: New understandings of violence and the classroom's potential for peace

Signs of teachers' developing critical consciousness were evident throughout the comprehension phase of the pedagogical reasoning process as they experienced a paradigm shift in their understanding of violence as a social construct. This progression of critical consciousness was marked by two overarching themes. First, the participating teachers were able to articulate a flexible and iterative conceptual understanding of violence as a multi-layered and culturally legitimized phenomenon. Second, teachers' reflection on past practices revealed evidence of their developing subject area critical consciousness as they worked to identify specific examples of curricular content that were conducive for integration of CPP.

New Understandings of Violence

Teachers first identified CPP's capacity to unveil multiple forms of violence beyond just personal or manifest violence in their initial journal entries following the first day of workshop collaboration in which they were asked to express their comprehension of CPP and assess its potential for social studies integration. Mr. Camp defined CPP as "utilization of the classroom environment to recognize, discuss, and find solutions for violence in its various forms that are built into society." Similarly, Ms. Smith recognized CPP's potential to generate awareness "of the various forms of violence and inequality that have occurred over time and are still occurring today." Mr. Wolf stated, "Critical Peace Pedagogy creates a space in the classroom to foster change by introducing the idea to students that violence goes beyond our simplistic idea of physical or verbal abuse", adding "it is the absence of peace in all levels of life."

Mr. Wolf discussed how the 19th Century women's suffrage movement would be grossly misunderstood without examination of structural and cultural violence. He stated,

> When you talk about the suffrage movement, it tends to be oversimplified as "Women just want the right to vote." No, women want the right to vote because in that timeframe,

for example, it was not legally possible for them, as married women, to be raped. That's why they needed the vote. That disenfranchisement was resulting in [other] violence, so these are the frameworks that we can use to talk about that through 1776 to period nine, which is current time (teacher interview, August 4, 2019).

Here Mr. Wolf first used CPP to classify political disenfranchisement within a democracy as violence. If democratic governance is meant to create the healthy potential of expansive political agency, then democratic peace means being able to actualize this agency through the personal act of voting. In this view, suffrage is a peace movement targeting the structural violence of codified law denying women the right to vote. These classifications may assist students in identifying violence, but the violence of this era goes beyond the issue of ballot-casting. Mr. Wolf then introduced the question of why such structural peace would need to be created, i.e., what other forms of violence would this change address? His answer was that through actualizing the right to vote, women could begin to shape laws concerning sexual assault. This one instance of structural peacemaking harbors the potential to alter how consent is understood by society and handled in the courts, demonstrating the interconnection of cultural and structural violence or peace. Utilizing multiple forms of violence in social inquiry allowed Mr. Wolf to connect one form of violence to the larger web of hegemony and demonstrate how one peaceful transformation may carry throughout society.

As teachers became more familiar with concepts embedded in CPP, they began to comprehend the ways in which cultural violence legitimizes structural and personal violence. Their developing understanding of the multi-layered nature of violence was in evidence as they analyzed primary source documents to root out the cultural violence that sustained the institution of American slavery.

The Duties of Christian Masters (1851), an essay written in defense of institutionalized slavery, cites Biblical passages to glorify the role of slaveholder and demonstrates cultural

violence can be reified by religion. When combined with other examples of cultural violence,

such as the pseudo-scientific findings of a New Orleans slave doctor found in *Report on the*

Diseases of and Physical Peculiarities of the Negro Race (1851), a sense of the Antebellum

American South's violent cultural apparatus begins to emerge.[1]

It may be difficult for students to understand how the rampant personal violence of

slavery (e.g., whipping, rape, mutilation, forced malnutrition) could be tolerated as a normal

practice, or perhaps they just passively accept it as "the way things were back then". But in

exploring this period of American history with attention to cultural violence, teachers began to

understand how they might use CPP to discuss violence legitimization. Mr. Camp explained:

> It's also easier to understand the direct violence when, after reading these testimonies and
> statements, you come to recognize how accepted and a part of everyday life this violent,
> subservient role... it's just pervasive in society, and so it's not that far of a stretch to think,
> oh yeah, if they see these groups of people as less than human, culturally speaking, of
> course they're going to make laws that allow them to be treated in any way that white
> people see fit. And then, oh, if this is accepted by law and accepted by our religion and
> belief systems, then of course we're going to lash out physically when they do something
> that we don't like. And so it's almost like it's easier to understand the mindset of
> physically violating someone's self when you understand the overarching cultural norms
> within the passages. Whereas if I had just read about a slave being beaten, I would have
> thought, how could anybody ever do this to another human. Until you read all of these
> other documents, and I still have the mind of, how could you do that to another human,
> but in the context, this is a part of everyday life for them. It's just so ingrained into
> society and culture that they probably didn't even think twice about physically lashing out
> at somebody (workshop discussion, July 8, 2019).

Mr. Camp's statement demonstrated how he was unpacking the layers of violence to appreciate

the power of an overarching violent culture supported by "religion and belief systems" to

generate violent structures and ultimately legitimize violent personal actions. His description of

violence as a "part of everyday life" that was "pervasive in society" led to his understanding that,

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[1] Documents excerpted from Finkelman, P. (2003). *Defending slavery: Proslavery thought in the Old South* (2nd ed.). New York: Macmillan Learning.

"of course they're going to make laws that allow them to be treated in any way that white people see fit", and his conclusion that it is "easier to understand the mindset of physically violating someone's self when you understand the overarching cultural norms within the passages." Using these primary source documents, Mr. Camp was beginning to comprehend how one might untangle the web of cultural hegemony by connecting layers of violence.

Mr. Camp's insight sparked a larger discussion among teachers of how violence legitimation within American slave-holding society could be taught in the secondary classroom. Sharing Mr. Camp's expressed comprehension, teachers spontaneously drew upon their pedagogical content knowledge to entertain possible instructional activities for the primary sources. To trace legitimization of slavery as a cultural institution, Mr. Wolf suggested sequencing the documents to create a more narrative structure beginning with cultural and ending with personal violence. Mr. Camp and Ms. Smith envisioned students collaboratively analyzing a document with each student assigned a specific form of violence to detect. Teachers' collective efforts are displayed in the following exchange:

Mr. Camp:	I would have done a table of here's our, here's our-
Matt:	Doc one…oh.
Mr. Camp:	Well, no, I guess I would have done the, like this is your physical violence structure and cultural, and I would have had the documents right here, and so document one, let's go through document one... document two, document three. And then, down here, we could honestly connect our economics that we see, our religious elements that we see, law code-
Ms. Smith:	Like a PERSIA2 thing almost?
Mr. Wolf:	Yeah, I like that. That's a little more organized, I think, for students who are like-
Ms. Smith:	A kid, yeah, a kid brain, yeah.
Mr. Camp:	Well, and for my brain... I was all over the place here because I couldn't decide on whether or not I should put it in the structural or the cultural, but if I had simplified it further and not tried to put them in all three at once-
Ms. Smith:	Yeah, like you're only looking for one type.

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2 Graphic organizer with categories Political, Economic, Religious, Social, Intellectual-Arts, Area-Geography.

Mr. Camp:	Yeah, I've got an idea here. You almost have like an anchor chart on the wall with the chart that you used in your own article. The triangle that has the different forms of violence. And so, you might even read, take this document and parse it out by sentence. They have to organize the document and then they can take those excerpts and put them in the hierarchy where it might be physical violence, cultural violence, whatever. And so, not only are you interacting with the text, and kind of having to put it together all as one piece, but you're also having to separate it while putting it together, if that makes sense to you.
Ms. Smith:	It kind of chunks it for them, too, so it's maybe not so overwhelming all at one time (workshop discussion, July 8, 2019).

Here Mr. Camp admitted how overwhelming it can be to construct understanding of hegemony using a large set of primary source documents. To scaffold this understanding, teachers entertained the use of two different graphic organizers: a table arranged according to document and violence type, and a blank outline of the violence typology. Each of these proposed instructional materials parsed out violence layers in order to demonstrate the dialectical nature of an oppressive system.

The teachers' discussion was fueled by their evolving comprehension of violence legitimization. From a pragmatic standpoint, they were eager to visualize this concept's application to instruction, but this exercise also served a personal pedagogical purpose. Teachers quickly transitioned to transformation because this action allowed them to leverage existing disciplinary and pedagogical content knowledge to strengthen comprehension. Teachers' extant funds of knowledge were crucial in the formation of subject area critical consciousness.

The Classroom's Potential for Peace

Another theme in teachers' comprehension of CPP concepts was an emerging change in subject area critical consciousness. At the outset of our study, Ms. Smith admitted to being wary of conceptions of violence beyond manifest personal violence when she stated:

> For a kid, your average senior or junior, violence is somebody getting punched in the face. It's not a food desert. Just for them, I guess getting them to understand what it means. Because I know even when I first heard it, I'm like, "Wait, violent? That's not what I think of as violence (workshop discussion, July 8, 2019).

Reflection on her experiences with students, as well as her own quick associations with the word violence, initially cause Ms. Smith to reject some examples of structural violence. However, as her comprehension of CPP increased, she began to use its terminology to identify cultural and structural violence in the lives of her students. During a discussion of how CPP might be used to teach economic inequality, Ms. Smith pointed out the violence inherent to students' belief in the cultural myth that, "poor people are lazy" (Gorski, 2011; 2012). When teaching economics lessons centered on poverty and the federal minimum wage, many of her students viewed minimum wage as the payment poor people deserve for doing minimal work, rather than the minimum compensation humans need to ensure a decent livelihood. According to Ms. Smith, this belief helps perpetuate the structural violence of legally established, poverty-preserving wages. In terms of violence legitimization, this student belief is an example of how America's unique sense of rugged individualism permits a grossly inadequate minimum wage that does not allow workers to attain life's essentials. Here Ms. Smith's subject area critical consciousness was displayed in her ability to connect increasing comprehension of cultural legitimization to her content knowledge and instructional practice.

Mr. Camp also shared the effects of his growing comprehension, stating "I'm rethinking violence as literally any action that prevent[s] someone else from achieving their full health potential." He made it clear that this shift in thinking was a compelling cause for reconsidering his overall approach to content:

> Mentally I'm totally shifted to a different mindset, because typically I would talk about things just as a matter of fact type way. But now I feel like I would be doing a disservice

if I didn't talk about it in terms of peace versus violence. (workshop discussion, July 8, 2019).

By reframing course content "in terms of violence versus peace" Mr. Camp planned to use health potential actualization to split social conditions into one of two camps. Conditions that allow for potentials to be actualized are peaceful; conditions that block otherwise available actualizations are violent. This dichotomous paradigm carries the potential to alter how students see normalized violence. Applying his developing critical consciousness to existing pedagogical content knowledge, he explained:

> I think, though, the start to this is really just going to have to be a conversation with my classes about what they believe violence to be. Could violence possibly be this other thing as well? And so, every time we look at humans having an inequality in life experience, can that still be violence? And going back to that original conversation every time, and I mean repetition of that word violence, is it violence when we have a food desert in The United States? CPT would say, "Absolutely it is." If that lack of nutrition affects your ability to do well in school and then stunts your growth, however minor it may be, but if your growth is stunted, your educational potential is stunted. Is the rest of your life not stunted? And is that violence, is that not violence? (workshop discussion, July 8, 2019).

Mr. Wolf echoed interest in the word "violence", and he forecasted the potential of his newly acquired violence vocabulary to be an organizing framework for class discussion:

> I kind of feel the same way almost. A lot of the [CPP literature] I've been reading, I've been feeling good about myself like, "Oh good. I've been doing this. I've been addressing that. I've been addressing this." But at the same time, it hasn't been in an organized fashion, and I feel like what I'm reading here it's like, "Oh now I have a framework to work with." That's what's been missing is an overarching structure to these ideas I've been throwing at students. Now I have a theme and a consistent use of the right vocabulary that should be able to help them see [violence] in a more clear light. (workshop discussion, July 8, 2019).

Into the fall semester, Mr. Camp would use this language to explore the deeper violence of food deserts—which though constructed by violent policy and ideology, are often seen as natural social phenomena. Mr. Wolf would have trouble discerning when, and to what extent, to employ

CPP terminology as an instructional framework. His experience is further examined in my second findings section.

Teachers believed that using the language of CPP would enable their students to see systemic violence and observe its effects; they hoped these learning experiences would evoke students' empathy for victims of violence and stir students towards peacemaking. Mr. Wolf outlined this process when he wrote, "Through empathy and better understanding, these future citizens might be better prepared to choose a peaceful path in the future." This nascent sentiment, fueled by deepening comprehension of CPP and natural inclination towards classroom instruction, spurred teachers toward the transformation phase of pedagogical reasoning. Here they began to critically examine required course content to identify points of CPP integration and reconsider their existing practice for future investigations of violence.

Transformation

The transformation phase of pedagogical reasoning is divided by two different functions of pedagogical reasoning – critical interpretation of content and instructional selection. For the teachers participating in this study, the transition between these two functions created an interesting dynamic. As teachers engaged in critical interpretation of content, they were still working within the realm of potential ideas, discussing notions of possibility. However, instructional selection is where the proverbial rubber meets the road and ideas must become more formalized plans. This shift from ideas to plans marked an interesting turning point in the study where the teachers' identities and specific disciplinary content within social studies led them down unique paths.

Critical Interpretation of Content: "You can't unsee the violence in the curriculum"

There were three themes that emerged when the participating teachers were critically appraising content. First, teachers began to view their historical curricula through the lens of violent systems rather than the typical chronological approach of historical epochs. This led to a "violence of" way of thinking that permeated their pedagogical ideas. Second, this "violence of" mindset revealed the potential that the teachers' content held for connecting the classroom to social change. Third, since all three of the participating teachers taught sections of Advanced Placement (AP) courses, they came to realize that the rigid and high-stakes nature of AP represented "violence of" the curriculum itself.

Though each participant's teaching load included an AP course corresponding to a specific social studies discipline, all participants had experience with a variety of social studies offerings. Strengthening critical consciousness enabled the teachers to see many curricular events and concepts as dynamic, oppressive systems comprised of personal, structural, cultural, manifest, and latent violence. The results of a content brainstorming session illustrating these connections are displayed in Figure 6.

CPP Content Brainstorm

History	Civics	Geography	Economics
• Slavery in American South • British treatment of American colonists 1750 - 1776 • Genocide of American Indians • Abolition Movement • Reconstruction & Jim Crow • Nativism: Old vs. New Immigrants • Populists & Money • Gilded Age Socioeconomics • American Imperialism • Women's Suffrage Movement • Red Scare • Organized Labor in the Roaring '20s • Cold War • Civil Rights Movement • Anti-war Movement • Women's Liberation Movement • Stonewall - LGBTQ+	• Types of democracy • Elite democracy • Gerrymandering • Voting Rights Act • Civil Rights Act • Letter from Birmingham Jail • Supreme court cases • Eighth Amendment • Fourteenth, Fifteenth, and Sixteenth Amendments • Brown v. Board of Education • 19th Amendment • Voter ID Laws	• Map projections • Mercator • Brandt Line • Climate change/coastal ecumene • Ecotourism • Language • Cultural diffusion • Urban land use • Food deserts • Transnational corporations • Demographic Transition Model • World System's Theory • Rostow's Model of Development • Boundary disputes • Appropriation and commodification • Dependency ratios—Anti-natal vs. Pro-natal • Forced migration • Roles in agriculture (climatic zones, development of country, gender in agriculture) • Loan programs • Gentrification • Gerrymandering	• Wealth inequality • Scarcity and distribution of resources • Economic Systems • Monopolies and Oligopolies • Barriers to entry to the market • Negative externalities • Tax structures within the U.S.

Figure 6
Potential Points of CPP Integration
Note: Document created through Google Doc collaboration

By tracing the relationships among layers and forms of violence, historical content may

be discussed in terms of systems rather than epochs. With the "Genocide of American Indians",

Manifest Destiny may be introduced as a violent cultural belief that sanctioned denying native

peoples their existing resources (as well as their humanity). This conquest ideology can be found

in the Indian Removal Act of 1830, an example of manifest structural violence. Actions

resulting from this law (e.g., the Trail of Tears) constitute manifest personal violence, and

resulting latent violence can be observed in traumatic first-hand accounts of survivors.

Seeing certain content as representing violent systems creates a framework that elucidates

continuity throughout history and parallels to present society. Mr. Wolf explains:

> I can absolutely talk about how the Progressive Era relates to the Gilded Age and
> the violence of the Gilded Age, the violence of slavery, the violence of women's
> suffrage. All those issues, I can show here's a group of people that have been
> disenfranchised by an unfair system.
> When I talk about unemployment and the Great Depression, I can talk about
> unemployment now. The phrase one-percenters came up during the Gilded Age [and]

actually [this] is when we first started using that. So, I'm able to connect those moments, and yeah, to do that throughout the year (workshop discussion, July 8, 2019).

The conceptual makeup of oppression can be packaged into the phrase "violence of" and applied throughout Mr. Wolf's course. This invites interdisciplinary study concerning the "violence of" systems like the Gilded Age. Civics content such as "types of democracy" and "elite democracy" may be paired with economic examination of "wealth inequality", "scarcity and distribution of resources", and "economic systems" to explore violent government policy and practices contributing to extreme social disparity.

Teachers believed CPP integration may do more than showcase content's relevancy to the present; they also believed CPP can connect their classrooms to social change. Mr. Camp described social studies as having "the appropriate curricula to address inequalities and marginalized groups", and that "the promotion of peace can certainly happen within our schools/classrooms." Ms. Smith believed CPP will empower her to more fully realize her purpose in teaching, which she described in this manner:

> We introduce concepts/problems to students in the hopes that it will spark interest or that they can provide some background information towards and then we put it on them to engage with. They then hopefully will use this knowledge to go out into the world and hopefully make it a better place. The final step being they bring about awareness to others and teach others the skills that we have helped them develop (teacher journal, May 30, 2019).

Beginning with the introduction of violence "concepts/problems", carrying on to making the world a better place, and ending with bringing "awareness to others", her purpose aligns with CPP's stage progression.

Teachers must also consider the high stakes test looming at the conclusion of their course when they are contemplating CPP's connection to social studies content. To do well on any AP social studies exam, students must possess vast content knowledge

coupled with advanced disciplinary thinking and argumentative skillsets. The group consensus was that students will perform better on AP constructed-response questions having continually engaged CPP throughout the school year, specifically concerning the analytical and communicative skills of interpretation, contextualization, comparison, and synthesis. As he thought about CPP integration for the approaching school year, Mr. Wolf planned to use many of the same document-based-question (DBQ) prompts as he has in the past; however, he may use a CPP approach to instruction emphasizing the language of violence. He intended to "be using this language with many different topics", adding, "It'll be just part of how [students] look at things."

Though teachers thought CPP's language of violence will be useful both in cultivating critical consciousness and increasing understanding of course content, they did have concerns regarding its use. Each teacher's discipline contains a wealth of terminology to be harnessed for students to fully realize the discipline's unique capacity for understanding. Would students be able to simultaneously process terms related to content like the Progressive Era or various theories of democracy alongside CPP's definition, layers, and forms of violence? Moreover, would students somehow be penalized on the AP exam for using a set of terms not widely known or mentioned within the AP universe? Or on a crucial philosophical note, what happens when students utilize their critical consciousness in responding to a question made by, or being graded by, someone lacking this perspective? These questions framed CPP integration as a risk vs. reward scenario forcing teachers to weigh the greater aims of social studies and peace education against the immediate concerns and responsibilities of teaching under the shadow of high-stakes assessment.

As the teachers sought to transform their curriculum via CPP, their subject area critical consciousness progressed to the point they were not only able to "see alienation in the discipline or formal curriculum" (Magill & Salinas, 2019, p. 2), but also able understand the ways in which mandated curricula may function to uphold oppressive social conditions. The long-established AP test, as well as newly implemented online benchmarks, seemed to function as deterrents to fully embracing CPP in the classroom. Speaking from an emergent critical peace orientation, Mr. Camp shared,

> You can't unsee the violence in the curriculum. When I'm discussing a given piece of content or even the College Board's created assessments, they have a new online forum of assessments. None of this is going to include CPP, but this is an expectation that all teachers are using this platform. This is an incredible platform, but in regard to CPP, we can have this great learning opportunity inside of the classroom and it's never going to be reflected in the questions in our progress checks and stuff, which is unfortunate (teacher interview, August 4, 2019).

Teachers desired to create lessons to problematize normalized social violence and explore the deeper intricacies of oppressive reality. Mr. Camp feared these instructional plans may be discredited for lacking straightforward connection to College Board expectations. He could not help but see ample opportunity for such lessons throughout the social studies curriculum, but he also had to consider how far CPP lessons might deviate from AP criteria.

Mr. Wolf forecasted the limiting effects of AP expectations on full-scale CPP implementation when he stated:

> As much as I would like to have my AP class all writing letters to our senator today supporting or not supporting reparations for African Americans. I don't have that time in April. Should I do that, I have parents calling me up going, "Why is my kid writing a letter to a senator in [AP US History] class?" I'd have to be choosy in some of…I just saw it as not necessarily a call to specific [student] action, but rather planting a seed

that they start looking at current events differently, rather than genuine
action (workshop discussion, May 30, 2019).

This perceived limitation impacts Mr. Wolf's personal pedagogy. Because he
could see no space to directly connect students with the latter stages of CPP
implementation (connecting students to modes of empowerment and
transformational action), he is forced to focus on stages 1 and 2 (discussions of
violence and envisioning peaceful alternatives) as opportunities to plant "seeds"
of peace that might one day flourish in students' future lives and contexts.

Teachers suggested that the official curriculum's propensity to block CPP
progression into its latter stages may be a contributing factor in the continuation of social
violence. Drawing upon a critical peace orientation, they articulated this in terms of
peace actualization: if the curriculum played even a distant role in the denial of peace for
certain peoples, it can be considered violent.

Teachers discussed this issue in relation to their state standards. Addressing the
absence of marginalized peoples in state-wide curricula, teachers reflected on the notion
of strict compliance with curriculum being equivalent to complicity with the violent
status quo. Mr. Camp stated,

> If you go by the [state] standards, which all [state] teachers should be
> doing—of course Mr. Wolf is absolutely right that to do service to the
> students, you should probably be going outside of the frameworks in some
> way, shape or form (workshop discussion, May 30, 2019).

Venturing outside of frameworks that ignored violent realities represents a peacemaking
act for teachers, one in which they are interrupting the reification chain of oppression
through the transformation of curriculum. As teachers planned for instruction, they

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provided insight into what it might mean to be "going outside" of the mandated curricula to support the goals of CPP.

Instructional Selection: Discipline-specific CPP approaches

In an interesting contrast, the common bonds of AP that brought the teachers together while they critically appraised content were less binding when it came to instructional selection. Instead, each of the teachers took a unique approach based upon their identity and specific disciplinary subject within social studies.

Ms. Smith: Rethinking America's foundations. Capitalist economic structures and representative government are core facets of American society. Capitalism is so engrained in the social consciousness as natural law that its violent effects are seldom questioned. Similarly, the mythic origins of American democracy suggest it was beautiful at conception and is aging extremely well. Ms. Smith planned to use CPP to help students rethink these stories.

The first point of CPP integration suggested by Ms. Smith concerned shifting students' understanding of minimum wage in our society of vast economic inequality (a point previously discussed). She described how this topic can be addressed in her microeconomics course. Using literature selections like Barbara Ehreneich's *Nickel and Dimed*, Ms. Smith fe students might come to see how violent cultural attitudes about hourly wage workers are related to structurally violent minimum wage laws inadequate for certain health potential actualizations. She hopes that a CPP approach to this text will reveal how victims of such cultural and structural violence can succumb to the latent violence of systemic poverty, where any hopes of greater realizations of peace are quickly erased by an omnipresent despair of "being stuck" in a paycheck-to-paycheck existence devoid of options for social advancement.

Ms. Smith also found potential for CPP integration in her AP United States Government and Politics course. She felt it would provide a framework for discussing violence contained in the nation's foundational documents. When conducting close readings of *The Declaration of Independence* and *Constitution*, she can align discussion to the guiding question, "In what ways did [colonist] get rid of the structural and cultural and personal violence that the British put [them] through?" and follow this with ongoing critical consideration of groups that were excluded from initial United States law. She explained that since "all men are created equal" did not include all those in the United States at the time, the amendment process can be presented as structural peacemaking. Ms. Smith understood the amendments as important, though imperfect, means of crafting greater health potential actualization.

A similar critique of violence in American democracy was found in Ms. Smith's lesson demonstration. Her inquiry unit centered upon the compelling question, "Does the presence of an elite democracy represent cultural or structural violence?" Ms. Smith planned to guide students through study of three general forms of democracy specified in the AP curriculum: (1) elite, which emphasizes limited participation of the masses in politics and civil society, (2) participatory, with an emphasis on large-scale participation, and (3) pluralistic, which recognizes group-based activism by non-governmental interests striving to impact the political decision-making process. Her question is purposed to consider the violence of a system in which the majority are, in effect, unable to actualize their healthy potentials as democratic citizens. She does not intend for students to choose between the two forms of violence, but rather consider if either one applies to an elitist political configuration. In applying CPP in her civics course, Ms. Smith aims to create classroom dialogue of "how our representative government involves structural and cultural violence through the presence of elitism."

Mr. Wolf: Teaching the violence of the past to improve the present. The discipline of history includes learning, constructing, and challenging narratives of the collective past. Mr. Wolf's practice embraces these aspects as a means of teaching students to face "uncomfortable" points in American history. He believes "showing history in a way that reflects systematic repression of people in the past can create the disruption of the commonly held narrative" and that the critical thought processes involved can be transferred to analogous contemporary social situations. The context and rationale for his approach to criticality are explained in the following workshop discussion.

Mr. Wolf: What I do now is sneak it in through analogy. My first week I was at [his school] as to kind of get the conversation going was just after the events in Virginia with the statue and the people that were killed in the protests. And I brought the fact that we have one of those confederate statues in [school's town], in the square. And I think I talked about this the last time we were here, and I had parents very angry with me for bringing that up in class, that that wasn't history.
So, what I do now is know I can't have a lesson on something like that, because I will get complaints. But what I can do is say, if I'm having a lesson on Japanese internment camps in World War II, I will point out this is not unlike the internment camps we have right now at the border in our relations with Mexico. And a lot of times I'll do that. This news story or this historical moment here is not unlike what we're debating. And kind of connect the past to the present that way, where we can have a conversation about the similarities and differences between the Japanese internment and the internments of Mexican immigrants without actually calling it a lesson on that.

Matt: So, what I'm hearing, and please correct me, is the instructional approach that you take right now, that you find is more pragmatic perhaps, is that if you can extend a lesson by use of analogy rather than making the thing that is analogous, instead of making that the focus of the lesson.

Mr. Wolf: Yeah, when I talk about unemployment and the Great Depression, I can talk about unemployment now. The phrase one-percenters came up during the Gilded Age actually is when we first started using that. So, I'm able to connect those moments, and yeah, to do that throughout the year.
I would like to draw a straight lines from when we started getting in trouble by European immigration, when we started getting in trouble by Chinese immigration, I would like to draw a straight line to

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building a wall to Mexico, but I can't do that. What I can do is talk in detail about these past events, and I'm kind of hoping students can start making that connection. That one there. I'm planting a seed that they're not seeing right away but maybe next week, when they're watching a newscast or somebody sends them a meme, and they see language in it that we saw with the Chinese Exclusion Act. They'll start second-guessing what they thought was a really definable, easy position. When they hear the President saying, "Illegal immigrants are infesting this country," I'm hoping that they remember when I talked about World War II, that's exactly the kind of language Adolf Hitler used to describe the Jews, that they were rats that were infesting Germany. I can't say that when I'm talking about World War II. I can't say, "This reflects the language of our current President," but hopefully, they're making those connections (workshop discussion, July 8, 2019).

Mr. Wolf's pedagogical approach can be described as indirectly critical. He desires to instill a questioning spirit within his students that can be applied to their present and future realities. In the past, strong resistance from parent stakeholders had impaired a direct approach. In response, Mr. Wolf now seeks to develop students' critical consciousness through historical inquiry of oppression, with hopes that students would carry this learned skillset with them beyond the classroom; he believes CPP can be used to leverage his existing practice.

Mr. Wolf values CPP as a tool for supporting inquiry into the hidden violence of certain historical periods. During our workshop, he was quick to identify the Gilded Age as a time when the majority of Americans could not actualize health potentials due to government, business, and social structures that enabled greed and excess. Though destructive, these were gilded by cultural messages celebrating lavishness and progress. Mr. Wolf believes this environment can be understood through CPT's violence inverse pyramid (see page XX, Figure 1), which he aptly describes as a "flow chart" for its ability to visually represent the process of violence normalization. This visual and its understandings may be used later in the curriculum with Japanese internment during World War II, as Mr. Wolf explains, "One could start with examples

of cultural violence such as racist items in media that lead to structural violence such as the internment camps."

In his workshop lesson demonstration, Mr. Wolf focuses on violence leading up to the American Revolutionary War. To problematize a patriotic narrative of American infallibility, he designs an inquiry rooted in the question, "How did the escalation of violence from both the British and [the] American colonists lead to war?" Terms of cultural, structural, and personal violence are used to trace the "escalation" of violence for both sides of the conflict. For Mr. Wolf, it is important that students understand how the opposing sides finally arrived at war, as well as who played what role in the saga. The British system of mercantilism is presented as a form of structural violence towards American colonists. This trade system kept colonists from converting their raw materials into finished goods. According to CPP, this could mean denial of an economic healthy potential. Conceptualizing this system as economically violent casts laws like the Sugar Act (1764), the Stamp Act (1765), and the Townshend Acts (1767) as supportive elements of structural violence. Mr. Wolf believes that, taken with other acts and events along "The Road to Revolution" (lesson demonstration title), these restrictive ordinances would have been felt by American colonists as increasingly violent.

Being careful not to portray Americans as pure victims of imperial abuse, Mr. Wolf makes content selections intended to display the colonists' own role in the progression of hostility. He chooses the engraving, *The Bostonians in Distress* (Dawe, 1774) (Figure 7), to convey the role of media in fanning the flames of war. Published by a British paper supporting the American cause, the work features citizens of Boston suspended under their "Liberty Tree". The citizens are surrounded by British military and blockaded by the British navy. The presence of armed forces in the peripheries is a more literal representation of the moment, whereas the

central focus of the image is symbolic of a contentious aura. Putting the situation into historical

context, Mr. Wolf explains how the idea of colonist as prisoners was sensationalist, given that

"an American colonist was part of the British empire, the British empire was the freest nation in

the world at that time, and if you were a citizen of Great Britain, the place that you had the most

freedom was in the American colonies."   As a cultural creation, the image contains ideas

intended to amplify the division between the colonists and their adversary. By portraying the

colonists as imprisoned victims, the image positions the British as oppressors, inviting animosity.

Mr. Wolf views this piece an artifact of cultural violence, emphasizing its potential contribution

to mounting violent tension between the two groups.

Figure 7
The Bostonians in Distress
Note: Image presented in Mr. Wolf's lesson demonstration

From today's perspective, it may seem insensitive to classify the social conditions of

Revolution-era White males as oppressive; after all, many of these men would later take on the

role of oppressor in the Early Republic. But it is not Mr. Wolf's intention to reveal a veiled

oppression suffered by colonists; rather, he seeks to use CPP as a means of identifying violence

that would lead to war. He hopes this will help students see how wars come into being, and he

expresses the greater hope that students will see that "war was not inevitable" and perhaps be

able to identify moments along the way where peaceful alternatives might have been pursued.

Throughout our study, Mr. Wolf often mentioned engaging discussion of "what might

have been", and he believed CPP could help "extrapolate how things could have been different if

a more peaceful (transformative) path had been chosen." This instructional goal represents

movement into Stage 2 of CPP: envisioning more peaceful versions of reality. To address this in

his lesson, Mr. Wolf plans to have students construct visual timelines of violence at various pre-

Revolution points. He believes this will not only demonstrate the steep and slippery slope towards armed conflict, but also register specific points for discussion of how Americans and the British could have handled events differently. Perhaps inquiry into this foundational moment in American history may yield insights concerning the road to any war—and be applicable to analogous situations students will behold in their lifetime.

   Mr. Camp: Zooming-in to see our connection to global violence. College Board (2019) describes AP Human Geography as a spatial and problem-oriented study of world "phenomena such as globalization, colonialism, human-environment relationships on places, regions, cultural landscapes, and patterns of interaction" intended to foster "global citizenship and environmental stewardship" (p. 11). Mr. Camp feels these phenomena have violent and peaceful aspects to be investigated, and that global citizenship should include concern for the wellbeing of all humanity. In his workshop journal, he wrote about an "innate responsibility to uncover violence in all its forms." Once this desire was joined with CPP, Mr. Camp's subject area critical consciousness quickly emerged. He shares how his critical consciousness shapes his relationship with curriculum:

> I've said this before and we've talked about it several times, but there are many things in our standards that I never once read or talked about and thought of as violence or the lack thereof. As I go back through our [AP] materials, that's just in the back of my mind of, "How are individual humans being negatively impacted by these processes that are happening?" (teacher interview, August 4, 2019)

As Mr. Camp is beginning to understand negative impact in terms of health potential actualization, he finds more areas in the curriculum where the interconnectedness of humanity requires critical examination. This change in perspective results in refinement of his existing pedagogical practice of zooming-in.

Mr. Camp's impression of AP Human Geography is that its macro-level conceptual focus helps students to see a world beyond their own, but that at the same time, the interconnection of earth's peoples is more difficult to teach. One content example he provided was world-systems theory, which divides world nations into core and periphery states. When teaching this theory of global operations, he does not want students to merely see the world in terms of powerful and less powerful nations. For Mr. Camp, it is more important students question the roots of, and proliferating factors for, present resource and power realities. He admits that students can more easily see the bifurcating effects of historical and neo-imperialism than they can critique these processes or find their own connection to them. Present GDP disparity between the United States and former imperialized nations may be considered sad and unfortunate, but not violent.

Mr. Camp wants students to see these imbalances as injustices. For him, the world's extreme gap between ultra-wealthy and starving states is heinous, given that this excess in the presence of suffering is historical, intentional, and can be altered through decisive action. To provide this perspective to students, Mr. Camp often scales-down this sort of content. He explains,

> For any one piece of content, looking at a global scale, we can zoom that in to look at the American experience […] as a part of our development unit, we look at this world-systems theory in which you have core countries and then you have periphery countries, and we look at why those periphery countries exist and why the core countries exist. And do we have more wealthy nations in the world because we have not as wealthy [nations] that are taken advantage of? And so, we can apply that theory of the world to the American experience too, where do we have extremely wealthy individuals in the United States because we have extremely unwealthy individuals in the United States who are taken advantage of, whether it be through their labor or inexperience or inability to act on that lack of wealth? (workshop discussion, May 30, 2019).

Through zooming-in to examine students' immediate experience with "core and peripheral" groups of Americans, the macro-level phenomenon is personalized to be more within students' realm of association. If Americans have created a system that continually divides America into

have and have-nots, could world nations be doing the same thing? Granted, seeing this domestic and international disparity as conceptually equivalent is one thing, seeing them both as violent is quite another. Considering his personal experience with the concepts of CPP, Mr. Camp feels integrating this approach with his existing pedagogy will produce the perspective-shifting effect he seeks.

Throughout the first semester of the 2019-2020 school year, Mr. Camp found occasions to implement CPP zooming-in instruction. In a semester follow-up conversation with me, he recounts using this practice to discuss the prevalence of food deserts within the world's more developed nations. Framing class discussion on the concept of health potential actualization, he describes how food deserts exist amid abundant resources. Actualization is not prohibited by supply, but by access. The impact of restricted access to nutrient-rich food is unpacked according to CPP's violence typology. Personal violence is not only evident in restricted food choice, but also in related long-term effects like impaired cognitive development, which can thwart educational achievement and ultimately limit one's career options. Students can see the latently violent effects of living in a world with little agency, knowing one's course in life is largely determined by the violence done to them at a young age. Interestingly, this moves some students to reflect upon their own privilege outside of a food desert. Mr. Camp shared, "It was pretty incredible to hear a lot of the students talk about, well they were sitting in an Advanced Placement classroom because none of them had experienced a food desert and an inability to development at a normal rate because they've always had access to healthier food options."

Many families in the community work for a locally headquartered multinational corporation (MNC). To move the reflective moment towards structural violence and questions of social responsibility, Mr. Camp made the following instructional decision.

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I posed the question to them on whether or not [the MNC] was a profitable company, because they had mentioned grocery stores are more likely to locate in more affluent areas, because that's where they stand to make more money. So I posed the question, "Does a company like [the MNC] absolutely need to be in the most profitable areas or would they be able to open up grocery stores in less affluent areas purely for the goal of, not profit, but to get rid of food deserts?" (teacher interview, November 8, 2019)

This action represents zooming-in from the national, to the local, to the personal level. The curricular unit on agriculture calls for discussion of how products are distributed among the population. This is a universal geographic concept (with obvious links to other social studies disciplines, specifically economics). At the national level in America, we see this concept manifested in nutritious food scarcity adjacent to affluent areas of abundance. To show students their connection to food desert violence, Mr. Camp invites them to consider how the businesses they support through patronage or employment are at least partially responsible. In response, students do not dwell too long on the question of complicity with violence. Instead, they quickly turn to consideration of peacemaking action such as transforming vacant spaces into community gardens. Though cognizant of how this solution places the onus of change on violence victims, Mr. Camp did not pursue this avenue of discussion.

The question of responsibility within violent environments was a core facet of Mr. Camp's teaching approach. He writes in his workshop journal:

When we think about CPT, I want to think about the responsibility we have as global citizenry to foster achievement of healthy potential. But in discussing a lack in achieving healthy life potential as violence, I need to ensure that I do not fall into the trap of only discussing it as a matter of fact "this or that instance is violence" but also pose the question "how do we fix the recognized violence"? I think this is the critical component to me of CPP/CPT; it is not enough for us to recognize violence in more than just its direct physical form, we also have to do something about it (workshop discussion, July 8, 2019).

This desire to go beyond discussions of violence is demonstrated through instructional planning. Mr. Camp's lesson demonstration is tied directly to social action resulting from critical

consciousness. Its compelling question reads, "Is there a global responsibility to do something about death rates/causes of death in other countries?" The question is intended to frame social inquiry to include all stages of CPP. In Stage1, the guiding questions "Why do countries have varying death rates?" and "How does a country's development level connect to the violence of disease?" are used to critically examine the nexus of a state's power position in the world; development level; and birth, death, and disease statistics. Discussion is intended to show how high rates of death from preventable diseases can be indicative of a lesser developed nation's victim status within a structurally violent global system. Stage 2 involves exploration of ongoing efforts to disrupt the system through global cooperation and attendant actions. Though perhaps not an immediate mode of empowerment, Stage 3 surveys various non-governmental organizations to build understanding of how students may provide distant support in the present or serve directly in the future. Stage 4 constitutes an in-school information campaign focusing on preventable disease in struggling countries around the world. Mr. Camp presents Stage 5 reflection as an iterative process woven throughout the inquiry. Reflection associated with each stage's action collectively supports the overall goal of CPP-integrated instruction: awareness of violence and commitment to peaceful change.

This decision to incorporate all stages of CPP into one lesson speaks to a larger discussion that occurred among teachers: when, where, and how to integrate CPP with total fidelity. As described in our findings, much of teachers' comprehension and transformation efforts center on critical consciousness of violence. Reasons for this concentration, as well as consideration of what may be deemed complete CPP integration is the social studies, is resumed in the concluding discussion of findings.

Teachers' increasing comprehension of CPP ushers them into the transformation phase of pedagogical reasoning in which they critically interpret content for new peace-oriented instructional possibilities. Drawing upon their collective experience with the social studies disciplines, teachers identify points of CPP content integration spanning the curriculum. Many of these integration opportunities include structural and cultural layers of violence, and they may be used to explain how violent systems are created and maintained. Concretizing the actual curricular implications of CPP causes teachers to weigh its presumed social benefits against the demands of high-stakes AP course examinations. This forces teachers to face the disturbing proposition that mandated curricula which inhibit discussions of violence and peace may be an educational manifestation of structural violence.

As teachers began to make instructional selections, the collective workshop experience became personalized according to teachers' distinct pedagogies and course disciplines. Ms. Smith uses CPP to question prevailing economic assumptions about minimum-wage life in the United States. Regarding CPP integration in civics, she sees how CPP may be used to reveal violence at the foundation of American democracy. Studying our democratic roots in this light simultaneously recasts Constitutional amendments as structurally peaceful corrections to the nation's original evils. Though this approach shatters romantic notions of America's experiment with democracy, it demonstrates that the peaceful visions of evolving society can be realized. Mr. Wolf seeks to uncover the hidden aspects (cultural, structural, latent) of violent systems throughout American history. He hopes teaching students to understand society according to this framework will cultivate in them a critical consciousness that extends into the present. Mr. Camp's CPP praxis relates the American experience to the globalized world. It uses violence terminology to explain historic injustices created by today's world powers, and it invites students

to consider their personal connection to systems of oppression. Though CPP integration looks different for each teacher, its common effect is to assist teachers in developing instructional practices that name and explain the violence that covertly preserves hegemony.

Instruction and Reflection

In this study's second phase, I was able to observe Mr. Wolf and Mr. Camp's distinct CPP instruction in their classrooms and facilitate reflection on these practices. Continuing the different approaches taken since their divergence during the instructional selection stage of pedagogical reasoning, the two teachers' instructional approaches also differed in deference to their personal pedagogies.

Mr. Wolf's instructional approach might best be described as "instrumental" because he saw CPP as an instructional "tool" to be utilized in conjunction with historical inquiry and discussion to develop certain thinking skills in students that he believes are transferable to life outside of the classroom. These disciplinary skills, when integrated with critical concepts of CPP, may help students to reconceptualize their previous takes on social issues of importance.

Mr. Camp's approach, on the other hand, was deemed "conceptual" because of his emphasis on the interrelationship among world systems, nations, peoples, students' local contexts, and their personal lives. CPP allows him to discuss the world's places in terms of the culture and structures that create them, and to evaluate these places through a critical peace paradigm. In the sections that follow, I describe both the "instrumental" and "conceptual" approaches as each teacher embodied them.

Mr. Wolf: CPP as an instrumental tool for discerning and dissecting violence

Mr. Wolf's instrumental approach utilizes CPP as an instructional tool for teaching students to discern and dissect violence. As Mr. Wolf operationalizes the tool of CPP, three

themes emerge. First, CPP can be used to express hidden violence. Second, Mr. Wolf's efforts

to improve his CPP tool dexterity demonstrate the iterative nature of subject area critical

consciousness progression. And third, discussions of cultural violence may be difficult without

the inclusion of a sociological perspective.

Revealing hidden forms of violence. In the first phase of this study, Mr. Wolf envisioned

CPP as a framework that could be applied to reveal the hidden, systemic violence of historical

eras. This idea became a theme of his instructional experience. His early attempts at CPP

implementation were perplexing and humbling experiences that, nonetheless, offer insight into

potential best practices of CPP as an instructional tool. He explains,

> Initially, I saw [CPP] as a way to teach things like slavery, the treatment of Native
> American Indians, and things like that. And what I found was it was too obvious,
> as I said in my follow up with you. When I've explained "this is violence", my
> kids are like, "Duh." (VSR interview, March 12, 2020).

Each of these content selections include well documented personal violence (e.g., war, forced

relocation, whipping, mutilation). Presumably, these actions fit students' existing schemata for

violence. Mr. Wolf's frustration was that once students see personal violence, they assume that

they understand the entire violent period without considering its systemic nature.

Using the metaphor of a tool, Mr. Wolf reflects on both his past misuse and his

developing understanding of CPP implementation:

> I didn't know how to use the tool. I didn't have that finesse yet to properly use it. I'm
> using it like a sledgehammer slamming that idea home when I didn't need to slam home.
> But another example I gave with women, is I had [students] look up the mortality rate for
> women giving birth in this time period. It's extremely high. And I asked them to come up
> with some reasons why, and eventually come to the conclusion that, it's because nobody's
> doing research in this area. It's men controlling the medical community as well. There
> are no men looking at making childbirth safer for women. So it's another form of
> violence, even though that's not specific, now they can see I'm using violence for
> something that's not violent at all (VSR interview, March 12, 2020).

Mr. Wolf's past experiences suggest to him that discussions of overtly violent periods lack depth. In the case of Native Americans and enslaved African peoples, Mr. Wolf's students do not understand the structural and cultural violence that enables the more obvious personal violence. He finds more success using CPP to explore harmful incidents that lack a direct actor, and therefore do not immediately register as violence.

Students may consider high mortality rates for birthing mothers to be alarming, but not violent. Without the immediate presence of a human killer, it can be difficult to conceptualize any death as violence. This is the cunning of hegemony supported by cultural and structural violence, that we see constructed oppression as being haphazard or peculiar, but not violent. By instructionally engaging students in critical thinking and analysis of the phenomenon, Mr. Wolf wants them to see the structural violence of neglect in the field of medicine being supported by sexist, male-dominated culture. This may enable students to see the hidden violence behind "something that's not violent at all."

A central component of Mr. Wolf's personal pedagogy that supports his instrumental approach to CPP integration is his focus on historical thinking to complicate traditional narratives. He frequently builds classroom instruction around primary source analysis and discussion, selecting documents that suggest the American story is "not black and white" and contains "a lot of shades of grey." When planning a unit on imperialism, he hoped "to show the students that imperialism, American Imperialism, is more complicated than it seems on the outside". Mr. Wolf explains his motivation:

> When I was in high school, I was taught the subject as America going in and doing good giving the Cuban people and the Puerto Rican people electricity in the industrial age and helping them evolve as a society. I genuinely believe that a lot of it was with the best intentions. And I think sometimes that's really an important lesson for students to see is that even if it sounds like the right idea, it might not be. You might have to go a little bit deeper to figure out what is right and what is wrong (VSR interview, March 12, 2020).

Mr. Wolf inherited a story of imperialism as a benevolent global endeavor in which American culture and products were spread to progress less advanced nations. To scrutinize this narrative and reveal underlying violence (i.e. "what is wrong"), he leads students through a close reading of the *Platt Amendment* (1903). This agreement between the United States and Cuba stipulated that American forces would not leave the island unless they could return at their own discretion—thus negating any promises of true Cuban independence, the ostensible motivations for entering the Spanish-American War. Mr. Wolf's expresses his hopes for this instructional selection:

> I'm trying to get them to go a little bit deeper and see, "Now we have some very..." What's the word I'm looking for? "Greedy reasons for these clauses being in this agreement, and we're not allowing them to be free." And I think that's the key is, hopefully at the end of an analyzing this document, they see that even though we made it clear at the start of the war, Cuba would not be a territory that we're freeing the Cuban people, so they can be a Republic like us. We are not letting them be a Republic like us.

Here Mr. Wolf is addressing what he considers to be a common viewpoint: that when America exercises imperialistic action, it does so altruistically. Mr. Wolf aims to use primary source analysis to identify the cultural violence of expansionist greed contained in this amendment to an army appropriations bill. He can guide students to see the incongruencies of autonomy-restricting clauses that allow for continued American intervention and promises of an independent, self-governing Cuba. However, without a clear explanation of violence, Mr. Wolf's instructional efforts can fall short of his objective. His instrumental approach may facilitate deeper understanding of an historical period, but without dual emphasis on CPP's conceptual understandings, it remains difficult to see history in a different light.

During discussion of the *Platt Amendment*, one student questions the violence of a clause requiring Cuba to borrow exclusively from US financial institutions. The remark highlights one

challenge of helping students to reconceptualize violence as it is classified in CPP.   Mr. Wolf

responds to this moment in the following exchange:

Mr. Wolf:	I think [student] says it's more like bullying.
Matt:	Oh, right. Yes, yes. I remember that, yeah. For me, this presents a problem, one that you all anticipated. There are going to be things when we try to re-conceptualize things as violence, that students are going to say, "No, they're just horsing around. No, they're just joking. No, he's just bullying him. That's not the same thing as violence. Violence is a punch in the face."
Mr. Wolf:	Bullying is violence.
Matt:	Exactly.
Mr. Wolf:	Okay.
Matt:	I think so. A question that this brings up for me, and I want to ask you, when we look at the core of Critical Peace Theory, it has a very strict definition of violence and it uses this idea of health potential actualization. They're still not able to actualize, but it's structures that are causing that, not personal interactions. I guess the question that I'm fumbling around trying to get to is, "Did you ever use that strict definition of violence or do you think that that would help in framing that for a student who asks a question like this?
Mr. Wolf:	That's a really good question. And honestly, the first answer I have is, I don't know. I have to think about that, I have to read more. Part of what restricts me in these situations is, I have this tool that helps them better understand primary source documents, but I can't follow that all the way through as much as I want to. I mean the whole idea of [CPP] and this theory is that I can be showing these students and helping them understand they see violence in our past, and helping them find better solutions. And I can only do half of that. I have to get through 300+ years of history in two semesters with kids that are barely paying attention. They're in high school, they're doing the bare bone minimum. I can't spend that kind of class time to do that second part. I'm only doing the first part. I think in this situation, it's one of those examples where I would love to spend the next 45 minutes talking about that, but I just can't (VSR interview, March 12, 2020).

Commenting on the student's mental separation of bullying and violence, Mr. Wolf asserts that

"bullying is violence." He agrees with my implicature that imperialistic laws which restrict a

nation's ability to actualize its own potential for self-determination equate to structural violence.

Building on this mutual understanding of CPP, I present a question related to instruction. In

asking, I am also suggesting Mr. Wolf might incorporate focused description and discussion of health potential actualization.

Engaging reflection, Mr. Wolf admits he may need to revisit CPP literature from our summer workshop. He mentions the instructional difficulty he experiences when trying to merge his instrumental practice with the conceptual understandings of a critical social theory. He then links this difficulty to a greater pedagogical frustration. Given the challenges of teaching content-heavy AP curriculum and consistently engaging students, he currently cannot implement CPP to the degree that he desires. If Mr. Wolf had more time and fewer mandates, he could make CPP integration more fluid. Currently, instead of planning instruction to address competencies like empathy, solidarity, or conflict transformation, he must stay anchored to critical thinking and analysis.

The iterative nature of subject area critical consciousness progression. Due to his increasing comprehension of CPP, Mr. Wolf can visualize how its critical understandings may supplement his disciplinary approach. To build on Mr. Wolf's tool metaphor, he can identify the purpose of the tool and where it should be used, but he is still learning to use it. As Mr. Wolf describes his learning process, we observe the iterative nature of subject area critical consciousness progression. Referencing his early struggled attempts at CPP integration, he states:

> I think there is an opportunity for value even in issues like slavery and Native American Indians. It's just, it's a funny thing. I'm learning this more and more as a teacher. When I'm in a seminar or in a meeting, I can hear an idea and think, oh, I want to run with this. Where I find in the classroom, it's a tool I have to learn how to use, that it seems really easy theoretically to use it. I think I know how to use this tool, but then when I get to the classroom, I realize it's going to be a couple years before I'm really using this tool the right way. And CPP is that way for me this year (VSR interview, March 12, 2020).

When Mr. Wolf changed careers to begin teaching, he brought with him a wealth of disciplinary understanding and US history content knowledge. When he encountered CPP's conceptual understandings of violence, Mr. Wolf could immediately begin to see course connections. Mr. Wolf's CPP instruction is inconsistent because his pedagogical content knowledge is still developing towards mastery. He possesses subject area critical consciousness, but he can only actualize it for instruction when the critical concepts and disciplinary content pair well with his existing pedagogical skillset.

In his early attempts using CPP to teach violence experienced by Native Americans and enslaved Africans, Mr. Wolf chose not to use actual CPP terminology. He feared "muddying the waters" to the point that students could not see central concepts through all the vocabulary (personal, structural, cultural, latent, and manifest violence).

With his inquiry into American Imperialism, Mr. Wolf becomes more methodical in his approach. He increases instructional attention to explanation and description of violence by using CPP terminology. The results are comparatively discussed in this exchange:

Mr. Wolf:	I recognized in my hindsight when I first tried to introduce [CPP], I did not use the graphic on the board. And I think that was the game changer.
Matt:	The violence triangle?
Mr. Wolf:	Right. I initially introduced [CPP] with topics like slavery and the Native Americans. And I thought, "Well, maybe I've made a mistake here. Maybe this is too obvious." And I think that's part of it, but the other part of it was, I didn't have that graphic on the board.
Matt:	That was a question that I had. How do you think that graphic helps them? You talk about this as a tool. How do you think that graphics serve as a tool within this larger tool of CPP? What do you think were the benefits to using the graphic? How do you recall [students] using it?
Mr. Wolf:	I have to admit, and this is something I'm coming around to as a new teacher ... I've been teaching now for two and a half years, and I'm also a teacher that comes into this later in the game. I went to high school in the 1980s, and when I was learning to be a teacher,

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one of the things I was introduced to is graphic organizers, and I
kind of dismissed them as, "This is silly. Bullet point notes work
just fine." And in the last year, I began to recognize that things like
that graphic and graphic organizers work better in a lot of cases,
that [students] are more easily able to understand a complex
process. And I think the graphic did that for them (VSR interview,
March 12, 2020).

Mr. Wolf's graphic, the "violence triangle" (Figure 8), was displayed on the board for students as

he discussed personal, structural, and cultural violence and invited me to elaborate on cultural

legitimization. One helpful feature of this visual representation is the horizontal line separating

visible personal violence from the less visible structural and cultural violence. By including this

image in his instruction, Mr. Wolf may enable his students to recognize and search for violence

below the line.   His decision to adapt instruction to include a visual aid represents a progression

of pedagogical content knowledge. It fortifies his subject area critical consciousness, producing
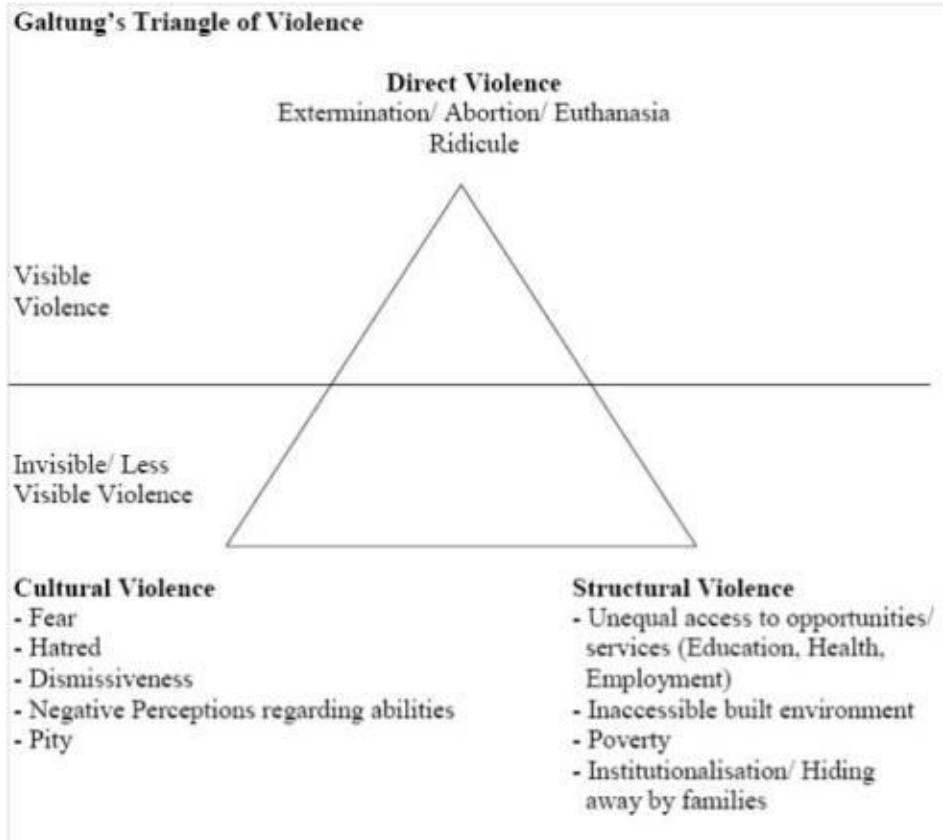
a successful instructional moment.

Galtung's Triangle of Violence

Direct Violence
Extermination/ Abortion/ Euthanasia
Ridicule

Visible
Violence

Invisible/ Less
Visible Violence

Cultural Violence
- Fear
- Hatred
- Dismissiveness
- Negative Perceptions regarding abilities
- Pity

Structural Violence
- Unequal access to opportunities/
  services (Education, Health,
  Employment)
- Inaccessible built environment
- Poverty
- Institutionalisation/ Hiding
  away by families

Figure 1. Disability and the triangle of violence (adapted from Johan Galtung, 1990)

Figure 8
Mr. Wolf's "Violence Triangle" Visual Aid
Note: Based upon my observation of class discussion, Mr. Wolf seemed to have chosen this image
for the distinction it draws between "visible" and "invisible/less visible" violence. He did not
address how it was tailored specifically to the oppression of disabled peoples.

Cultural violence. A final theme resulting from Mr. Wolf's CPP instruction is the

difficulties one might encounter when applying an instrumental approach to teaching cultural

violence. Mr. Wolf designed his American Imperialism CPP inquiry to focus specifically on

structural and cultural violence. He had mentioned these covert forms of violence throughout the

year, but with our co-planned unit he devoted specific instructional time and resources to CPP's

conceptual understandings of violence. Mr. Wolf begins the week-long unit with a collaborative

close reading activity followed by class discussion. With the student handout "Imperialism and

Manifest Destiny" (See Appendix B), Mr. Wolf uses primary sources from pre-Civil War

America to focus students' attention on cultural ideas of expansionism. He explains,

> If you look at Manifest Destiny, it's like mini-imperialism, that we don't want to
> have colonies, but the Native Americans, well, they have to go. And in the
> Mexican American War, we acquired half of Mexico in that war. That is
> imperialism, just with a different label. So I wanted them to see that this isn't
> completely new, that it's something that we actually have been participating in
> since 1776, and actually before (VSR interview, March 12, 2020).

Following document analysis, Mr. Wolf begins interactive lecture outlining the following

core motivations for American Imperialism: physical geographic expansion,

ethnocentrism, nationalism, and religious zeal. After discussing these cultural ideas, Mr.

Wolf explains cultural, structural, and personal violence using the "violence triangle"

previously referenced. Based only upon brief discussion of these new concepts, Mr.

Wolf's students are able to make connections to African, Irish, Chinese, and Japanese

immigrant experiences. Students specifically identify cultural violence such as anti-

Catholicism and structural violence in the form of Black Codes from the Jim Crow South,

the Chinese Exclusion Act of 1882, and Japanese internment during World War II.

When Mr. Wolf checks for understanding, one student asks whether ethnocentrism would

be considered structural or cultural violence. Mr. Wolf responds,

> To me, my personal interpretation of ethnocentric and why I talk about it a lot is,
> it is a way to be empathetic to those who came before. Ethnocentric tends to be, to
> me at least, a product of your time and a product of your environment where
> you're making a mistake, but really you're making a mistake with the best of
> intentions. You're just not seeing the forest for the trees. So I don't know if I
> would fit [ethnocentrism] into one of those categories (classroom observation,
> March 2, 2020).

This instructional moment represents tension between how Mr. Wolf had previously organized

this lecture and how it now exists as a result of CPP integration. When teaching this lesson in

previous years, Mr. Wolf emphasized an historical approach. His PowerPoint slide for

ethnocentrism contains the text "believed that their cultural values or beliefs were superior to other nations." He does not classify ethnocentrism as violence because he believes those exhibiting this mindset do not necessarily harbor violent intentions towards other peoples. Mr. Wolf believes we should exercise caution when classifying historically bound understandings as violence. This is the first time Mr. Wolf experiences this tension between discipline and theory during classroom instruction. At this point, he invites me into an instructional role. I begin addressing the topic by stating,

> If we're distinguishing between "ethnocentrism", that's the word that we're focusing on right now. I always like to, when I think about words, examine the word itself. "Ethno", so ethnicity. Then "centrism", You see your ethnicity as central to the world and to your experience. And so in a sense, it's an inability to see outside of your experience. But, compare that with racism. Racism is an idea that you have towards another race, that that race is inferior, is sub-human. So, I would say on a continuum, racism is far more violent than ethnocentrism. Now, here's what I would say. Is ethnocentrism culturally violent? I think racism would be culturally violent because it does see someone as lesser and limits them and perhaps wishes violence on them. Whereas ethnocentrism, as an idea, it may not be violent. But can it lead to structural violence? Of course, if you are unable to see outside of your own experience in the way your ethnicity or culture sees the world, then of course you'll put laws into place that are violent towards other peoples (classroom observation, March 2, 2020).

Here I make the instructional decision to explore the nature of ethnocentrism via comparison. I identify racism as a clear case of cultural violence because this idea generally connotes hatred towards a specific race of people. I then place the two terms on a violence continuum where racism is absolutely violent and ethnocentrism, due to its limited perspective of the world, only contains the potential to legitimize violent structures. With this reasoning, ethnocentrism is violent to the extent that it generates related cultural violence (e.g., racism) or normalizes structural and personal violence. My supplementary discourse on ethnocentrism provides a place of understanding where Mr. Wolf may connect his developing understanding of oppression to his pedagogical content knowledge and resume instruction; he continues,

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> Our first encounters with Native American Indians, we looked at primary
> sources, we saw them being referenced as barbarians. And, um, aspects of their culture
> being pitied even by the first White men's interpretation of it. But what we [sic] didn't
> understand was "no, this is such a profoundly different society that we [sic] never
> accounted for." And we [sic] completely, the first explorers, completely misread the
> situation, but it led to violence (classroom observation, March 2, 2020).

It is impossible to determine a specific point where European settlers' ethnocentric worldviews may have morphed into racism. And the link between one's discursive choices (especially when we consider the language available in the cultural, historical context) and the nature of their cognition is beyond the scope of this paper. Mr. Wolf's statement demonstrates his ability to almost instantly connect new insight concerning the violent potential of seemingly neutral cultural ideas to curricular content. This demonstrates the immense speed at which changes in one's critical consciousness may affect other areas of their overall subject area critical consciousness—in this case, instruction.

Mr. Wolf's instrumental approach to instruction is a feature of his subject area critical consciousness composition. Mr. Wolf's historical disciplinary understanding is his strength; therefore, it drives his practice. Though his understanding of CPP is iteratively increasing, Mr. Wolf currently only uses it as a supplement to instruction. With more time and attention, Mr. Wolf may cultivate stronger integration of discipline and theory to realize the peace goals he hopes to achieve.

Mr. Camp: Teaching out of critical peace orientation

Mr. Camp's conceptual approach to integrating CPP is defined as such because it has become part of his ontology. His critical consciousness progression has caused him to become "totally shifted to a different mindset". Mr. Camp approached his teaching out of a critical peace orientation in which his disciplinary understanding and pedagogical content were integrated with concepts of CPP. Whereas Mr. Wolf elected to use CPP for certain inquires, Mr. Camp engaged

all areas of pedagogical reasoning with a CPP mindset.   There were three interdependent and

progressive themes that arose from Mr. Camp's conceptual approach. First, taking a conceptually

based critical peace orientation revealed tensions between violent structural realities and the

codified curriculum. Next, these revelations called for complex instructional decisions and

activities to adequately address the nuances revealed by CPP. Lastly, after experiencing these

instructional activities, the students demonstrated greater awareness of structural violence,

alternative realities, transformative action, and peaceful orientations.

   Global Structural Violence. Mr. Camp had long felt tension when teaching about the

United Nations Security Council's (UNSC) role in determining world affairs. Given that the

UNSC's five permanent members (China, France, Russian Federation, United Kingdom, and

United States) have imperialistic histories, he questioned the degree to which these powers could

earnestly support statehood movements around the globe. Mr. Camp's critical peace orientation

moves him to consider the structural violence of a world order maintained by the UN:

> Article I of the United Nations, it's seen as this peacekeeping organization, but the
> mere existence of a Security Council within the United Nations, never once
> before this year did I see that as structurally violent on a global scale. After this,
> the way that I speak about the United Nations, I'm going to tread a little more
> lightly when I speak about the United Nations and what their goals are as an
> organization. Because if peace is written into a primary goal, and I say "primary
> goal" because that's written within the first article of the UN charter, if peace is a
> primary goal, is the UN themselves within the organization even achieving peace?
> (VSR interview, February 27, 2020).

Mr. Camp's claim that the UN represents structural violence is made in reference to the

organization's ability to determine the success of various people groups' pursuit of sovereignty.

He understands the complex realities of preventing violence such as genocide and border wars,

but he is critical of the power these few UNSC nations possess to determine the statehood of

peoples seeking self-determination. According to Mr. Camp, the concept "international

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organizations in the name of sovereignty and the impact that they have on sovereignty" is central

to the AP Human Geography curriculum. He elaborates in this exchange:

> Mr. Camp: The United Nations is written about as this end-all-be-all of what
> diplomacy looks like or what diplomacy should look like. The only
> negative piece that I can think of when I think back to my
> standards that is written about the UN is there's this very small
> subsection that basically makes the statement of, "How does the
> UN challenge sovereignty," but I don't think that they're thinking
> about challenges to sovereignty of nations of people like we looked
> at. I think the way that they wrote it they're actually thinking about
> how does taking part in the UN pull a little bit of sovereignty away
> from countries that already have a ton of international sway?
> They're looking at, because the U.S. has to participate in the
> United Nations, how does that challenge our sovereignty?
>
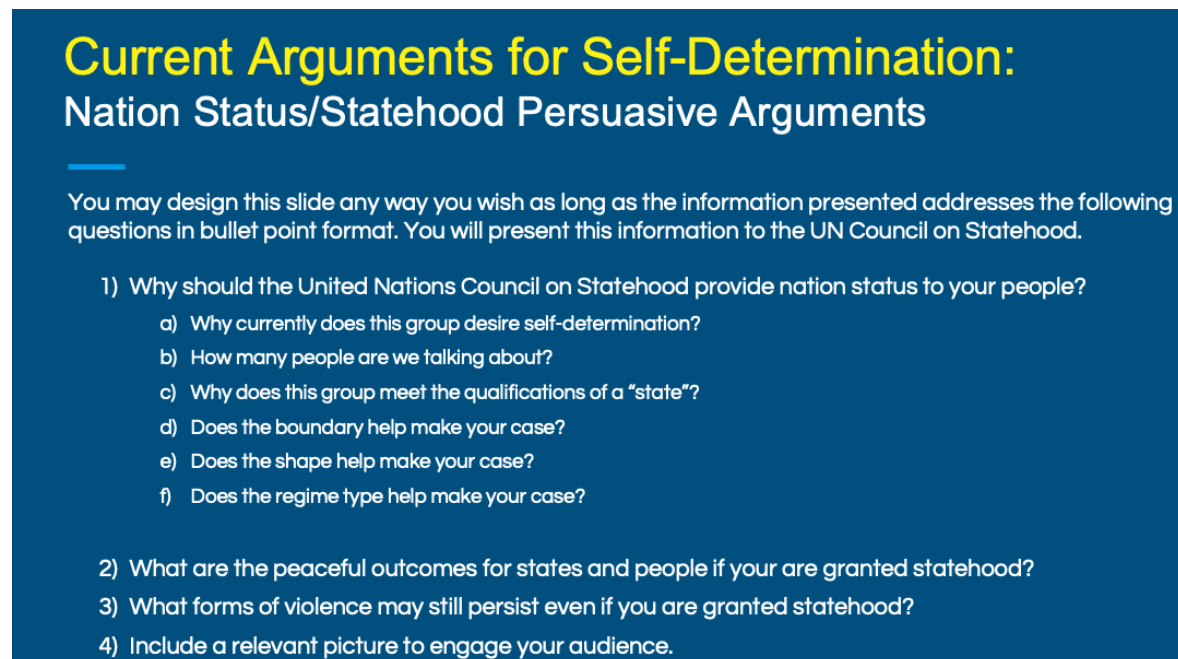> Matt: Yeah, to what does degree does it stifle?
>
> Mr. Camp: Right, exactly, because you're expected to do these things. That's
> such a silly way to write that standard, I think, because, again,
> that's still putting neocolonialism on a pedestal, honestly, because
> it's allowing your most powerful countries in the world today to,
> it's almost just allowing that to continue in a cycle of dependence.
> It normalizes an imbalance of power in the world (VSR interview,
> February 27, 2020).

Here Mr. Camp's subject area critical consciousness enables him to connect a curricular standard

to its larger violent implications. He believes College Board's only critique of the UN is that the

international organization can sometimes restrict the sovereignty of powerful of nations like the

United States. This is a culturally violent idea legitimizing the notion that a small body of

nations should control certain people's ability to actualize the healthy potential of self-

determination, which under the UN Charter, is an assumed right of all peoples.

To interrogate the UNSC's relationship with people groups seeking sovereignty, Mr.

Camp designs a simulation anchored in the compelling question, "Why do nations of people not

have rights to self-determination?" In the course of this multi-day activity, students research and

become a contemporary statehood movement. The various movements are instructed to submit

an application for statehood to a smaller body of students representing the UNSC. Applications are presented to the UNSC, discussed as a class, and then voted on by council members.

Mr. Camp's instructional choice of simulation primarily relates to the peace education competency of participatory and democratic engagement because it seeks to "draw attention to global processes that privilege some and marginalize many" (Bajaj, 2015, p. 162). To assist students in constructing their arguments for statehood, Mr. Camp scaffolds their understanding with guiding questions (Figure 9). Questions *1b* through *1f* use disciplinary concepts of geography to familiarize students with the common criteria for statehood. Questions 2 and 3 incorporate CPP to help students realize their need for statehood and their dependency on the UNSC's decision. As the simulation runs and potential nations' fates are determined, students may become conscious of how the identity of UNSC member states impacts the shaping of our world order.

Figure 9
Instructions for Statehood Arguments
Note: This slide was displayed for students to reference as they researched and crafted their arguments.

Awareness of violence and pathways to peace. Ranging from local to global, systems of oppression may be understood according to the violence typology. A second theme in Mr. Camp's experience was his use of simulation to animate the typology to access its potential. The simulation required students to become classroom experts on their chosen statehood movement or UNSC member state. Mr. Camp made elements of CPP apparent in the project so students might develop awareness of the structural violence they either face as statehood movements or reinforce as UNSC member states. One crucial aspect of the simulation was that the council would hear arguments related to their own self-interests (e.g., China will be present and vote on Tibet's sovereignty plea). In these moments, student UNSC members weighed known geopolitical realities against potential new alternative realities, and in terms of CPP, chose to reify violence or forge pathways to peace.

The Kurdish people occupy a geographic region spanning the states of Armenia, Iran, Iraq, Syria, and Turkey. For several decades, ethnic Kurds have faced violence in their quest for independence. As the Kurdish student group makes their case to the UNSC, they are confronted with the possibility that statehood would most likely spark violent conflict involving several other states. The Kurdish group argues that this is precisely why they are seeking statehood recognition: the change in status would officially usher Kurdistan into the world community and entice UN member states to protect them. As the back and forth approaches a stalemate, Mr. Camp interrupts the simulation:

> So I guess the question that we have to ask is, is it more peaceful of an outcome for the Kurds to become a state or to maintain the status quo? I'm not saying that our present situation with the Kurds is peaceful in any way, shape, or form. What I'm asking is, do we almost have a lesser of two evils situation here for the Kurdish people? Is it more peaceful for them to not become a state and stay in their weird limbo-status among countries, or is it more peaceful for them to be their own state based on the arguments you've heard? (classroom observation, February 21, 2020).

Here Mr. Camp distills the issue to a point where the entire class may consider the Kurds'

challenging path to self-determination, the unlikelihood that they will attain much greater

realizations of peace. This instructional decision seems to discourage Stage 2 of CPP

(envisioning non-violent alternatives), but it preserves the integrity of the simulation. Though it

would be ideal, the Kurdish path to a more peaceful existence may not lie in statehood. If

students in the simulation ignored the possibility of greater violence and flippantly granted

statehood to every group, the experience would become a dramatic exercise separated from the

violent experiences of real humans around the world. By conceding that the "lesser of two evils"

may also be the more peaceful of two violent realities, Mr. Camp casts the simulation's more

peaceful statehood outcomes as being viable in the real world.

Similar to the Kurds, the Basques are an ethnic group occupying political territory of

multiple states. Yet unlike the Kurdish statehood movement, Basque nationalists seek

independence from a permanent member of the UNSC: France. This presents a unique challenge

when arguing one's case for sovereignty. Yet during the simulation, the student representing

France votes yes to the Basque demand for international recognition as a country. Following the

vote, Mr. Camp addresses the class:

> I'm going to have France explain to us her rationale. What I think is most
> interesting and I hope you're recognizing this, the Security Council is made up of
> very powerful former imperialist countries and they're deciding for you whether
> or not you're going to become a state. I think it's really interesting that France, the
> closest group to the Basques, voted yes while all of these other separated powers
> voted no. France, what was your rationale for your yes vote? (classroom
> observation, February 21, 2020).

The student posing as France explains that, as a result of her research, she sees the Basques as

being a mistreated people group within her country's borders. She believes the Basques have the

potential to exist as a sovereign state because they possess a distinct cultural identity and the

foundations of an independent economy. During VSR, Mr. Camp comments,

> It's so clear that [student] did more research on the Basques than the Basque
> group did, because she said all of the things that [the Basques] should've said in
> their movement for statehood. She basically voted the way that she did because
> she knew more about the Basque movement than the Basque representatives did,
> but it is interesting. She essentially, while she was representing France in this
> project, she called out French action against the Basques. If you heard that, she
> said the French ... What word did she use? I think she said "discriminate" against
> the Basque for being non-French speaking. It's just really interesting that she was
> basically telling the rest of the class, "This is France's bad. I'm going to vote yes
> on them because these people should not be treated this way by me or my
> country."

Though Mr. Camp's student can understand the facts of the French-Basque conflict, she cannot

adopt the identity of French society. This is a limitation of simulation as an instructional

method. Still, she does not make her yes vote without experiencing social pressures. Mr. Camp

explains,

> She very easily could've made it easy on herself in that moment because
> it is just a simulation and just said no. In the recognition of the violent
> actions taken by the country that she represented towards the Basque
> people, she voted her conscience and then I made her explain herself to
> that end. I'm really glad that I'm re-watching the video because the way
> that she portrays a Security Council country that she was supposed to be
> all for, completely behind, I guess what I'm getting at is I wish more of the
> Security Council would have come to those same conclusions and in so
> doing their peers as the nation groups come to that conclusion of maybe
> there are alternatives to just what we think the world has to look like, if
> that makes sense (VSR interview, February 27, 2020).

In this simulation, students practice the peace competency of conflict transformation. The

Kurdish and Basques peoples share a similar problem in that they are longstanding minority

cultures within well-established, internationally recognized spaces. Comparing simulation

experience of these two groups, students not only learn about structural violence, but also

structural peace. The conditions blocking Kurdish sovereignty may be too great to surmount.

Their independence carries the prospect of increased regional, and perhaps, international upheaval. The Basques have a slim pathway towards peace in that their oppressor state is on the UNSC. If they can only convince France to support their autonomy, then neighboring Spain and the world may follow suit.

Just like violence, peace must be planned and developed with intention. Like all simulations, this instructional experience does not replicate reality. Instead, if functions to provide an insight into the nuances of real-world occurrences. Mr. Camp hopes students walk away from this inquiry with the insight that the world order is not fixed, that alternative realities will not be utopias, and that it is possible to forge imperfect, more peaceful realities through human action.

Reflection, empathy, and peaceful orientations. As a culminating instructional activity, Mr. Camp used reflective writing to help students formulate personal insights emerging from the simulation. His prompts asked students to discuss structural violence found within their research and simulation events, consider how their positionality as Americans may affect their view of statehood, identify modes of empowerment accessed by statehood movements, and explain a nonviolent alternative to the current world situation. Mr. Camp's questions represent direct application of CPP Stage 5 and relate to several peace competencies. Mr. Camp shares one student's reflection:

> [Student] talked about, for discussing the structural violence, she did talk about the Kurds but she talked about the UN as having to decide which would be a lesser of two evils, and then she noticed a lot of human rights violations throughout the statehood movements and the neocolonialism allowing for U.S. and Britain and France and China and Russia to be in a position of authority making these decisions. I thought that was really interesting that she called out the UN as "our structural violence because of neocolonialistic actions" (VSR interview, February 27, 2020).

Mr. Camp identifies neocolonial structural violence as a theme among student responses,

In a lot of the reflections, I was really amazed at the number of kids that addressed the question that the UN Security Council kept asking about how are these nations of people going to be able to support themselves, and a lot of them talked about the UN Security Council practicing neocolonial actions and so they're not even supporting themselves in the truest sense of the word (VSR interview, February 27, 2020).

These student responses indicate learning related to a critical understanding expressed by Mr. Camp: the UNSC's imperial identity creates structural violence towards the world's sovereignty-seeking people groups, thus undermining stated UN positions peace. We do not know if students came to this conclusion through simulation participation, moments of direct instruction, or a combination of the two instructional forms. Yet their words suggest teachers may find success cultivating students' critical consciousness of oppressive systems, particularly structural violence.

Reflection also seemed to stimulate students' empathy for victims of violence. Mr. Camp comments,

In the responses I see an interestingly high amount of empathy for even a Palestinian call for statehood, which I think these kids growing up in the United States they're exposed to almost exclusively pro-Israeli statehood and rarely do they hear about Palestinian movements unless it's talking about some Palestinian aggressive act towards the state of Israel. That's what they're exposed to, but the number of kids that reflected on how Palestinian people are affected by not having control over their own state was really surprising to me. What wasn't really surprising about empathizing with other humans was all of them, I think they were really clear that the Kurds are in a really difficult situation. I think it was easy for them to empathize with 30-something million people that are stuck in a heavy conflict zone that don't have representation and not one government but multiple governments, and I think it was easier for them to see how the Kurds are in a really difficult situation (VSR interview, February 27, 2020).

The peace competency of empathy and solidarity includes "actions and approaches that can bring awareness to local and global communities" (Bajaj, 2015, p. 162). Student reflections indicate increased awareness of violence affecting several people groups around the world. Mr. Camp notes that the empathy he observes towards Palestine must transcend a cultural barrier:

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America's dominant pro-Israeli narrative that delegitimizes Palestinian land claims. This suggests the potential of instructional pairings like simulation and reflection to evoke empathy for the groups culture may demonize, as well as the potential for empathy to aid development of peace-oriented student dispositions.

Discussion

To investigate teachers' pedagogical reasoning when engaging CPP classroom implementation, I divided this study into two phases: (1) teachers' comprehension and transformation when planning, and (2) teachers' instruction and reflection.

In the study's first phase teachers' comprehension and transformation resulted in movement towards critical consciousness. This movement was marked by new understandings of violence, specifically violence as a multilayered, dialectical social phenomenon. Teachers understood dialecticalism in terms of cultural legitimization.

By strengthening their critical understanding of reality, teachers experienced progression of subject area critical consciousness. This enabled them to identify curricular content pertaining to violence. Teachers felt that framing instruction of these content items according to CPP would create the potential for peace-oriented perspectives within their students, and perhaps, eventual social change. With this potential in mind, teachers came to see the pressures of adhering to high-stakes curricular expectations as a form of structural violence within their educational system. This was a new, critical understanding of teacher positionality in which they could see themselves as peacemakers.

As teachers turned to transformation within their respective AP subject areas, their identity and discipline-specific instructional approaches emerged. Ms. Smith planned to use CPP to challenge students' perceptions of normalized economic and governmental practices. Mr. Wolf integrated CPP within history to reveal the often-hidden violence of certain eras. Mr. Camp merged CPP with his existing "zooming-in" approach to demonstrate local and personal connections to violence on a global scale.

The second phase of this study followed teachers into the classroom to observe instruction and facilitate reflection. Ms. Smith was excluded from this second phase due to her school district's and the university's responses to COVID-19. Mr. Wolf and Mr. Camp's instructional approaches differed according to how firmly they had internalized CPP within their subject area critical consciousness.

Mr. Wolf took an instrumental approach to CPP instruction. Relying very much on his strong disciplinary understanding, Mr. Wolf used CPP as a tool to supplement historical inquiry. He used this tool to explore violence beyond its physical, personal form. Though he experienced frustrations wielding this tool, his skill seemed to be both iterative and increasing. Mr. Wolf encountered the greatest difficulty when discussing cultural violence; this may be attributed to his favoring of discipline over theory.

Mr. Camp's embrace of CPP as an orientation resulted in a conceptual approach permeating virtually all instruction. His strong critical understanding put him at odds with his AP curriculum's portrayal of international bodies and systems, specifically the UNSC. To help his students experience the structural violence he observed, he designed a simulation of worldwide statehood movements. He intended for this instructional method to mirror the difficult realties of violence, and of peacemaking. When reflecting on his students' experiences, Mr. Camp indicated evidence of students envisioning non-violent alternative realities and empathizing with the victims of global structural violence.

Planning Phase

This first phase of the study revealed that teachers' comprehension of CPP supported their subject area critical consciousness, altering their relationship with mandated curricula. As teachers planned for CPP implementation, they tend to focus primarily on Stages 1 and 2:

discussions of violence and envisioning peaceful alternatives. Though falling short of complete integration, these actions reveal much about the effect of CPP on framing social inquires and applying disciplinary study.

CPP supporting subject area critical consciousness

Teachers in our study brought with them a wealth of disciplinary understanding and pedagogical content knowledge, two legs of the subject area critical consciousness triad. Engaging with the concepts and process of CPP strengthened the necessary third leg: critical consciousness of oppression. Seeing oppressive realities in terms of layers and forms of violence supports teachers' dialectical understanding of the world. Ollman (2003) explains dialecticism as the ability to find the contextual and historical interconnections among one's particular experience (or in the case of teaching, content area of study) and the larger forces at work in shaping that reality. This thinking is what enables teachers to not only parse out the personal, structural, and cultural violence within society, but to qualify these relationships and explain cultural legitimization.

Teachers' personal pedagogies reflect internalization of critical ontological positions (Rodriguez & Smith, 2011). Magill and Salinas (2019) suggest subject area critical consciousness "compels teachers to examine those difficult histories of racism, sexism, classism, and ableism used to negate (or mute) these problematic relations within the social studies content areas" (p. 2). Participants' discussion and impromptu instructional planning related to American slavery displayed their ability to decipher racial violence within this period. Mr. Wolf's insight into the women's suffrage movement demonstrated structural and personal violent manifestations of sexism. Both Mr. Camp and Ms. Smith scrutinized classism in Americans' perceptions of work and wages, in the of functioning democracy, and the presence of food

deserts. All employed dialectical understanding framed according to CPP to reveal the presence and nature of violence beyond the physical.

Magill and Salinas also link subject area critical consciousness to teachers' reflexivity—understanding of how their role as educators positions them within larger society's reification of violence and oppression. Participants in our study supported the teaching of social studies to promote the common good within democratic society, and they viewed CPP implementation as a potentially effective means to this end. Within the nexus of society, school, curriculum, and instruction, teachers experienced the AP exam as an inhibitor of peace. They worried that the exam's strict assessment criteria and trained assessors might penalize answers which use social theories in addition to specified historical content, and they recognize how the classroom demands of exam preparation limit CPP integration to discussions of violence and peaceful alternatives (Stages 1 and 2).

When Mr. Camp shared how his evolving critical peace paradigm brought him to a place where he can no longer "unsee the violence in the curriculum", he was not talking about the violence of the content. He was referencing the violence of curricular constraints that force teachers to choose exam preparation over education for peaceful social orientation and action. Au (2009) describes this condition in social studies education as "the hegemony of high-stakes testing" that often dictates teachers' instructional focus (p. 43). Participants teach in an educational context where AP enrollment is qualified as a "success indicator" factored into the state's school rating system (Arkansas Department of Education, 2018). In a system where school reputation and funding are tied to AP enrollment, and AP social studies course curricular demands crowd out peace, teachers' efforts in CPP implementation constitute bold action to subvert the testing and accountability system and promote social progress towards peace.

A critical peace orientation in the classroom

      Bajaj (2015) identifies three "certain common understandings" of critical peace educators: (1) violence exists in three forms, (2) "educators can provide learners with information and experiences that lead to knowledge, skills, attitudes, behaviors, and world views that promote peace", and (3) classrooms can be places of possibility, and of personal transformation with greater social implications (p. 155). As teachers' increasing comprehension of CPP shifts their focus to transformation, these understandings are evident in their instructional planning. Throughout this study, teachers would oscillate back and forth between comprehension and transformation, often engaging the latter to support the former. When I conducted a CPP lesson demonstration on the violence of slavery, teachers collaboratively engaged transformation as a means of deepening their own understanding of a CPP approach. In this instance, teachers focused on developing a best practice for helping students identify personal, structural, and cultural forms of violence.

      When independently engaging transformation, teachers maintained this three-pronged approach to violence. Once Mr. Camp began to reconceptualize violence according to health potential actualization, he could see its structural and cultural presence throughout his subject area curricular content. All teachers demonstrated this ability when compiling a list of social studies content points of integration. They saw violence as having one conceptual effect, but three coordinating causes. As teachers planned instruction according to this principle, they did so to support students' development of critical consciousness. For students to progress to a critical state, they must be able to first recognize violence beyond its more familiar, personal manifestation. Being able to also recognize violence as structural or cultural, students may then explore the relationship among these elements of oppressive reality. This, in turn, may lead to

the realization that reality is malleable, and that human action may generate new realities. Mr. Wolf's application of CPP to American history demonstrates this teaching progression. Sewing the interaction of personal, structural, and cultural violence throughout his course, he repackaged familiar information such as the American Revolution, Gilded Age, Great Depression, and Japanese internment to train students' critical minds and encourage peaceful spirits. This was done in hopes that peace activity in his classroom space may carry into future society.

The "critical" in critical peace education and CPP denotes specific attention to structural violence (Wulf, 1974) to promote critical consciousness (Brantmeier, 2011). When teachers initiate exploration of violence for this purpose, they address Stage 1 of CPP. Stage 2 introduces peaceful alternatives for consideration. Though detailing the escalation of violence preceding the American Revolution, Mr. Wolf's workshop demonstration is intended to counter the idea that this violent conflict was inevitable. Pushing back on the certitude of human violence is a core element of his personal pedagogy. Stage 3 (connecting students to modes of empowerment) and Stage 4 (transformational action) are largely missing from teachers' instructional planning. While I have discussed the role of high-stakes testing hegemony in this phenomenon, it must be pointed out that neither of these stages were modeled through my workshop instruction. Participating teachers primarily encountered literature, lesson examples, and discussion of Stages 1 and 2, which may have communicated to teachers that these two components were of greater importance.

Nevertheless, Mr. Camp's personal pedagogy provides glimpses of how violence on a global scale may be critically studied, with resulting student knowledge becoming local transformative action. His lesson demonstration encouraged students to inform their peers of the violent health disparities experienced by other nations and showcase the presence of involved

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peacemaking organizations. This action does not directly address the violence being studied, but it does widen awareness and bring peaceful ideas into spaces that would otherwise likely be void—thus supporting the normalization of peace.

Mr. Camp's instructional experience concerning the violence of food deserts found students wrestling with their positionality in a violent system. When he tried to evoke reflective discussion of students' complicity with business practices that sustain this structural violence, Mr. Camp's students quickly pivoted to brainstorming peaceful alternatives. Student suggestions such as the organizing of community gardens not only place the burden of change on victims of violence, they did not directly address cultural root causations and structural proliferating factors of the violence. For reasons we cannot know, his students failed to make the connection between the violence being explored and responsive peaceful actions. It is possible other reflection strategies could support students' understanding or reveal their hesitancy. The role and methods of reflection in CPP are of particular interest for future study.

Leveraging the social studies disciplines for peace

The social studies are intended to connect students to society. As much as this purpose requires disciplinary knowledge for understanding society, it also includes the formation of an orientation. If the goal of democratic education is the common good, then citizen education must include the ideal of peace and pedagogies in pursuit of this ideal. CPP, when integrated with the social studies, creates space for deeper understanding of violent society and an orientation of progress towards social peace.

Social studies is, at its core, social inquiry. This inquiry has traditionally been guided by four disciplines of study. Yet scholars and teachers alike recognize that history, civics, economics, and geography do not encapsulate the human experience. For this reason, NCSS

now (2013) includes the additional disciplines of psychology, sociology, anthropology, and religious studies. The *College, Career, and Civic Life (C3) Framework for Social Studies State Standards* (NCSS, 2013) states,

> Sociology studies the social structure and culture of societies in order to understand how social patterns are created and maintained over time; examples of these might include persistent violence or long-standing disparities in school achievement (p. 74)

Fundamental principles of CPP are rooted in critical social theory. Teachers in our study demonstrate how CPP integration may leverage the disciplines to examine the "social structure and culture" of historical and contemporary society, specifically the role of violence in creating and maintaining oppression.

Teachers began implementing CPP by first reconceptualizing violence according to health potential actualization. This allowed them to uncover and identify unfamiliar, normalized violence for disciplinary study. By focusing on teachers' CPP experiences with their various subject areas, I was able to observe critical changes to core disciplines. History emphasizes interpretation of period sources to construct narratives of the past. In CPP, Mr. Wolf found the framework for investigations into violence that he had been lacking, one that pays particular attention to the role of structures and culture in eras characterized by conflict or oppression. Mr. Camp s used CPP to both expand and localize geographic notions of space and place. CPP helped him to communicate how ideas and actions shape physical space into violent or peaceful places. It is through exploration of culture and structure that he was able draw the connection between worldwide violence and his students' personal lives. Ms. Smith's CPP integration efforts involve both economics and civics. CPP assisted her in bringing America's norms of resource allocation under critique by holding cultural perceptions of work compensation

and class to the standard of health potential actualization. In civics, she was able to evaluate the health of democracy by applying this same principle of actualization to citizenship. This asked her students to consider violence and peace in relation to political voice, potentially enabling them to see America's gradual progression of civic peace and to identify violence in their midst.

Social connection requires both understanding and action. CPP calls for transformative action, which aligns with the social studies' philosophical aims and NCSS's instructional ends of communication and informed action expressed in the C3's Inquiry Arc. A comparison of CPP stages and the Inquiry Arc indicates the opportunity for rather seamless integration, especially when we consider how CPP's sociological understandings make one more "informed" concerning violent oppression. Future study may examine the effect of CPP integration on this final stage of the social studies learning process.

As the planning phase of this research study concluded, I had several questions about how the teachers might progress further during the instruction and reflection phase that would follow:

- Assuming teachers possessed SACC, how would this continue evolving and what would this allow them to do instructionally?

- How would teachers' personal critical peace pedagogies manifest in the classroom?

- What CPP Stages would be addressed, and how?

- Given that much of CPP literature focuses on structural violence, would teachers gravitate towards this? And how would teachers address cultural violence and legitimization?

- What forms of assessment would teachers use? For what purposes, and what might this reveal about CPP instruction?

Instruction and Reflection Phase

The core of CPP implementation is an instructional focus on issues of power (Diez-Soto, 2005). Mr. Wolf and Mr. Camp's instructional designs and actions explored the role of culture in creating and sustaining structural power imbalances. By coincidence, each of these teachers designed an inquiry unit interrogating a specific form of power imbalance: imperialism. Galtung's work on imperialism provides guidance on how to further CPP approaches concerning this form of violence. Together, teachers' experiences provide examples of instructional methods for developing students' understanding of positionality within systems of oppression.

Teaching Cultural Violence

Galtung (1990) states, "direct violence is an event; structural violence is a process with ups and downs, and cultural violence is invariable, remaining essentially the same for long periods" adding that "cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in society" (p. 294). Mr. Wolf approached these understandings by first providing a combination of direct instruction and class discussion concerning the three types of violence. Mr. Wolf's students were then able to recall and discuss previous course content through this new analytical framework. At first, some students found the idea of cultural violence confusing. They recalled certain immigrant groups, described the structural violence committed against them (e.g., Japanese internment camps), and then explained cultural violence as being the violence committed against these people groups because they do not represent European-American culture. These students misunderstand cultural violence to be the cultural differences that might motivate personal and

structural violence. This misunderstanding in not completely off base because the students

recognized the legitimizing power of the violent ideas we may harbor concerning certain

peoples—those of a different culture. Yet if we understand cultural violence in this manner, we

might miss violence when it is exists as ideology, religion, art, science, or some other cultural

construct.

Mr. Wolf affirmed students' misinterpretation of cultural violence when he described it

as violence committed *against* the Irish *because of* their Catholicism, yet he immediately

followed this affirmation with a more accurate example of cultural violence affecting Irish

immigrants: political cartoons depicting the Irish as drunken and ape-like. These cartoons

represent cultural violence in the anthropological sense: they are tangible human constructions

embedded with violent ideologies. Circulation of these cartoons spread cultural violence

throughout society, thus normalizing this view of the Irish and legitimizing structural and

personal violence towards them.

When I witnessed this misunderstanding during class discussion, I maintained the status

of researcher-observer. I made note of the interaction and planned to make it a point of

discussion during VSR. However, as the issue arose concerning ethnocentrism's relation to

cultural violence, Mr. Wolf invited into me into the role of teacher. Addressing the class, I first

provided the commentary mentioned above, then I elaborated on cultural violence:

> When I think of culture, I think of all the ideas that you have, the ideas that you might
> have about a certain people group. And when I think of structures I think about things
> that are written into the law books, or policies that we might adopt. So to take the
> example that Mr. Wolf brought up. At the very origins of America is this violence
> towards Native Americans. And how do we hit all parts of that [violence] triangle? Just
> picture Native Americans in the middle of that triangle. And then how do we talk about
> direct violence? We know, certainly, there was killing of Indians physically, with a gun,
> with a knife, that sort of thing. There was also structural violence because there was
> Indian Removal. It was a law; we are going to displace them, and move them, and if
> along the way, they die? Then that's probably for the better; it makes it easier. But then

cultural violence allows for all of it, does it not? If we have racist ideas about who they are, that as a race they are lesser. So it's all the ideas, perhaps even a bit of Manifest Destiny I would say. If we are destined, we think this, to take over something that belongs to them. That's cultural violence, it's in our culture, it's the way we think (classroom observation, March 2, 2020).

In this instructional moment I intended, first, to emphasize cultural violence as harmful ideas. I came very close to mirroring students misunderstanding when I said, "the ideas you might have about a certain people group." I was cognizant of the need to make a fine distinction in this moment, which is why I focused on the ideas *about* a people group instead of actual cultural differences that may exist between them and the dominant culture. I then directed students to consider the visual aid as I discussed violence against Native Americans. Putting my regrettable use of the pronoun "we" aside (the classroom represented multiple ethnic and racial identities), I pieced together the violent system moving from personal to structural, ending with cultural violence in the form of racist, settler-colonial ideology.

Evidence suggests this explanation resulted in increased understanding for both Mr. Wolf and his students. As soon as I shifted focus back to Mr. Wolf, one student asked him to clarify how structural and cultural violence relate to Indian schools. He identified these institutions as structural violence embedded with elements of cultural violence mentioned in my example. At a later point when discussing the functioning of American Imperialism, a student made the connection between the primary source "The White Man's Burden" and ideologies of nationalism and religious zeal. The student summarized the connection between this cultural violence and the processes of imperialism with the statement, "I think cultural violence breeds structural violence."

Mr. Wolf's experience teaching cultural violence is mentioned and expanded upon in this section because of its implications for instruction. In phase one of my study, teachers debated

whether or not to use CPP's violence terminology in the classroom. They were concerned these terms might be confusing when presented alongside other new ideas and content; they also feared how AP exam graders might react to sociological concepts not explicitly mentioned in curriculum guides. Mr. Wolf's journey through CPP implementation suggests use of the terms personal, structural, and cultural violence is not only helpful, but perhaps essential, if students are to understand the enigmatic nature of oppression. We also see one possible misunderstanding of cultural violence and how this may be averted through focused attention on the meaning of culture. The understanding that cultural artifacts and their attendant ideologies are constructed for human purposes allows us to see how society may have been fashioned to oppress, and that it can be refashioned for liberation—if "cultural violence breeds structural violence", then cultural peace breeds structural peace. This idea was central to Freire's critical literacy praxis. An example of its instructional application may be found in *Education for Critical Consciousness* (1974/2017).

Teaching the Violence of Imperialism

Mr. Wolf's CPP inquiry directly addressed the violence of imperialism within a specific historical period, whereas Mr. Camp's CPP simulation delved into present-day structural violence within an international governmental organization (IGO). It was fortuitous that these two teachers would implementing CPP instruction related to the same topic, using two different disciplines, only one week apart. By comparing their approaches, we may acquire insight into CPP's ability to interrogate imperialism.

Galtung (1971) outlines imperialism as a "special type of dominance system" evolving throughout the world, responsible for tremendous inequality in both living conditions and the "the power to decide over those living conditions" (p. 81). This system is comprised of center

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and periphery nations. Each nation is understood to be a collective where constitutive parts of

the center collective may experience varying forms of relationship with constitutive parts of the

periphery collective. The center collective achieves and maintains dominance over the periphery

collective by creating a mixture of relationships, some with *harmony of interest* and others with

disharmony of interest. Harmonious relationships incentivize the center and periphery

collectives' relationship to allow for *disharmony of interest* to become cemented. Galtung

describes five types of imperialism characterizing *(dis)harmony* dynamics (Figure 10). For

example, a center nation's military may provide naval protection to a periphery nation's central

government as a *harmony of interest*. At the same time, the center nation's corporate collectives

may provide technology in exchange for low-wage labor as a *disharmony of interest*. Though

these relationships may preserve social order and small-scale advancement for the periphery

nation, they always favor the center nation by maintaining a sizeable power gap. Thus,

imperialism is defined by structural violence that limits periphery nations' abilities to actualize

self-determination.

Table IV. The five types of imperialism					
Type	Economic	Political	Military	Communication	Cultural
Center nation provides	processing, means of production	decisions models	protection means of destruction	news, means of communication	teaching, means of creation – autonomy
Periphery nation provides	raw materials, markets	obedience, imitators	discipline, traditional hardware	events, passengers, goods	learning, validation – dependence

Figure 10
Galtung's (1971) Five Type of Imperialism

Neither Mr. Wolf nor Mr. Camp were aware of Galtung's structural theory of

imperialism as they engaged CPP transformation and instruction. This made their efforts at CPP

integration even more intriguing because they were able to communicate imperialistic violence

using only the concepts of health potential actualization; personal, structural, and cultural violence; cultural legitimization.

Mr. Wolf used the disciplinary tools of history to complicate seemingly straightforward narratives about America's past. His goal in teaching American Imperialism was to reveal complexity underlying the one-sided story he had inherited growing up. The story concentrates on *harmony of interest* relationships between the United States (US) and Cuba. Cuban people wanted independence from Spanish colonialism—the phase of imperialism utilizing occupancy for dominance. This creates a *harmony of interest* between the American and Cuban governments. With the defeat of the Spanish military, the US is suddenly presented with the opportunity to establish *harmony of interest* relationships with not only Cuba, but Puerto Rico and the Philippines as well. Mr. Wolf explains that, when teaching American Imperialism in the past, students:

> get the fact that the Philippines was wrong, that the Phillipines was purely out of greed, and that Americans had the opportunity to by this territory and we blatantly double crossed the Filipino people, which is why three days later, they took up arms against us . But [students] had a harder time seeing that what we did in Cuba was inappropriate (VSR interview, March 12, 2020).

Mr. Wolf's students seem to understand the many *disharmony of interest* relationships constituting American dominance over the Phillipines from the invasion of Manila (1898) to independence (1946). Mr. Wolf suggests that that immediate presence of direct, personal violence is a clear indicator of imperialist beginnings. His purpose in CPP integration is to reveal the structural violence between American and Cuba.

Mr. Wolf approached his goal through lecture over the Spanish-American War and subsequent primary source analysis. To set-up discussion of structural violence towards Cuba as found in the *Platt Amendment (1901)*, Mr. Wolf mentioned the *Teller Amendment (1898)* during

lecture. The *Teller Amendment* represents structural peace in that it ensured Cuban autonomy by preventing annexation. Mr. Wolf intended to demonstrate, through contrast, the structural violence of the *Platt Amendment.* As explained in my findings, some students do not see the structural violence of this legislation that still recognizes Cuba's political autonomy while restricting the nation's ability to make treaties, international financial options, and pre-war geographic boundaries. They see this relationship as a natural, or perhaps, friendly sort of dominance. It is possible that inclusion of Galtung's structural imperialism framework could clarify the violence Mr. Wolf is still attempting to make apparent. By parsing the document into *(dis)harmony of interests,* students might see how even seemingly peaceful arrangements between Cuban and American collectives exist to serve the greater violent structure.

Imperialism may exist without direct occupation or communication. Referred to as neo-colonialism, this system of dominance exists indirectly through IGOs. Mr. Camp's CPP inquiry positioned students to experience the structural violence statehood movements face as quasi-periphery nations seeking recognition from a body of center nations. The fundamental assumption of the simulation is that a people group's right to sovereignty is an available health potential. Mr. Camp based this assumption on peaceful values espoused by the UN Charter. In this light, systems and procedures that thwart statehood actualization represented structural violence.

Through the course of the simulation, student groups presented arguments for statehood to the UNSC group. These arguments included a variety evidence related to present experience of violence, pathways towards autonomy, and projections for sovereign existence. During reflective discussion, it was difficult for Mr. Camp and I to generalize points affecting UNSC statehood rulings. Kurdish and Palestinian student groups both mention their potential for oil

production and welcome this sort of infrastructural investment, and most groups build their argument on present and projected gross domestic product (GDP). These points either invite imperialism or appeal to its culture. Kurdistan and Palestine see *harmony of interest* in oil as requisite for UNSC recognition—making subservience the price of statehood.

Although never suggested by Mr. Camp, GDP became a mainstay of student discussion throughout the simulation. By examining the time stamps on students' slide presentations, we noticed that few groups had included GDP until after they witnessed the UNSC's fixation with this economic measure during the first statehood argument. The lesson for students seems to be that if you want to achieve peace, you need to know the culture and speak the language of imperialism.

Exceptions were found in the cases of the Basques and Tibet. These two student groups eschew focus on GDP, and instead, demand that their long histories as distinct cultures be validated. Although the Basque people's symbolic center nation, France, votes for statehood, the rest of UNSC uphold present reality. However, Tibet is able to achieve statehood recognition. In addition to their claim as a treasured ancient culture, they also boldly declare an alternative economic reality in which they will sustain themselves as they always had before China's imperialist violence began. Their success is hypothetical peace victory that students appreciated in their reflective writings.

Mr. Camp mentioned that a few students' reflective writings addressed the neo-colonial nature of the UNSC. Throughout the simulation, points were made concerning *(dis)harmonies of interest*, but this construct was not available to the class. Including understandings of structural imperialism theory in future iterations of this activity may further expose the violence Mr. Camp hoped to communicate.

Expanding CPP Instruction

Brantmeiere's (2011) five stages of critical peace education translate into the pedagogical approach I discuss as CPP. Core competencies of peace education build upon these stages to identify certain instructional objectives and attendant practices. The experiences of Mr. Wolf and Mr. Camp further our understanding of critical peace and civic education by answering a question raised by Bajaj (2015): "In what ways can the core competencies of critical peace education be further developed, expanded, and operationalized?" (p. 164).

Mr. Wolf's CPP instructional practice demonstrated the challenges and affordances of merging the discipline of history with theoretical underpinnings of CPP. By utilizing CPP in primary source analysis, Mr. Camp was able to generate discussion of codified and cultural violence. The history side of this practice hesitates to evaluate actors involved in violence of the past. Were European settlers ethnocentric, or were they racist? If we subscribe to the idea of cultural hegemony, then we understand their violent actions to be products of much larger cultural forces that were scarcely discerned. Perhaps this is a strength of CPP in the history classroom, it reveals the culture's immense power to normalize violence. The hope is that through reflection, students will be able to apply their critical consciousness of previous violent eras to inform their own positionality in existing systems of violence.

Simulation requires students to research, understand, and embody an identity beyond their own. Mr. Camp wove CPP into this instructional method to provide students clear indicators of oppression. When presenting their arguments for statehood, students accessed concepts of health potential actualization and the violence typology to communicate their people group's reality. Students serving on the UNSC executed the role of oppressor orchestrating a

structurally violent international system. Mr. Camp assumes that these simulated actions influence students' empathy, and he links empathy to peaceful action.

When compared to the statehood seeking peoples in the simulation, Mr. Camp's students experience a considerable amount of peace, and so privilege. By combining his students' simulation experience with a culminating reflective writing exercise, Mr. Camp positions them to engage dialogue between their simulated self and their actual self. This strategy of combining simulated identities and actions with reflective exercises may be another form of CPP instruction with the potential to increase student understanding of their place in dynamic violent environments.

Limitations of Current Study

The purpose of this study was to explore the experience of three secondary social studies teachers as they implemented CPP in their practice. To frame this study, I primarily relied upon theoretical and empirical work from the fields of critical peace and critical citizen education. To my knowledge, this study represents the first investigation of CPP in the social studies. Since I did not encounter extant literature to directly inform my process, nor did I conduct a pilot study, I recognize my work suffers a degree of novelty. Its findings should be considered alongside what is already known about critical pedagogical praxis. Also, in relying upon subject area critical consciousness to supplement pedagogical reasoning, I utilized an emergent concept that Magill & Salinas (2019) developed for understanding the relationship between teachers' ontological posture and critical praxis. These scholars could provide further insight into my use of the construct to refine pedagogical reasoning concerning critical pedagogies.

My findings should also be considered in light of the continuing COVID-19 global health crisis. From a methodological standpoint, the pandemic prevented completion of the study I had

envisioned. On the evening the university closed campus and restricted research, I had just completed my VSR session with Mr. Wolf. I was in the process of observing Ms. Smith's classroom instruction, but this was taking longer because her chosen space for CPP integration only met periodically as a special block class. Ms. Smith continued teaching this mini-course amid the shift to online learning. She and I were able to hold one Zoom meeting to discuss her lesson materials and the content of her online meetings. Our conversation offered insight into CPP instruction, but it also suggested future difficulties we might encounter in trying to continue research as we both worked from home while parenting. The move to online learning also altered my method of data collection, and so, the nature of Ms. Smith's data. To preserve construct validity, I chose to remove Ms. Smith's data from the instruction and reflection phase of this study.

The effects of the health crisis drastically altered the analysis and writing portions of this study. Throughout the four years Dr. Endacott and I have been writing together, we have consistently met in person. At the date of this writing, we have not seen each other since February. We have utilized Zoom, Google Docs, and Microsoft Teams to complete this project, and I am confident these tools have enabled us to produce a high-quality manuscript. Still, I do believe my analysis could have been better (certainly more efficient) had we been able to physically meet and go over the raw data side-by-side.

As I turn to consider the overall meaning of this study, I pause to recognize its specific limitations concerning social studies education. Based upon their ongoing relationship with Dr. Endacott, I knew the participants had a predisposition to critical consciousness. In a sense, they were critical educators. This does not negate the progression they experienced, but I cannot qualify their implementation process without acknowledging a base layer of understanding and

willingness to engage CPP concepts and related methods. Also, though participants' AP

curricular context is shared with thousands of teachers throughout the United States, it represents

only a subjection of social studies education in secondary schools. Future study will need to

expand investigation into an array of classroom settings.

Conclusion

I will always remember when I first presented this dissertation's conceptual argument and plan for empirical study to my committee. They were impressed by the former and deeply concerned about the latter. The essence of their feedback seemed to be, *"Matt, this is a great idea…to be implemented somewhere else."* There concerns were certainly valid. Discussion of violence, specifically related to race and class, tend be considered taboo, inappropriate, or flat-out *wrong* in our immediate geo-cultural context. I know my committee members did not mean to dissuade me, but rather, they wanted to state the obvious in case I had gotten too caught up in my ideas and ideals. With the committee's support, I continued with my plan to train local teachers in CPP instruction and follow their implementation experience. As of result of my efforts, I hoped to begin concretizing the rather nebulous idea of "CPP in the Social Studies".

The reason I persisted was that I wanted to confirm a belief I have been formulating throughout doctoral study: critical pedagogy must be contextual for it to have any effect on the minds of students. Educational psychology tells us that people are only able to learn that which is just beyond their current level of understanding; if we try to teach too much, too early, students will feel overwhelmed and shut down. Putting this idea in context, critical educators in the conservative South cannot talk about enduring systemic racial oppression without first suggesting that violence could be something other than personal (e.g., a 19th Century lynching). All critical pedagogies have certain conceptual tools for understanding. CPP's classifications of violence may serve as initial scaffolding for progression of students' critical consciousness, a peace orientation. Teachers in this study were well aware of their cultural context and how their students might react to CPP instruction. These teachers know the discourse, and they walk the fine line of being critical enough to upset students' cognitive equilibriums without flooding them

with a completely off-putting perspective. Their experience has valuable implications for our understanding of critical pedagogy in the real world.

Furthering the Field of Critical Pedagogical Praxis

Empirical study of critical praxis in the public-school classroom is nascent (Magill & Salinas, 2019) and primarily situated in urban, minority-majority contexts. Duncan-Andrade & Morrell's (2008) *The Art of Critical Pedagogy: Possibilities for Moving from Theory to Practice in Urban Schools* focuses on the work of teachers in California's large metro areas seeking to cultivate critical consciousness of students positioned as *the oppressed* of American society. Hantzolpolous's (2011) study of the structures of Humanities Preparatory Academy (HPA) in New York City details a school-wide embodiment of critical peace education in a context where 80% of students are people of color. Chubbuck and Zembylas's (2011) study of one teacher's critical non-violence praxis is set in a Midwestern urban area within a school setting representing economic oppression and district *de facto* segregation. Similarly, Parkhouse (2018) and Magill and Salinas's (2019) studies of critical praxis in the social studies classroom occur with student populations that are predominately Black or Latino.

This study represents the first exploration of teachers' critical praxis when working with majority White students in an exurban, largely conservative context. Consistent with Magill & Salinas's (2019) understanding of the *primacy of relation* (teachers' consciousness of their positioning with their unique power dialectic), I find that teacher participants' critical pedagogies are context dependent. Mr. Wolf's instrumental approach to CPP implementation is partially fueled by his strong disciplinary background, but it also seems to stem from his understanding of *just how* critical he can be without getting into trouble with parents or administration. Mr. Camp's efforts to connect students to the experiences of violence victims around the world

seems stifled by the privilege that his students must transcend to reach such insights. Each teacher experiences unique challenges to consciousness raising and peace promotion that may be associated with a place that benefits from many forms of historical and contemporary structural and cultural violence.

The CPP approaches of Mr. Camp and Mr. Wolf relate to critical pedagogies identified by Parkhouse (2018): a *pedagogy of naming* and *a pedagogy of questioning.* The first pedagogy involves naming violence and oppression when we see it in the curriculum. Where the critical practitioner in Parkhouse's study applied to this pedagogy to difficult periods in American history, Mr. Camp demonstrates how global systems of oppression can be named for critique. A *pedagogy of questioning* was practiced in a space where the teacher perceived roadblocks to directly naming systems of oppression. This teacher felt that the best she could accomplish was to question destructive systems that have been normalized in the minds of her students. When Mr. Wolf uses the tool of CPP to help his students discover nuance and alternative historical narratives, he also seems to be doing all that he perceives to be possible in his context.

Mr. Camp and Mr. Wolf's respective CPP approaches are each impacted by their perceptions of the pedagogy's feasibility. Mr. Camp, a more experienced teacher, may possess an enhanced ability for navigating a critical teaching space. He can engage his conceptual approach because he understands precisely where he can exercise complete embodiment. If this is the case, it may be assumed that Mr. Wolf may also transition from an instrumental to conceptual approach over time. Given our understanding of criticality and context emerging from extant literature and this study, future inquiry may be reaching the point of transition into students' experiences of these various critical approaches.

Implications for Future Investigation

The social forces that proliferate oppression and thwart peace are many. They go unchallenged because we are largely unaware of violent societal configurations and our place within them. CPP is one pedagogical approach that may be utilized to cultivate critical consciousness of oppression and stimulate transformative peaceful action. The teachers of article two relied upon the ideas of article one to further their own understandings of violence and social change and apply these to classroom instruction. Collectively, these teachers demonstrate how CPP may be implemented within the (standardized) American social studies curriculum. The immediate and long-term effects of their efforts on students and, *ipso facto*, society at large are beyond this study. However, the fact that two of these experienced professionals found the space to scrutinize violence in the curriculum (and the world) is reason for hope. This adds credence to the belief of critical pedagogues and peace educators alike: that the school may be an instrument for creating more humane, peaceful social futures.

As I contemplate future avenues of study, I am drawn to the idea of integration and what it means to fully implement CPP in the social studies. Teachers in this study concentrated on the first two stages of CPP: engaging discussions of violence and envisioning more peaceful alternative realities. This concentration was important because it provided insight into the use of CPP terminology and the potential for these terms to affect student thinking. Yet the demands of AP curriculum seemed to prohibit teachers from connecting students to actual modes of power and creating space for tangible transformative action. To explore these third and fourth stages of CPP, it may be best to focus on non-AP classrooms. When considering the fifth stage of CPP (reflection), we must keep in mind that the stages need not be sequential. Mr. Camp's post-simulation writing activity demonstrates instructional focus on culminating reflection.

Examining the processes of iterative reflection, in various forms, may shed more light on how students experience critical consciousness progression as a result of CPP instruction.

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Appendix A

CPP in the Social Studies: Follow-Up Interviews (11.8)

Since the time of our summer workshop, I have developed a few axioms concerning Critical Peace Pedagogy. Some of these I have expressed to you all, others you may be seeing for the first time. Please read and reflect on the following bolded statements. The accompanying questions will be the focal points of our follow-up interviews.

1) **Critical Peace Pedagogy (CPP) is an educational approach that engages students in dialogue about levels (personal, structural, cultural) and forms (manifest, latent) of violence to:**
   a. **Cultivate critical consciousness of oppression,**
   b. **Encourage alternative visions of more peaceful realities, and**
   c. **Promote transformative action**

   Which aspects of this definition have been apparent in your curriculum choices and instructional methods? How?

2) **CPP first seeks to increase students' understanding of violence and its role in creating/sustaining oppressive environments; this is critical consciousness. However, CPP does not end with social critique. The end goal of CPP is peaceful transformation of society through the transformation of people, structures, and culture.**

   Transformation and revolution are not synonymous. Revolution implies a forced seizure of power, often through the use of violence. The results of revolution often mirror the former social order, but with a new cast of characters. Peaceful transformation indicates a shift in the social mind to where realized health potentials and a shared sense of humanity are the norm.

   How might this goal, as well as the distinction between revolution and transformation, be communicated through your curriculum design and instructional practice?

3) As you consider your semester experience to this point, to what extent have the understandings and concepts of CPP become a part of your "pedagogical toolbox"?

4) Has CPP impacted your identity as a social studies teacher?

Imperialism and Manifest Destiny

Define manifest destiny:

Define imperialism:

Read each of the quotes below. What is the quote saying about the reasons for American expansionism in the period before the Civil War?

Quote	Point of view
Thomas Jefferson wrote in 1801: *"However our present interests may restrain us within our own limits, it is impossible not to look forward to distant times, when our rapid multiplication will expand itself beyond those limits, and cover the whole northern, if not the southern continent, with a people speaking the same language, government in similar forms, and by similar laws. . ."*	
Niles Weekly Register, popular American 1819: *"Florida will just as naturally come into our possession as the waters of the Mississippi seek the sea; and anything done to obstruct the operation will be as useless, in the end, as an attempt to arrest and turn back the course of that mighty stream."*	
James Buchanan, Secretary of State and future president, 1846: *"Destiny beckons us to hold and civilize Mexico."*	
Public Ledger, Philadelphia newspaper, 1853: *"America is bounded on the East by the sunrise, West by the sunset, North by the Arctic Expedition, and South as far as we darn please."*	

Appendix C

University of Arkansas Institutional Review Board: Expedited Approval

UNIVERSITY OF
ARKANSAS

To:	Matthew L Dingler BELL 4188
From:	Douglas James Adams, Chair IRB Committee
Date:	11/13/2019
Action:	**Expedited Approval**
Action Date:	11/13/2019
Protocol #:	1909217462
Study Title:	Critical Peace Theory in the Social Studies Classroom
Expiration Date:	10/11/2020
Last Approval Date:	

The above-referenced protocol has been approved following expedited review by the IRB Committee that oversees research with human subjects.

If the research involves collaboration with another institution then the research cannot commence until the Committee receives written notification of approval from the collaborating institution's IRB.

It is the Principal Investigator's responsibility to obtain review and continued approval before the expiration date.

Protocols are approved for a maximum period of one year. You may not continue any research activity beyond the expiration date without Committee approval. Please submit continuation requests early enough to allow sufficient time for review. Failure to receive approval for continuation before the expiration date will result in the automatic suspension of the approval of this protocol. Information collected following suspension is unapproved research and cannot be reported or published as research data. If you do not wish continued approval, please notify the Committee of the study closure.

Adverse Events: Any serious or unexpected adverse event must be reported to the IRB Committee within 48 hours. All other adverse events should be reported within 10 working days.

Amendments: If you wish to change any aspect of this study, such as the procedures, the consent forms, study personnel, or number of participants, please submit an amendment to the IRB. All changes must be approved by the IRB Committee before they can be initiated.

You must maintain a research file for at least 3 years after completion of the study. This file should include all correspondence with the IRB Committee, original signed consent forms, and study data.

cc: Jason L Endacott, Investigator

Appendix D

Research Site Building Principal Consent

September 6, 2019

To Whom It May Concern,

I, ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ consent to the Critical Peace Pedagogy research study conducted by Matthew Dingler at our school. I understand and agree that this research study will involve several social studies teachers for the 2019/2020 school year, and the primary purpose of the study involves the teaching methods of CPP. I also consent to Matthew Dingler or his advisor Jason Endacott observing the teachers taking place in the study during regular class time, and to record the classroom environment.

Sincerely,

▮▮▮▮▮▮▮▮▮

Appendix E

Parent/Guardian Consent Form for Classroom Observations

Critical Peace Pedagogy in the Social Studies

The University of Arkansas supports the practice of protection for people participating in research. The following information is provided for you to decide whether you wish your son or daughter to participate in the present study. This study examines the pedagogical reasoning of teachers who are incorporating Critical Peace Pedagogy with existing instructional units. To collect data for this study we will be observing your child's teacher, XXX XXX as he/she interacts with his/her students through the course of normal classroom instruction. As observer, the researcher will remain as unobtrusive as possible and will not take part in any classroom activities. As a part of these observations, your son or daughter will participate in normal classroom instruction. Their grade will in *no way* be affected by the observational data we collect.

There are no risks involved in participating in this study and there are no direct benefits to the student for participating in this study. They will not be paid for their participation in this study. Your son or daughter's name will not be associated in any way with the information collected or with the research findings from this study. The purpose of this study is to collect data on your child's teacher, not on your child. Student comments are often used in observational studies, but if your child's comments are used, they will be reported as general student comments and no attempt will be made to attribute any specific comment to a particular student. Matthew Dingler may share the information gathered in this study, including your son or daughter's information, with the administration team of ███████████ School. The purpose of disclosing information is to help improve the learning environment and teaching efficacy. Again, your son or daughter's name would not be associated with the information disclosed to these individuals. The researchers will not share information about your son or daughter with anyone not specified above unless required by law or unless you give written permission. All information will be kept confidential to the extent allowed by law and University policy.

By signing this form, you give permission for the use and disclosure of your son or daughter's information for purposes of this study at any time in the future. You are not required to sign this Consent and Authorization form. However, if you refuse to sign, your son or daughter's information cannot be included in this study.

You may withdraw your consent to participate in this study at any time. You also have the right to cancel your permission to use and disclose information collected about your son or daughter, in writing, at any time, by sending your written request to: Dr. Jason Endacott, University of Arkansas, Peabody Hall 302, Fayetteville, AR 72703. If you cancel permission to use your son or daughter's information, the researchers will stop collecting additional information about them.

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to, any questions I had regarding the study and the use and disclosure of information about my son or daughter for the study. I understand that if I have any additional questions about my son or daughter's rights as a research participant, I may contact the principal investigator.

I agree to allow my son or daughter to take part in this study as a research participant. I further agree to the uses and disclosures of my information as described above. By my signature I affirm that I have received a copy of this Consent and Authorization form.

I have discussed this study with my parent or guardian, and I agree to participate.

_____   _____   _____
Participant's Signature   Type/Print Participant's Name   Date

_____   _____
Parent/Guardian or Representative's Signature   Relationship to Participant

If you have questions or concerns about this study, you may contact Jason Endacott at (479) 575-2657 or by e-mail at jendacot@uark.edu. For questions or concerns about your rights as a research participant, please contact Ro Windwalker, the University's IRB Coordinator, at (479) 575-2208 or by e-mail at irb@uark.edu.