

**Understanding Critical Peace Education:
A Case Study of a Moroccan School**

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Abstract

Despite seemingly remarkable progress on civic-political concepts in different cultural and national contexts, the co-existence of students and civilizations in the classroom remains underrepresented in critical peace education as a pedagogical approach. As a result, this qualitative case study seeks to understand the curriculum-as-planned, -implemented, and -lived of four Grade 5 classrooms at a school in Morocco. In this study, I suggest that their curriculum represents some of the key concepts taken up in critical peace education. Critical peace education works toward creating spaces of empowerment for students where they can critically analyze their relations to power. I use Foucault's conceptions of discursive regimes, power/knowledge, care of the self, genealogy, and archaeology as the foundation for a postmodernist worldview. As part of my research methodology I collected data from curriculum documents, photos of activities/events/interactions at the school and/or within the classroom, responses from Grade 5 students to questions about their lived experiences about "making peace," and journaling about my role as a participant-observer in the Arabic-speaking classrooms. This research seeks to mobilize knowledge that focuses on current practices for designing curriculum and pedagogical strategies that are needed to develop what we might call a "critical peace curriculum."

Acknowledgements

When I was at a critical juncture in becoming a PhD candidate, one person explained to me the journey of doctoral research using a metaphor. The seeding occurs during the comprehensive exams. Once the data collection stage is reached, the seeds are being watered. Eventually, when the dissertation is written, flowering occurs. It is with this optimism and growth that I acknowledge the contribution of my thesis supervisor, the thesis committee, the school in Morocco, the Moroccan Centre for Civic Education, and my parents.

I would like to express thanks to my thesis supervisor, Nicholas Ng-A-Fook, for introducing me to the wonderful sphere of Curriculum Studies, both in Canada and the United States. To enter a world that includes influences from the humanities, literary studies, visual and performance arts, the political and sociological aspects of education, historiography, and cultural studies allowed me to revel in my interests. To think I could continue doing this as a career made it even practical. These diverse theoretical and philosophical underpinnings helped me to become a teacher, researcher, and writer.

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I would like to express my sincere gratitude equally to the students, the teachers, and the principal of the Morocco School. Thank you to the principal for allowing me into his school on a daily basis. Thank you to the two teachers who allowed me into their classrooms on a daily basis. It was a pleasure to be in their classrooms. Thank you to the students who shared their opinions about peace education and the prospects for a world based on a shared humanity. Their support of my research overwhelmed me.

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through his contacts and reputation, which allowed me the opportunity to visit the Morocco School and openly enter into this research.

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Chapter 1

The Call To Prayer

*Allah is the greatest, Allah is the greatest
Allah is the greatest, Allah is the greatest
I bear witness that there is no deity but Allah.
I bear witness that there is no deity but Allah.
I bear witness that Muhammad is the messenger of Allah.
I bear witness that Muhammad is the messenger of Allah.
Come to prayer
Come to prayer
Come to your Good
Come to your Good
Allah is the greatest, Allah is the greatest
There is no deity but Allah.*

(Saqib, 2011, p. 24)

At 5:10 p.m. I heard the call to prayer while taking the following fieldnotes: *The teacher continued to teach. On certain days a student retrieved a multicolored carpet and laid it towards the back of the classroom. The teacher who had left for several minutes returned. Picking up a stone, he began the cleansing in preparation for prayer before removing his sandals/shoes. He crouched to the ground, first placing his knees, his hands, forehead followed by his nose. Placing his forehead into his hands, kneeling, and then crouching over, he chanted to himself, praying, with his chest and forearms against the ground. Students continued to read from their workbooks until the teacher rose. A student rolled up the carpet. The teacher recommenced speaking to the students.*

It is Saturday. I am sitting at a table in my room. Once again, I hear the call to prayer. This time I go to the window. Opening it, I listen. The chanting is faint. During my stay in Morocco, I learn that the *Adhan* occurs five times a day—starting at dawn and repeating at noon, in the afternoon, during the sunset, and night. A person referred to as a *muezzin* stands at the base of the *minaret* of a mosque and speaks into a megaphone which in turn travels up the tower and out to the surrounding community. All Muslims are reminded pray. They pray towards the *Qiblah*, which is a sacred building in Mecca.

“Wherever a person is in the world he should face towards the Ka’bah when he is going to pray. The Ka’bah is the sacred mosque of Makkah in Saudi Arabia. Facing towards Qiblah (Ka’bah) is a very important condition of performance of prayer” (Saqib, 2011, p. 28). As I continued to observe and listen, I learn that the call to prayer and the direction of the Qiblah represent Muslim unity.

In Ontario, Muslims rely on an app and/or a computer to sound the times. For those who are not tech savvy, a printout of the schedule relays the times. Although mosques exist in Ontario, noise by-laws prevent mosques from sharing the call to prayer. Certain mosques aren’t equipped for generating the sound. The time can change slightly each day depending on one’s geographical location in relation to the rotation of the earth around the sun. How can something so sacred in one part of the world seem so devotionally remote to non-Muslims in another? At the same time, where does freedom of religion, freedom of thought, freedom of expression, freedom of the press, and freedom of peaceful assembly belong? These seemingly random questions will become relevant as my research progresses.

On the fifth day of my research, once again I heard the Call to Prayer. At that moment of living within what I would refer to as this place of prayer, I realized that I could not write about the presence of critical peace education within the Moroccan educational system without discussing its relationship with an Islamic faith. Islamic Education is one course that students have to take in Morocco. Moreover, the tenets of the faith inform the overall expectations of the Grade 5 curriculum, the curriculum under investigation. For example, “Belief and Worship,” and “Islamic Arts” are taught in Grades 1 to 6 in primary school (Ministry of National Education, 2002, p. 19), whereas “Biography of the Prophet” is taught in Grades 4, 5, and 6 (p. 19). One very important curricular expectation is referred to as *Hadith*. In addition to the memorization of the suras in the Qur’an, students also learn about the spoken words of Muhammad, from Grades 3 to 6. Suras refer to one of the one hundred fourteen chapters of the Qur’an.

Summary of the Study

Despite seemingly remarkable progress on civic-political concepts such as democracy and human rights in different cultural and national contexts such as

established democracies, the co-existence of students from diverse backgrounds remains underrepresented in critical peace education as a pedagogical approach. As a result, this qualitative case study with a multiple-case holistic strategy is to analyze the curriculum-as-planned, -implemented, and -lived within two classrooms and four groups of Grade 5 students at a school in Morocco. This research examines in detail a school located in northern Morocco to determine and then analyze its current practices for implicitly addressing critical peace education. I argue that their activities in the classrooms represent critical peace education (Bajaj, 2015; Christopher & Taylor, 2011). Critical peace education seeks to create curricular and pedagogical spaces of empowerment where students can become transformative change agents. Drawing on a case study research methodology, I collected data from curriculum documents, photos of activities/events/interactions at the school and/or within the classroom, responses from Grade 5 students to questions about their lived experiences about “making peace,” and journaling about my role as a participant-observer in four Arabic-speaking classrooms. Understanding the complex relations among the curriculum-as-planned, -implemented, and -lived can enhance our educational knowledge about how students experience critical peace education in the classroom and/or at school and suggest ways to approach the educational needs of future students within the classroom. This research seeks to focus on current practices for modelling curriculum and pedagogical strategies to develop what we might call a “critical peace curriculum.”

Why Study Critical Peace Education in Morocco?

Critical peace education research is important because of the social and cultural issues it seeks to address. It speaks to the way students from diverse backgrounds can co-exist in one classroom. While I began examining peace education through continued reading of the literature within peace education, I discovered that the kind of peace education that currently is being deliberated rests on the development of critical peace education. Critical peace education serves as one pedagogical approach to make this idea a stalwart possibility. However, studies make clear that there is the need for additional research on how students and teachers do, or do not take up critical peace education in the classroom. Particularly, what Lanahan and Phillips (2014) call a need for further

“understanding of civic-political concepts” such as but not limited to culture, democracy, and human rights (p. 394). In response, my research grapples with gaps in critical peace education. For example, some (Chafi, Elkhouzai & Arhlam, 2014) state that “[m]ore research needs to be carried out to investigate the strong cultural and linguistic influences shaping traditional classroom practices and suggests ways to go beyond them and upend the status quo towards a pedagogy that captivates pupils’ interest” in Morocco (p. 111). Another aspect of the social issue and/or impacts on curriculum in the classroom I seek to tackle in this research concerns analyzing emerging democracies, a second absence in the literature as we shall see.

Looking for a country in Northern Africa and deciding on a school to visit required an exploration of the possibilities and the realities of travel advisories, security, entry/exit requirements, laws, and culture. In 2014, I attended a conference in Morocco. The travel advisory at that time suggested that we should “exercise a high degree of caution” (travel.gc.ca, 2014). However, when I recently looked at the travel advisory, it states, “there is no nationwide advisory in effect for Morocco” (travel.gc.ca, 2016). Nonetheless, we are still advised to exercise a high degree of caution due to the threat of ongoing terrorism in the region. Prior to attending the conference, I was familiar with some of the customs to ensure a safe trip such as interactions between men and women, clothing lengths, and types of taxis. Additionally, I had become familiar with tipping, the value of the Moroccan dirham, and the haggling that can ensue when purchasing a good and/or service. I wanted to learn with and from this Moroccan community. With all modesty, I was going there to learn.

The *1st International Conference on Education for Democratic Citizenship: Educating Youth for Democratic Futures* was located in Marrakech. This gathering had the following goals:

- To build capacity for democratic citizenship in the field of education;
- To provide a platform for high level academics, professionals, educators, civil society members and international experts in the field of education for democratic citizenship;
- To stimulate an in-depth exchange of views, the sharing of successful experiences and innovative practices with respect to democratic citizenship; and
- To identify the skills, knowledge, and values that will promote active and democratic citizens for youth.

The conference brought together individuals from universities, non-governmental organizations, researchers, and practitioners in education from several different countries located in Europe, America, Asia and Africa. I had the opportunity to meet scholars, teachers, and other fellow graduate students from the United Kingdom, the United States, India, Saudi Arabia, Turkey, the Netherlands, and of course Morocco. Together we discussed the different ways we might educate youth toward democratic futures.

Many presentations afforded a snapshot of what varying countries have already been doing toward achieving this goal of educating youth toward democratic outlooks. Several workshops provided pedagogical methods for achieving these ambitions and objectives about democracy. The subthemes of the sessions included diversity, pedagogy, classroom learning, and higher education. Others also discussed the relations between educational change and policymaking. Within the subthemes, my presentation came under the heading of violence and peace. This heading is relevant because of the events that can potentially transpire within an emerging democracy that make the line between violence and peace indistinguishable and/or turbulent.

I presented a paper on peace education. My research at that time looked at the New South Wales curriculum in Australia. While I recognize that I was representing Canada at this conference, I was struck with New South Wales' contention that a national curriculum would water down their State's curriculum more than any other State in Australia. New South Wales' curriculum was considered more rigorous than the national curriculum that the government at the time implemented. I focused on how New South Wales' social studies curriculum approached peace education. Through the case of New South Wales, I had started experimenting with the curriculum as a document.

Participants attending the presentation started to compare Moroccan social sciences curriculum to Australia's. For example, in Australia, students in Grades K–6 focus on the individual, the community, and the nation in the curriculum-as-planned. This inductive process occurs from the individual radiating outwards to the development of Australia as a democratic state, from colony to nation-state. Morocco's curriculum begins with the nation-state and radiates inwards toward the individual. I was fascinated that my

presentation resonated with individuals from both Northern Africa and Europe even though their curriculum works in an opposite way.

I also realized it had resonated with delegates at the conference when I attended a workshop consisting of Arab participants and me. One of the participants of the workshop about exploring social values through proverb activities quoted something I had said during the presentation. Additional conversations focused on their interests in the methodology of document analysis. An important meeting occurred at lunch, informally, for me. I met a member of the Tony Blair Faith Foundation. Their mission is to “provide practical support to counter religious conflict and extremism in order to promote open-minded and stable societies” (Tony Blair Faith Foundation, 2011a, p. 1). Blair “established the Tony Blair Faith Foundation in 2008 because he believed that religious ideology and its impact on the world would be the biggest challenge facing the 21st Century” (Tony Blair Faith Foundation, 2011b, p. 1). Their approach combines working with current leaders of countries and the empowerment of students to respect difference, not fear dissimilarity, and to resist extremist voices. The approach also includes a social studies component where students speak online with students of different faiths in a project called Face to Faith. Digital technologies and videoconferencing is a large part of this dialogic strategy in the sense that both involve discourse.

During the conference I also met a peace educator, Alicia Cabezudo. In addition to being a colleague of Magnus Haavelsrud’s, one of the founders of a theory of peace education based on time/space studies, she is a professor and leader in peace education. She discussed with me the theorists of peace education who cross national and civilizational boundaries in peace education. I also learned about peace education programs, particularly the Campus for Peace at the Open University of Catalonia located in Barcelona. The Campus for Peace “was created in order to contribute to peace and solidarity among the world’s most disadvantaged people and societies, and to promote development cooperation, humanitarian aid and sustainability” (UOC, n.d.). I couldn’t help but think of the Spanish connection to the history of Morocco. I learned from these spontaneous, extemporized meetings. These initial meetings provided the intellectual

kernel which would later guide and set up the parameters for the case study that I put forth later in this thesis.

At the conference, I was also able to discuss my future research intentions with the president of the Moroccan Centre for Civic Education. He indicated that there was a school in Morocco that he could arrange for me to visit where students engage in peace education. I expressed my interest in returning to Morocco to learn what kind of peace education students were learning in their classrooms.

When I returned to Morocco in 2015, I met the principal of the school, started to meet the teachers from different grades, and provided information letters about my study to the teachers, translated into Arabic. Arabic is the official language of instruction. However, my communication with the principal, the teachers, and the students took place in French. One of the Grade 5 teachers agreed to allow me into his classroom. As soon as I walked into the classroom, accompanied by a teacher, who speaks English, the students immediately (all 46 of them) stood up and said in the most welcoming voice: ‘Welcome!’ All I could say at that point is ‘Thank you.’ With that began the participant-observation component of the case study research.

Understanding Education in Morocco: A Description of Place

Morocco consists of a population of 33,847,497 people (Population of the World, 2016) predominantly comprised of Sunni Muslims. Groups within Shia Islam, Judaism, Christianity, and Baha’i also exist. The Human Development Index (HDI), a summary measurement for assessing long-term progress in a long and healthy life, access to knowledge, and a decent standard of living, places Morocco at 126 out of 188 countries and territories (UNDP, 2015). “Between 1980 and 2014, Morocco’s HDI value increased 58.6 percent or an average annual increase of about 1.37 percent” (p. 2). The specific measurements that make up the HDI have shown a steady increase from 1980 to 2014. Life expectancy at birth is at 74 years. Expected years of schooling is at 11.6. The average years of schooling that any given citizen might have are 4.4. When disaggregating the numbers for education between men and women, there are slight differences. The expected years of schooling for men and women are 10.6 and 11. 6. The average years of schooling are 5.3 and 3.2. This recalculates the HDI at .555 for women

and .670 for men. It ranks Morocco as 117 out of 155 countries for the Gender Inequality Index (GII), a measurement of reproductive health, empowerment, and economic activity.

The Gross National Income (GNI) per capita is around \$6 850. The UNDP report considers:

In Morocco 15.6 percent of the population (5,016 thousand people) are multidimensionally poor while an additional 12.6 percent live near multidimensional poverty (4,055 thousand people). Related to the economy of place, the Multidimensional Poverty Index (MPI) is a measurement of multiple deprivations in the same households in education, health and living standards. The breadth of deprivation (intensity) in Morocco, which is the average of deprivation scores experienced by people in multidimensional poverty, is 44.3 percent. (p. 6)

The highest overall contributor to the poverty of deprivation is education. It accounts for 44.8 percent of overall poverty. Health accounts for 21.8 percent and Living Standards account for 33.4 percent.

The Monitoring Learning Achievement (MLA), a joint initiative between UNICEF and UNESCO also offers the “effectiveness of basic education provision[s] in terms of actual learning achievement” (Chinapah, H’ddigui, Kanjee, Falayajo, Fomba, Hamissou, Rafalimanana & Byomugisha, 2000, p. 1). Morocco is one country in which the MLA project addresses policy, curriculum, teaching, and learning. One measurement is teaching conditions: “An index based on teacher ratings of sufficiency of six basic classroom furniture items (chalkboard, teacher chair, teacher table, learner desks, learner chairs and cupboards) was constructed. The Classroom Furniture Index can range from 0 to 6 where a high score indicates higher levels of furniture availability” (p. 58). The Classroom Furniture Index is at 4.9, whereas the Learning Materials Index is at 5.2. The latter index measures “availability of chalk, teacher-made wall charts, learner-made wall charts, commercial-made wall charts, learning aids from the environment and exercise books for learners” (p. 58). Teachers from the study indicated that materials for them were inadequate resulting in a Teacher Guide Available Index of 2.7 out of a possible 6. The Teacher Guide Available Index measures the number of reference materials for the course content to provide support, pedagogical methods, and background details for a subject (Chinapah et al., 2000). This measurement is relevant only if there is a connection between teachers’ guides and learners’ performance.

Level of Mastery Learning (ML), which comes from *With Africa for Africa: Towards quality education for all*, authored by Chinapah et al. (2000), is another measurement recounted within education in Morocco. ML refers to a set of frequencies, indices, and analyses to develop a measurement for learning skills in different subjects. There is a minimum level of mastery learning (MML) and a desired level of mastery learning (DML) for each component of three foci. These levels are translated into a percentage. For MML, students should know at least 50 percent of the questions. For DML, students should achieve 70 percent or above in the content of each domain. The three domains are Life Skills, Literacy, and Numeracy. “Life Skills consisted of three learning domains—Health, Civics and Environment, Science and Technology; Literacy of four learning domains —Vocabulary, Reading Comprehension, Arabic Grammar (for Morocco), and Writing; and Numeracy of three learning domains—Numbers, Measurement, and Geometry” (p. 39). Examples of each question at the Grade 4 level are as follows:

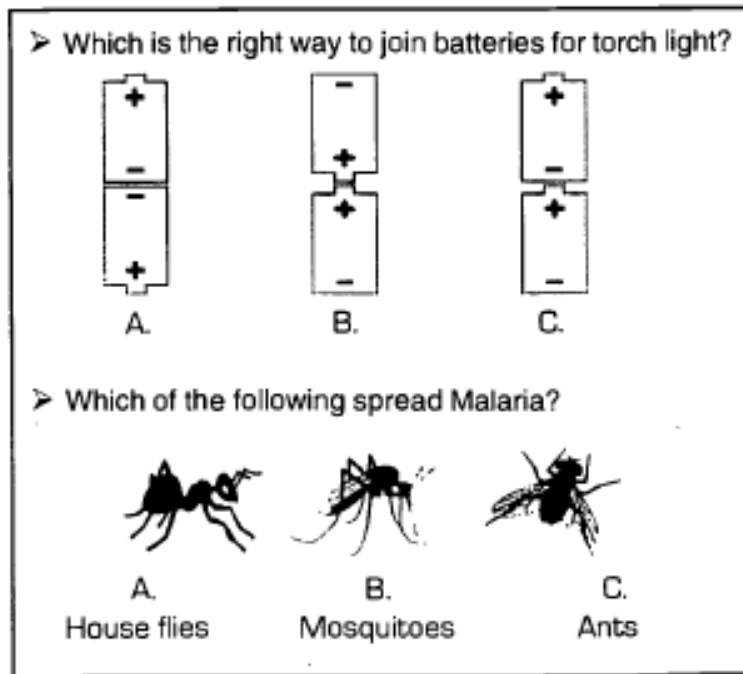


Figure 1: Example of Life Skills Items

Chinapah et al., (2000). *With Africa for Africa: Towards quality education for all*. Pretoria, South Africa: Human Sciences Research Council, p. 25.

Your teacher has asked you to introduce your friend to the Gardening Club. Write about your best friend by answering the following questions in full sentences:

The first sentence has been started for you as an example.

➤ What is your best friend's name?
My best friend's name is _____

➤ How old is your best friend?

➤ What do you like about your friend?

Figure 2: Example of Literacy Items

Chinapah et al., (2000). *With Africa for Africa: Towards quality education for all*. Pretoria, South Africa: Human Sciences Research Council, p. 24.

➤ What is 4×24 ?

A. 424
B. 244
C. 96
D. 28

➤ In what unit is road distance measured?

A. Litre
B. Metre
C. Kilometre
D. Centimetre

➤ Which of these does NOT show a line of symmetry?

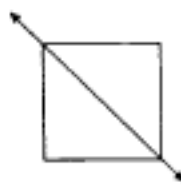
A  B  C  D 

Figure 3: Example of Numeracy Items

Chinapah et al., (2000). *With Africa for Africa: Towards quality education for all*. Pretoria, South Africa: Human Sciences Research Council, p. 25.

The Moroccan version of this test is written in Arabic. Other countries have the tests written in their language(s) of instruction. Since the tests are translated from English and French, the following comments were made about the differences between a Latin-based alphabet and Arabic:

The items in the Moroccan and Tunisian literacy tests therefore placed more emphasis on free written expression than on word recognition, without deviating from the framework for item construction. Consequently the possible negative effects of translation were eliminated. (p. 24)

Below is the chart of the student profile aimed at the results of the tests for Morocco. Its strengths are in comprehension for Literacy, geometry within Numeracy, and civics and the environment in Life Skills.

Table 1: Learner Performance Profile for Morocco

	Mean per domain									
	Literacy				Numeracy			Life Skills		
	Vocabulary	Comprehension	Grammar	Writing	Numbers	Measurement	Geometry	Health	Civics & Environ	Science & Technology
Botswana	70.0	53.0	49.0	27.0	53.0	39.0	54.0	54.0	69.0	49.0
Madagascar	53.0	72.0	48.0	56.0	49.0	32.0	43.0	80.0	72.0	76.0
Malawi	54.0	37.0	35.0	23.0	42.0	43.0	47.0	78.0	80.0	70.0
Mali	85.0	57.0	43.5	45.3	34.1	49.9	48.3	56.2	58.1	55.6
Mauritius	86.0	68.0	57.0	49.0	61.0	51.7	61.1	56.0	66.0	55.0
Morocco	76.9	98.7	65.8	57.9	47.2	55.6	70.6	61.6	65.3	56.8
Niger	80.6	50.5	43.2	32.7	35.9	42.6	45.8	46.2	48.7	48.5
Senegal	75.2	48.4	48.7	36.1	28.9	39.4	38.4	47.6	48.4	40.6
Tunisia	74.5	81.4	76.4	77.8	63.3	54.8	70.3	70.2	79.6	72.1
Uganda	80.0	62.0	59.0	47.0	48.7	47.6	52.6	68.4	66.3	64.0
Zambia	72.0	45.0	49.0	28.0	36.0	35.0	37.0	52.0	52.0	48.0

The education system is divided into three institutional groupings. Grades 1 to 6 can be found in primary schools. Students subsequently write exams at the end of Grade 6 to determine whether they can move on to schools offering Grades 7, 8, and 9. Another exam is written to see if students proceed to Grades 10, 11, and 12. Once they complete Grade 12, the students receive a 'bac.' This allows them to proceed to higher education or to employment. Students who proceed to higher education can specialize in Mathematics and Sciences or Humanities. There does not seem to be a crossover between the arts and

the sciences. Prior to Grade 1, students in public education attend one of the schools that are referred to as ‘*préscolaire*.’

Situating the Research Questions

According to Aoki (2000) the “curriculum-as-planned” is what we typically refer to as the mandated school subject, whereas the curriculum-as-lived comprises the experiences of teachers and students. There is, as Aoki stresses, “a multiplicity of curricula, as many as there are teachers and students” (p. 2). Teachers’ and students’ capacity to take up critical peace education is, I suggest, implied in the Moroccan curriculum through the *Kifayat* which refers to the competencies found within the social sciences curriculum. Implementation of the curriculum can take on two meanings: “one that is grounded in human experiences within the classroom situation” and the other as dehumanizing, where the teacher conveys a technocratic curriculum (Aoki, 1984, p. 116). In response, my research question seeks to understand the existing gaps in the literature concerning the ways in which teachers take up citizenship education concepts like peace education as a lived curriculum within the educational contexts of Morocco. This nation, I suggest, signifies a country that is beginning to consider equality, legitimacy, and governance through consent by the people, in Northern Africa. To understand this shifting educational context of a spill over into democratic teaching as a result of a changing government (Lanahan & Phillips, 2014), I ask the following research question: How do the curriculum-as-planned, -implemented, and -lived produce or inhibit critical peace education within a Moroccan school? I draw upon a postmodern theoretical framework, through the works of Foucault, and case study research methodology.

I am drawing on a postmodern epistemology to study whether or not critical peace education is taking place within the educational contexts of a Moroccan school. In turn, this worldview and epistemology which distrusts grand narratives emerging from the Enlightenment, afforded me an informative opportunity to write from several different subjective and disciplinary theories that helped me to construct the analysis and synthesis put forth in this case study. As an educational researcher, postmodernism provides me an opportunity to help deconstruct lived experiences, documents, media, and/or issues, by identifying obstacles to understanding and the circumstances surrounding the lived

experience. A postmodernist framework acknowledges that knowledge is socially constructed through various disciplinary discursive regimes (Foucault, 1972). Through looking at issues in this multidimensional, multiperspectival, and multilayered way, I lean on Kincheloe's (2005) "five dimensions of the bricolage": methodology, theory, interpretation, politics, and narrative (p. 335). This merging and/or blending of researched results, I believe, form a creative act rather than a pre-determined course of action.

The sub-questions that help to focus this study are:

1. Does critical peace education manifest itself within Moroccan curriculum policy documents?
2. What are the artifacts, spaces, and places for students to socialize and learn a (critical) peace education curriculum?
3. In what ways do students experience (critical) peace education?
4. How might students and teachers live a "care of the self" through a (critical) peace education curriculum?

Main Concepts

The president of the Hague Appeal for Peace and peace activist, Cora Weiss (2002) states "that to sustain a long-term change in the thought and action of future generations...our best contribution would be to work on peace education" (as cited in Navarro-Castro and Nario-Galace, 2008, p. 23). To attempt to achieve this goal over the long-term, the current positioning of critical peace education needs to be analyzed in relation to the field of curriculum studies. The importance of this particular issue for humankind relates to the following three aspects: 1) Understanding critical peace education research within the contexts of a Moroccan classroom; 2) Understanding how students and teachers are taking up (or not) critical peace education in Moroccan classrooms; and, 3) Understanding the educational implications for addressing critical peace education within the classroom. This latter objective cannot ignore the Arab Spring¹ that prompted a series of acts of resistance to an established government.

¹ When "a man in Tunisia burned himself to death in protest at his treatment by police" in December 2010 (The Guardian, 2012), this prompted a series of acts of resistance to an established government. Over the past decade we have witnessed several conflicts/revolutions in the world that displayed economic, cultural, political, and educational reverberations for nation-states such as Tunisia, Egypt, Israel/Palestine, Libya, Syria, Iraq, Bahrain and Saudi Arabia. Such protests, civil unrest, and movements to overthrow certain governmental regimes characterize what came to be known as the Arab Spring. Economic concessions,

Peace education is defined as “a responsive pedagogy that develops knowledge, skills and dispositions for peace-building, for transformation of conflicts to prevent or stop violent responses to them, as well as for resolution of conflicts” (Carter, 2008, p. 141). It provides recommended standards for students, teachers, teacher educators, and school administrators. Carter (2008) outlines the standards of peace education based primarily from “members of the Peace Education Commission of the International Peace Research Association” and “the Peace Education Special Interest Group of the American Educational Research Association” (p. 147). Some goals of peace education include harmony building; individual skill-building; and, political, international and social conflict (Bickmore, 2006). It also addresses educational issues related to reconciliation, security, environment/ecological balance, and social justice.

Critical peace education differs from peace education. Hantzopoulos (2011) states:

...the implementation of critical peace education should embrace dialogical, problem-posing, and participatory/praxis methods; multiple, varied, and alternative viewpoints and content; and flattened organizational structures that foster collaboration and connection rather than hierarchy and compartmentalization. (p. 225)

The world has changed where binary opposites such as, but not limited to peace and conflict, good and bad, and east/west have challenged the traditional ideas of peace education and in turn questions conventional concepts like harmony, congruence, and synchronization. For this reason, the core competencies of critical peace education include the following: 1) Critical thinking and analysis; 2) Empathy and solidarity; 3) Individual and coalitional agency; 4) Participatory and democratic engagement; 5) Education and communication strategies; 6) Conflict transformation skills; and 7) Ongoing reflective practice (Bajaj, 2015, p. 162–163). Although I describe in greater detail the context of these seven competencies in chapter 3 regarding the theoretical framework, the seven tenets provide a way to actualize the learning processes that occur

resignations and overthrow of state leaders, and an increasing role in the military have all prompted responses from around the world, including Canada. These responses have taken the form of an increasing external military presence and humanitarian aid.

and strengthen students' capacities to discover, become aware, and be cognizant (Bajaj, 2015).

The goal of critical peace education is to “empower learners as transformative change agents” (p. 221). It endeavours to create spaces for students to develop their capacities to “critically analyze power dynamics and intersectionalities among... forms of stratification” (p. 221). Language, religion, and geography are forms of stratification. In Foucauldian terms, stratification refers to the kinds of questions posed in the analysis of an archaeology of knowledge. Foucault (1972) clarifies with numerous examples as he engages in analysis:

The old questions of the traditional analysis (What link should be made between disparate events? How can a causal succession be established between them? What continuity or overall significance do they possess? Is it possible to define a totality, or must one be content with reconstituting connexions?) are now being replaced by questions of another type: which strata should be isolated from others? What types of series should be established? What criteria of periodization should be adopted for each of them? What system of relations (hierarchy, dominance, stratification, univocal determination, circular causality) may be established between them? What series of series may be established? And in what large-scale chronological table may distinct series of events be determined? (p. 3)

While I do not use Foucault's questions directly, they do resemble issues asked within critical peace education. Language, in terms of phraseology and vocabulary stratifies certain professions, domains, and/or group(s) of people. Religions, through particular systems of faith and worship assign supreme importance to beliefs, practices, and personal superhuman beings and/or idols. Geography arranges places and physical features including the distribution of populations and resources, land use, and industries.

Using Foucault's work, I suggest ways to help find out more about how students are experiencing (or not) critical peace education. In turn, Foucault's work helps approach the educational needs of future students within the classroom. I feel the transferability of the findings to broader populations, such as schools in different locations, and other settings advances both theoretical and pedagogical perspectives. The findings are transferable because of the global nature of critical peace education which cuts across boundaries and civilizations. These findings include “flexible course design,” enhancing “sense of ‘voice’ in spaces beyond the school,” and as Hantzopoulos (2011) mentions moving “the critical peace education project forward” (p. 240). Critical peace

education coincides with a call to action regarding the internationalization of curriculum studies and the spread of curriculum development and understanding in varying nation-states (Carvalho, 2013; Hansen, Burdick-Shepherd, Cammarano & Obelleiro, 2009; Hull & Stornaiuolo, 2014; Osler, 2011; Pacheco, 2012; Saito, 2010). The internationalization of curriculum studies has been conceptualized as a field committed to address curricular issues that are interconnected to diverse nations and cultures, and in turn impact students and practicing teachers.

Overview/Outline of Chapters

My thesis is comprised of twelve chapters. The second chapter considers the context of previous research pertaining to the topic of critical peace education and presents a critical synthesis of empirical literature according to relevant themes and variables. It revisits how critical peace education research addresses gaps and/or problems in the literature. While my focus is on critical peace education, I also outline the reasoning for the development of peace education and the models which have in turn historically informed this specific field of study. In turn, this chapter demonstrates how this thesis works to augment our understanding of critical peace education through the study of a Moroccan school in Northern Africa.

The third chapter situates my theoretical framework at the intersections of postmodernism and critical peace education. I draw on Foucault's concepts of discursive regime, power/knowledge, and care of the self to inform the mini-narratives that emerge from my case study research. Foucault's investigation of meaning, genealogy, refers to the method, and his notion of a system of knowledge, archaeology, describes the data collection.

In chapter four, I introduce my research methodology, namely case study, and the ways in which it shaped the scope and sequencing of my data collection and its respective analysis. Chapter five analyzes the social sciences curriculum underlying the four classrooms that make up the case study in terms of how they do and do not address critical peace education. Once the context of the four classrooms, or as Aoki says, the curriculum-as-planned, has been analyzed in terms of critical peace education I examine

the school life of the Abdelaziz Khammar School and each classroom that makes up the case study.

Chapter six provides an overview of school life through the physical environment, portrayals of the built environment, and objects and space within the classroom. In the next four chapters (seven, eight, nine, and ten), I outline the non-convergence of evidence for each classroom. I synthesize the three lines of evidence/data collected for each group of students as outlined in the methodology chapter for each classroom in the case study. Findings from image analysis, printed responses, and participant-observation notes are analyzed, respectively. In each chapter, I respond to the three sub-questions, outlined earlier in this chapter. As Yin (2014) outlines, “continuous interaction between the theoretical issues being studied and the data being collected” (p. 72), makes case study research non-routinized. As a result, the non-convergence of data in these four chapters demonstrates notional, educational, and narrative issues prevalent in the three sources of data.

In chapter eleven, I outline the cross-case analysis, another component of the convergence of evidence. By using the most significant aspects of the case study, this chapter focuses on attending to and interpreting all of the evidence and utilizing my knowledge, current thinking, and the discourse about critical peace education. The concluding chapter returns to the initial question: How do the curriculum-as-planned, -implemented, and -lived produce or inhibit critical peace education within a Moroccan school? Here, I reflect on the contributions that my research makes to the broader field of curriculum studies. I share the insights that I have developed over the course of the research with the aim of providing what we might call a “critical peace curriculum.” Figure 4, an inverted triangle, depicts the configuration of the thesis.

Outline

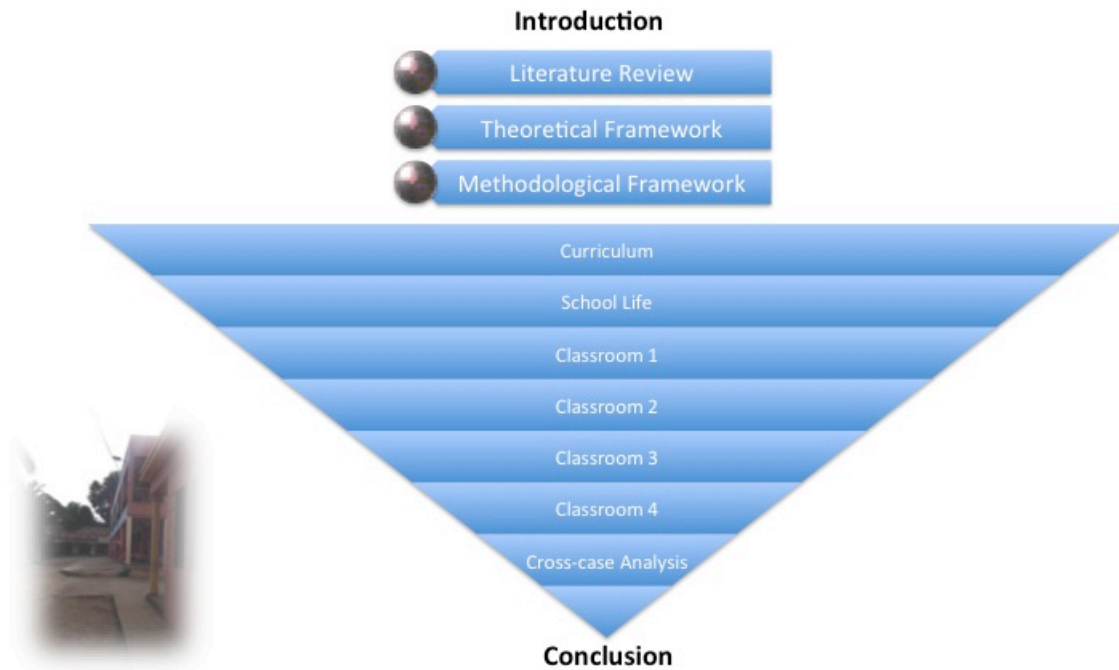


Figure 4: Structure of the Thesis

Chapter 2

Situating Peace Education: A Literature Review

Through the literature, I tell the story of the evolution of peace education in relation to the emergence of critical peace education. While the development is not a linear progression, the storyline begins with an overview of conventional peace education highlighting the work of Carter (2008). She identifies five goals of peace education and its knowledge, skills, and dispositions. The storyline continues with the transition of peace education, both inside and outside the classroom. I suggest that it is difficult to distinguish between peace education occurring inside and outside the classroom because of the seamless influences which occur after any type of peace education program. The literature emerges via a critique of peace education in 2011 with a special issue dedicated to critical peace education in the *Journal of Peace Education*. I round off the storyline with the theoretical work of five models of peace education as a basis for situating this thesis within critical peace education. The four topics of Peace Education, Beginning to Criticalize Peace Education, Critical Peace Education, and Genealogy of Critical Peace Education lead me to determine that critical peace education is an area that remains underrepresented as a pedagogical approach for living more peacefully with each other inside and outside of the classroom.

Peace Education

Peace education refers to a way to develop strategies and programs so humans can exist and find nonviolent resolutions to conflict. These peace education curricula, such as those found within ESL classrooms, international baccalaureate programs, platforms through non-governmental organizations and history textbooks, and measures include peacebuilding, non-violence, and raising peaceful citizens. Much of the literature on peace education addresses the need to actively involve students and teachers in understanding the local and the global and both directly and indirectly address peace education (Bajaj, 2008; Bekerman & Zembylas, 2014; Bickmore, 2006; Brantmeier, 2007; Carter, 2008; Cook, 2014; Joseph & Duss, 2009; Johnson, 2006; Mahrouse, 2006;

Maxwell, Enslin, & Maxwell, 2004; Mundy & Manion, 2008; Powers, 2007; Shaaban, 2005; Smith, 2008; Spink, 2005; van Oord, 2008; Wenden, 2007; Yogev, 2010).

“Peace” tackles the variety of changes that have occurred as a result of pivotal events which have happened to one nation-state, but have reverberated and caused disagreements or hostilities across regions causing the cessation of war or violence. Dialogue about the concept of peace education addresses the world, and the impact of military conflict within nation-states and regions. Carter (2008) defines peace education as “a responsive pedagogy that develops knowledge, skills and dispositions for peace-building, for transformation of conflicts to prevent or stop violent responses to them, as well as for resolution of conflicts” (p. 141). Carter (2008) outlines the standards of peace education based on what was put forth by “members of the Peace Education Commission of the International Peace Research Association” and “the Peace Education Special Interest Group of the American Educational Research Association” (p. 147). Carter outlines the following goals of peace education,

- Develop peace-promoting knowledge, skills and dispositions
- Identify self as a peace facilitator
- Recognize and analyze past and present peace
- Develop efficacy as a peacemaker
- Envision and plan for future peace (p. 152)

Carter (2008) further divides the components of peace education into Knowledge, Skills, and Dispositions.

For Knowledge, students need to recognize “repeating causes of human conflict,” “the processes of nonviolence in multiple contexts,” and “peace leaders, peace-focused organizations and peace networks” (p. 152). In terms of skills, students require recognition of “self and others,” “identify and proactively respond to injustice,” and “envision, design and build peaceful contexts” (p. 152). Students also “use nonviolent outlets for negative feelings and physical stress” and “compassionate communication and other conflict-transformation techniques” (p. 152). Dispositions demonstrate “appreciation for peace,” “diversity of human and other life forms, and the “courage to avoid violence in conflict transformation” (p. 152). In addition to the knowledge, skills, and dispositions, peace education cites six standards for students.

The recommended standards for students are Self-Awareness, Human Diversity,

Contextual Awareness, Peace History, Pro-Active Communication, and Methods of Non-violent Conflict Resolution. Self-Awareness refers to recognizing one's "own values, emotional tendencies and peace-development capabilities" (p. 153). Human diversity denotes an understanding and accommodation of "variations of culture as well as physical and cognitive abilities" (p. 153). Contextual Awareness identifies "threats to the life-sustaining needs of people in local and global communities" (p. 153). Peace History signifies "peace efforts and accomplishments of people, organizations and societies, including women and children" (p. 153). While Pro-Active Communication uses positive communication techniques, the Methods of Non-violent Conflict Resolution "describe and demonstrate appropriate methods for different situations" (p. 153). Together these components and standards set the stage for a traditional outline of peace education.²

In the literature on peace education, scholars address themes such as, but not limited to: harmony building; individual skill-building; and, political, international and social conflict studies (Bickmore, 2006). It also includes reconciliation, security, environment/ecological balance, and social justice. Other authors refer to the use of media for having an in-depth dialogue on social justice issues. For example, Johnson (2006) researched the impact of "nonstop coverage of the 1992 Los Angeles riots from a grassroots perspective" (p. 13). What emerged from her findings are the critical role of curricula and an exchange of ideas: "Peace curricula should be developed with contextual and cultural relevance and a genuine desire to engage students in meaningful dialogue and action" (p. 13). The relationship between peace and curriculum relates to the methods and the contextualization of important topics and/or problems, whereby peace does not necessarily mean the traditional definition of freedom from any disturbance, quietness, and tranquility.

In Morocco, a peace education curriculum can be connected, I suggest, to the death of Hassan II and the succession of his son Muhammad VI. While described as an "iron-fisted rule of Morocco," Hassan II's leadership involved being an ally of the United States after the Cold War. Most of the media including the *New York Times*, *The Boston Globe*, *The Daily Telegraph*, and *L'opinion (Morocco)* "focused on the last ten years of

² Carter also outlines the recommended standards for teachers and teacher educators, and school administrators. Given the focus on the student within this research, I am providing the fundamentals and guidelines of peace education for students.

his reign portraying him as a protector of human rights and a messenger of democracy” (Campbell, 2003, p. 38). This media coverage signifies a movement as an emerging developing democracy in Morocco. For this reason, I chose to focus on peace education literature that encompasses countries regardless of physical place in the world, which includes Morocco as well as other Muslim countries.

Peace education research can be found discussing suicide bombings in six Muslim countries: Indonesia, Jordan, Lebanon, Morocco, Pakistan, and Turkey. Shafiq and Sinno (2010) argue that views about suicide bombings differ across Muslim countries. Of the 1000 respondents in the Pew Global Attitudes Project (PGAP) survey on public attitudes for Morocco, 80.9 percent indicated that suicide bombing of individuals is never justified. At the same time, public attitudes toward suicide bombings of westerners in Iraq produce more support than suicide bombings of westerners in terms of their home country of Morocco. Of the 1000 respondents 38.7 percent indicated that suicide bombing of westerners in Iraq is not justified. As a result of these findings and any differences across Muslim countries, Shafiq and Sinno (2010) recommend two key policy changes.

One of these changes directly connects to peace education. “The first policy recommendation is the continued expansion of education with the adoption of peace education in school curricula that discourages the use of suicide bombing as a tactic” (p. 171). The second recommendation, as Shafiq and Sinno (2010) make clear, declares that “completing educational expansion with peace education curricula and reducing political dissatisfaction should be implemented simultaneously, not in isolation” (p. 172). These two authors suggest that students should be taught about peace education as a form of understanding western governments such as the United States so that Muslims don’t always feel threatened. While the Muslim countries study tries to find a connection between education, income, and support for suicide bombings, they readily admit that there are no connections between these variables. Limits in this kind of policy occur because responses to conflict cannot be controlled.

Cheryl Lynn Duckworth (2015) draws on the connection between peace education and historical memory. She reasons that:

Peace education originated as a way to address increasing levels of bullying and other violence in schools, teach students mediation and facilitation skills, and

enable them to understand the causes and possible solutions for the kinds of conflict in their own lives, communities, and (as students got older) the world. (p. 168)

Duckworth stresses that peace education in schools is rooted in social interactions amongst students rather than social justice issues that involve nation-states and governance. Rather than focusing on the content of peace education curricula, the development of the expression peace education begins to center on the outcomes for students. Duckworth (2015) visited Morocco with eight graduate students as a way to engage “difficult issues of historical trauma relevant to the U.S. relationship with predominantly Muslim countries” (p. 175). Examples comprise 9/11, terrorism and counterterrorism, culture, and human rights development. While in Morocco, the students had the opportunity to engage in conversation through dialogue with students from Syria and Turkey. These discussions led Duckworth to identify the transformative nature of facilitating such discussions with the students. Duckworth’s analysis of the discussions as a form of critical peace education brings into being the transition from peace education to critical peace education since “[t]he core of critical peace education, especially when it is engaging persistent narratives of trauma, enmity, and conflict, is (re)building relationships” (p. 175). Duckworth’s research teaches us that dialogue and the acceptance of difference brings critical peace education to the forefront.

I question where “peace education” occurs in the present when we live in a world, which has become more globalized and interconnected, through our concerns for the environment, political stability, economic markets, and migrants who are culturally different. Globalizing a certain kind of peace education limits the capacity for individuals and/or people to choose their preferred conceptualization of peace education. Historically, peace education resides in a tradition of pacifism, conciliation, and harmony. Harmony refers to each person living more than one narrative in relation to one another, but it forms a single continuous narrative text of agreement between individuals. With the changing global milieu, the interrelationships between dissimilar and diverse individuals at the local and the global level have become messy.

Peace education can exist in the classroom if the curriculum is suitably organized in educational institutions. However the structure of schooling and the curriculum “must be compatible with peace itself” (Huaman, 2011, p. 244). Some policy documents are far

removed from the curriculum-as-implemented and -lived which transpires through the enactment of teachers. How can schools be places for building peace when they play a strong role in reproducing the status quo (Christopher & Taylor, 2011)? Having consonance between these two elements, schooling and curriculum, potentially safeguards the effectiveness of peace education. Without this compatibility, peace education cannot thrive.

The curriculum studies literature has addressed the issue of peace education at the elementary level and throughout the secondary grades and/or post-secondary gradations. Van Oord (2008) found peace education in the universally recognized curriculum of the International Baccalaureate program. Joseph and Duss (2009) studied high schools in the United States during the terrorist attacks of 9/11 and teaching a pedagogy of peace through “a time in which terrorism and war had become national preoccupations” (p. 189). Whereas Smith (2008) argued that peace education should be present in US community colleges. When focusing on subjects, peace education tackles topics such as Bougainville, a part of the Solomon islands (Jenkins & Jenkins, 2010). Gandhi’s impact on education in Bali, Indonesia transpires through a study of two Ghandian education sites that reproduce globalization (Tamatea, 2005). The curricula of the Canadian provinces of Manitoba, Nova Scotia, and Ontario provide ways to bring about Canadian ideals of harmony, but fail to address conflict (Bickmore, 2006). This seemingly disparate list of studies is connected to the impact peace education can play in promoting peace across different school subjects. Another article called for the study of the bombings of Hiroshima-Nagasaki as a form of literature rather than merely for its devastatingly factual accounts so that profounder understandings could emerge through their significance (Powers, 2007). Once again these studies introduce peace education in school subjects while also introducing diverse groups of students to a homogenous and/or culturally uniform school. One program at a pre-school level addresses peace education in South Africa by distinguishing it from democracy and human rights (Maxwell et al., 2004). This program may be of particular interest to South Africa because of the historical basis of apartheid and the inclusion of a profound and notable transformation in

its society.³ Maxwell et al. (2004) found that peace education can have a profound impact on a country after years of recovering from “political and social violence” (p. 104). Revolutionary changes such as profound or notable transformations have occurred in nation-states. Through these developments that cross grades, levels of education, and subject matter peace education takes shape in the classroom.

I selected four peace education programs from varying countries and inevitably differing school systems to highlight the ‘in school/out of school’ nature of the activities. These four programs are located in Jamaica, Peru, the United States, and Israel. First, non-governmental organizations in two different nation-states, Jamaica and Peru, asked for feedback from youth to evaluate the idea of empowerment both inside and outside of their respective school programs (Call-Cummings & Hook, 2015). These findings emerged from two programs: a media directors’ group called Peace for Jamaica (PFJ) and Amnesty International’s Education for Peace in Peru (EPP). By focusing on the empowerment of students, the findings of these peace education programs, “brought out the close connection between peace, human rights, and our [the study’s] participants’ notions of empowerment” (p. 97). A key finding was that “participants seemed to conceive of empowerment and peace as two very different notions” (p. 97). Call-Cummings and Hook (2015) contend, that for the youth, “in actuality, empowerment and peace were closely linked, albeit often differently defined” (p. 97). The authors attribute this disconnect to the context, between the participants’ perceptions and the researchers’ perspective of empowerment and peace, an extremely relevant notion in peace education because of its capacity to find difference rather than “local understandings of that imagined end goal of peace” (p. 97).

The second study occurred at an urban New York alternative school as an afterschool program that is open to all youth in the school district. This peace education evolved into a critical peace education program (Cann, 2012). It was called ‘Harvesting Social Change’ (HSC) and “served primarily Black students” (p. 212). Cann (2012) tells us:

³ For South Africa, Chisholm (2005) argues that shortly after the 1994 election and the cessation of apartheid, the “arts and culture curriculum” (p. 202) eliminated “racist language” (p. 193) and “introduced young learners to world culture, African culture, and different local cultures” (p. 202).

In its initial iteration as a peace education program, it set out to build a garden to teach healthy eating habits, connect the garden to the science classes to create more engaging academic spaces and instill in youth the skills and traits to combat the violence prevalent in their lives. And, indeed, in the first weeks of the program, it did just that. However, it was not until deeper relationships were formed and a safe space for dialog was created that this peace education program became powerful enough to engage youth in discussions of how structural violence played out in their lives. (p. 212)

The combination of traditional peace education, unpeaceableness, and critical peace education transpired in relation to traditional peace education programs “that seek to teach conflict resolution skills and to imagine alternatives to violence,” according to Harris, one of the peace education scholars (p. 211). This type of transition from peace education to critical peace education occurs through different methods such as in-depth dialogue. Additional types of transition that could have occurred are from different variants of the traditional way of approaching peace education or by focusing on different locations to learn about peace education.

Hager and Mazali (2013) analyzed “a tool for raising consciousness and nurturing resistance that comprises cognitive maps and autoethnographies” with Arab and Jewish students, through a school-based course (p. 259). The tool provides students with a blank map of Israel and the Syrian Heights, the West Bank, and the Gaza Strip, without any divisions in the first week. Their methodology, I suggest, recognizes the essence of peace education because the map allows students to map out the complexities of geography, power relations, and political and social constraints, based on individual identity. In the third week, the students receive the map with feedback from the facilitators. The students shared their mappings with other students and the facilitators. The methodology in and of itself created peace education because the design of the maps was perceived by the participants as a safe space to express their personal experiences. For example, one student, “a Muslim Arab student, recorded in the written reflections that she enrolled for a second year because the course had provided the opportunity and courage to express herself on a campus where her belonging-group had previously been marginalized” (p. 268). Another student responded using his map that:

...features a few short, hyphen-like lines denoting sites, which are also named beside these lines. Other site names are inscribed unaccompanied by lines and the map includes no additional notations, except for a single arrow into the

Mediterranean, pointing in the (very rough and general) direction of Morocco. (p. 272)

The missing element in the study consists of students' refused requests from the facilitators to describe how the Palestinian–Israeli issue affected their personal experiences initially. The exclusion reinforces another challenge to traditional peace education and critical peace education connected with finding an alternative to violence.

The final approach providing context to conventional peace education in this thesis emanates from a study using “encounter programs for youth in conflict zones,” as part of two activities outside of the school itself (Ross, 2015, p. 117). The programs entitled Peace Child Israel and Sadaka Reut convey Israeli organizations bringing together Jewish and Palestinian students. The first program provides a “pedagogical framework” relying “on two central elements: the use of theater as a vehicle for change, and a primarily interpersonal and cultural focus” (p. 122). Sadaka Reut, the second group, brings together Palestinians and Jewish youth where “issues related to the Jewish–Palestinian conflict became part of the organization’s work after the signing of the Oslo Agreements in 1993” and “following the outbreak of the Al-Aqsa Intifada in 2000” (p. 123). The findings show that 65 percent of the Sadaka Reut group continued to participate in actions to modify the Israeli sociopolitical environment, whereas 30 percent of the Peace Child Israel participants continued to engage in transforming activities. Ross (2015) says the causes of the difference may be difficult to identify, but it probably pertains to Sadaka Reut being able to “foster the critical worldview necessary for understanding the importance of continued social change involvement” (p. 130). Alumni from the two groups provided diverging opinions. Six participants from Sadaka Reut declared receiving “an initial exposure to issues related to the Jewish–Palestinian conflict...[N]ot a single former participant mentioned Peace Child as providing them with the sense that they individually might be able to contribute to social change” (p. 130). Despite two programs occurring outside of a school and two programs occurring in a school, peace education through these four programs demonstrate examples of the use of narratives, autoethnographies, conflict resolution skills, and dialogue.

Beginning to Criticalize “Peace Education”

While I suggest a postmodern epistemology best supports the study of critical peace education in terms of its methodology and axiology, in its current developing form, historically, it emerged from critical theory. The work of Paolo Freire is exceptionally relevant and at the same time takes us to the roots of criticalizing peace education before its current developing form. For this reason, the genealogy of critical peace education stems from criticalization in general rather than just in terms of its relevance to case study research.

With reference to critical, I am speaking of the roots of critical peace education in Freire’s concept of conscientization and/or in general terms, critical consciousness. Conscientization “provides the foundation of peace education’s hope for a link between education and social transformation” (Bartlett, 2008, p. 46). For Freire, education is political, dialogic, and rooted in democratic teacher-student relationships through the coconstruction of knowledge (Bartlett, 2008). Peace education is the connection between education and social transformation occurring outside of school. Within the same disposition, critical consciousness signifies a “sociopolitical notion that learners should question and challenge their historical and social conditions in order to be critically aware of oppressive situations and to work towards a more democratic society” (Bajaj, 2008b, p. 163). Critical theory tends to focus on the theorists that traditionally make up this epistemology. Characteristics of critical theory include ‘who gains’ and ‘who loses,’ privilege, race, class, gender, sexuality, hegemony, and oppressive aspects of power, media, and culture. These elements are mediated and analyzed with the object of social change, and to reveal the coercive manipulation of people based on these characteristics. Critical can involve finding merits and faults. The role of critical pedagogy and building collective action for social change is indispensable to creating social, political, and civic conditions for sustainable peace.

Addressing peace education, and more importantly critical peace education prompted me to synthesize a series of four case studies in terms of how peace education is taken up both implicitly and explicitly. The studies that I selected have critical peace education undertones. Each text provides a narrative about traditional curriculum extended within a school setting and/or curriculum, which in turn emerge from life

experiences. Drawing on Foucauldian concepts of knowledge and/or power these studies illustrate the theoretical and empirical intersections that underpin my conception of how we might address critical peace education circularly and pedagogically both inside and outside of the classroom.

First, Lanahan and Phillips (2014) present a comparative study of pre-service elementary teachers' beliefs about democracy and education in Bosnia, Herzegovina and the United States. The following research questions framed their research:

- (1) What beliefs about democracy and education for democracy do pre-service elementary teachers in the USA hold?
- (2) What beliefs about democracy and education for democracy do pre-service elementary teachers in BiH hold?
- (3) What contextual factors influence the similarities and differences in these beliefs? (p. 399)

The reason for selecting these two nation-states highlights “a post-conflict emerging democracy and a mature democracy” (p. 400). These two bounded case studies examined the social, political, and national contexts with the pre-service teachers. In turn, the authors analyzed the individual cases, and subsequently conducted a cross-case analysis. Both groups of pre-service teachers had a common understanding of a democracy connecting to equality and a state governed by the people. However, their definitions of how to teach democracy differed.

The US participants almost exclusively believed in teaching social skills in order to help children get along...Whereas the Bosnians hope to create social change by modelling democratic ways of interacting and demonstrating methods of democracy, the US participants repeated the education they received. (p. 409–410)

The findings suggested commonalities, but also demonstrated the heightened effects of transitioning towards a democratic state in the pedagogical approaches.

In her research, Bickmore (2007) examined the relations among peace, peace education, and citizenship. Sifting through the discourse of conflict, social diversity, and in/justice within the mandated English Language Arts, Health, and Social Sciences curricula of three Canadian provinces, Bickmore focused on the following themes: harmony-building; individual skill-building; and, political, international and social conflict. Her research questions the potential spaces proposed in the curriculum for

democratic peacebuilding education. In turn, she finds potential spaces are expressed in some Canadian provinces' official curriculum guidelines. Rather than contributing to democratic peacebuilding, these curricula seem to contribute more to discursive peacekeeping. By discursive peacekeeping, Bickmore (2007) makes reference to "implicit social control through denial and inculcating unproblematized values" (p. 177). She suggests that these curricula ignore gender relations and global issues. Her method consisted of document analysis of curriculum policy and critical theory.

In the third study, Langager (2009) compares the ways in which war and peace are taught in the United States and Japan through case study research. The study examines the manifestations of peace across numerous aspects of history "education, including curricula, pedagogy, school culture and power structures" (p. 119). In the United States, history is mandated at the state-level, whereas in Japan the national curriculum outlines the knowledge, assessment, and evaluation strategies. The pedagogical approaches of two peace educators/teachers (one in Arizona and one Tokyo) at the junior level represented, as Langager (2009) suggests, model peace education strategies for teaching history. Both interviews and documents were analyzed. The findings demonstrated that the discourse put forth in the Japanese curriculum takes up a pacifist stance toward peace education, whereas the Arizona curriculum centres on the curriculum's role for understanding global issues.

In the last case study, Brown (2013) compares models of transformative learning for social justice in Britain and Spain. Transformative learning, as Brown defines, "is linked to changes in behaviour and social action" (p. 4). Moreover, her findings showed:

...that while there are scarce opportunities for sustained non-formal development education, these cases contribute to knowledge by providing examples of how participative methodologies can generate critical thinking and thus offer learning opportunities that are transformational. (p. 1)

Very similar to the dialogic aspect of looking at different perspectives found within critical peace education, the participatory methodology includes interviews, conversations, and cross-case analysis of informal workshops. The sessions targeted youth in fourteen organizations in Britain and Spain. The youth presented critical reflections on their curriculum-as-lived (Aoki, 2000). While the findings suggested limited transformative learning occurs in these spaces, Brown (2013) contends that

“exceptional organisations are providing opportunities for non-formal education activities” (p. 20). The organizations were non-governmental development organisations (NGDO) from Spain and development education centres (DEC) from Britain.

These case studies illustrate “critical” because each case tackles the social and political aspects of critical peace education and how that influences spaces of learning. What these studies make clear is that there is a need for additional research on how students and teachers do or do not take up critical peace education in the classroom, particularly, what Lanahan and Phillips (2014) call an “understanding of civic-political concepts in different cultural and national contexts” (p. 394). In any emerging democracy, students are taught democratic values and beliefs to preserve the country (Lanahan and Phillips, 2014). Many studies of peace education have been undertaken; however, critical peace education, in its developing form has yet to acquire the abundance of literature to demonstrate its profound bearing on shaping the field and wandering through multiple perspectives. Bajaj and Hantzopoulos (2016) refer to filling the gap “to analyze the prospects and tensions in the localization of peace education in diverse and specific contexts” (Loc. 242).

Power/Knowledge in the Classroom. In this section, I looked further into the literature to ascertain the size, amount and/or degree of the gap of a lack of studies in critical peace education as a pedagogical approach, which contribute to the circulation of power/knowledge in the classroom. These two Foucauldian concepts have helped me to elucidate the dimensions of the existing gap in the literature. Another concept is spatiality, a component of Foucault’s work which maintains that space, knowledge, and power cannot be separated. Dixon (2008) and Bain-King and Moss (2008), draw on Foucault’s concepts to study the interrelationships between people, power/knowledge, and the spaces they inhabit. For example, the research “considered how interactions and events influence or interfere with student representations, exploring the possibilities of the interaction of teachers as cultural leaders in the classroom” (p. 55). Dixon (2008) poses the question: “What are the possibilities in a classroom when “teacher” and “student” roles are problematised” within a middle years classroom consisting of student-teachers and teacher educators through the use of photographs (p. 87)? Sommerfelt and

Vambheim (2008) draw on these concepts to understand the value assigned to “peace education” in a peace education program within Norway and Sweden. To understand how problems of violence can be eliminated by entering the psyche of the individual to determine “the way that negative emotions can be projected onto the outside world, how creative qualities of the mind are involved in perception, and how current experiences are related to previous thoughts, emotions and behaviour” (p. 83). By beginning with the study by Sommerfelt and Vambheim, I focus on a variant of peace education which stems from the characteristics of individuals to lead a peaceful life. At the same time, the two authors call for additional peace education research in practical educational settings.

In ‘The Dream of the Good’ (DODG), Sommerfelt and Vambheim (2008) study a peace education program in Norway and Sweden that focuses on how change occurs for students as individuals. The DODG focused on connection, self, experience, calm, concentration, well-being, and non-violent response. These key principles of DODG relate to the connection between self and experience without discussing the significance of understanding power dynamics within peace education. They also include the capacity for a non-violent response to conflict and stress. Empathy, kindness and harmony, consistent with traditional peace education, are reinforced. Finally, inspiration for peaceful development occurs within the individual. These principles include understanding specific conflicts and an orientation towards peace communication skills. Engaging the reflective and historicized work of individuals and communities through these communication skills prompts individuals to strive to deal with conflicts through mind/body techniques. The research suggests that students involved in meditation and who have a positive disposition towards the program were more likely to achieve individual peacefulness (Sommerfelt & Vambheim, 2008). Consequently, Sommerfelt and Vambheim advocate for scholars to research “the importance of habituation and value components in achieving peaceful development in the participants, sustainability of effects after participation, and other factors such as initial conflict level and teacher endorsement” (p. 92). Through Foucault, the concept of power/knowledge becomes clear in Sommerfelt and Vambheim’s desire to have students achieve feelings of power through inner awareness and reject the tensions of powerlessness in violent individuals.

Dixon (2008) draws on Foucault to situate his own concepts of positioning and spatiality. Positioning describes the constructed locations of individuals which convey “the power available to them” (p. 95), and “situation-specific” narratives (p. 96). Space, knowledge, power, people, and social relations cannot be separated from the spaces in which they occur (Foucault, 2000). Spatiality stems from Foucault’s (1998) concept of heterotopia where different spaces are “other places, a kind of contestation, both mythical and real, of the space in which we live” (p. 179). Additionally, space is produced from social activities, both physically and psychologically (Soja, 1989). Dixon’s (2008) study took place “in a middle years classroom, in the state of Victoria, Australia” (p. 88). Bain-King and Moss’s (2008) study transpired “in an outer suburban Catholic secondary college in Melbourne, Victoria” (p. 53). Dixon (2008) and Bain-King and Moss (2008) identify their respective criteria for researching education visually, digitally, and spatially. So it would complicate any translation of curriculum-as-planned, -implemented, and -lived. For example, Dixon (2008) asserts, images are “a way of engaging the embodied knowings, constructions and representations that resists the certainties of language” (p. 88). Both studies imply that visual data provide the researcher with ways to investigate mobile, active, and dynamic spaces. Specifically, Dixon concludes Positioning Theory gives us “access to the multiple positions and multiple relationships in which we operate” and “recognizes the distinctions of position, storylines and speech-acts” (p. 96). These relationships and storylines are relevant to images or visual data because of the display of data from different perspectives and contribute toward understanding any responses to my research questions at a deeper level. More specifically, positioning theory is important to this study because a storyline is attached to each photograph from the study showing the potential interactions and dialogues occurring within the classroom and/or school amongst the students and teachers. Let us now turn to the emerging literature on critical peace education.

Critical Peace Education

Some authors such as, but not limited to, Zembylas and Bekerman (2013) contend that critical peace education emerged because peace education as it stands “may often become part of the problem it tries to solve” because of the unrealistic objective of

achieving perfect peace (p. 198). In turn, they stipulate this conundrum occurs when “theoretical work is not used to interrogate the taken for granted assumptions about peace and peace education” (p. 198). The need to question the validity and relevancy of peace education at the present time prompts a movement toward critical peace education and/or criticalizing peace education. Trifonas and Wright (2013) argue “communities of difference” necessitate that peace education must be “pursued through a trans-disciplinary or even supra-disciplinary approach” (p. xiii). Moreover, “this reconstruction of the imagery of peace would then be more reflective of nonconsuming, cosmopolitical interpretations and understandings of our world” (p. xiii). For this reason, I embrace and respect a response and/or movement that demands, “some broader background considerations” such as the tracing of peace education theories in relation to “past, present, and future visioning of the field” (Lum, 2013, p. 121). By this statement I mean that I have chosen to pursue the presence/absence of critical peace education within this research rather than traditional peace education.

Bajaj (2015) “explores ‘pedagogies of resistance’ and how global examples of engaged educational praxis may inform critical peace education” (p. 154). Moreover, “[t]he field has since expanded to address,” as Bajaj makes clear, “various forms of violence and has grown into an international movement” (p. 154). In addition to Bajaj’s work, Jenkins (2013) discusses the efforts to establish the National Peace Academy (NPA) in the United States. Its mission, curriculum, and pedagogical framework direct opportunities for changing humans from individuals having traditional peace knowledge toward becoming beings who are committed to social and personal transformative outcomes. While some research on critical peace education calls for “pedagogies of resistance” (Bajaj, 2015, p. 164), the broader field of critical peace education oriented towards empathy, solidarity, and reflective practice is calling us to become involved in additional inquiries that sustain critical thinking. Pedagogies of resistance, for Bajaj, refer to “critical and democratic educational models utilized by social movements” (p. 155). These have included solidarity movements in Latin America that make students aware of the ways in which manipulative forces prompt them to critically question their existence in the world through the stratifications that demand human agency. According to Bajaj (2015), the core inquiries for carrying out critical peace education include the following:

- Critical thinking and analysis
- Empathy and solidarity
- Individual and coalitional agency
- Participatory and democratic engagement
- Education and communication strategies
- Conflict transformation skills
- Ongoing reflective practice (p. 162–163)

As critical peace education research continues to progress, it builds on the work conducted by traditional peace education practices both inside and outside the bricks and mortar of the classroom.

Critical peace education also intersects with concepts such as but not limited to sustainability and Indigenous education (Brantmeier, 2013; Huaman, 2011). For Brantmeier (2013)

A critical peace education approach for sustainability, as conceptualized here, carries the torch of adapting to change and circumstance. The approach here assumes that it is necessary to illuminate various forms of violence, such as cultural violence (domination) and structural violence (power and wealth at all costs and unequal distribution of wealth, resources, opportunity) that legitimate continued degradation of human communities and of ecosystems – thus creating ecological violence... The following equation delineates the bare bones of a critical peace education approach: situated power analysis + engaged change = vibrant, sustainable peace. (p. 245)

Through watchfulness and vitality, critical peace education combined with sustainability creates “new knowledge paradigms and social structures” (p. 245). These can be used to embed a deeper maturation and thoughtfulness within individuals to care about the planet.

In terms of Indigenous education, Huaman (2011) discusses potential co-construction, the notion of collaboration and partnership, of critical peace education and Indigenous education. Constructing together addresses the “‘we’ rather than the ‘us’ and ‘them’ relationship” (p. 244). Huaman outlines the nature of Indigenous education:

Peace education and human rights education are not commonly used approaches in Indigenous education in the Americas, yet Indigenous education inherently embodies many of the principles of peace education... Indigenous communities grapple with contemporary manifestations of colonization, from violent social problems to assimilative education and language policies, [so] the ‘we’ dynamic engages peace education as useful to Indigenous education when education is viewed as inextricable from social transformation. (p. 244)

Collective transformation, one competency of critical peace education, diverges from Indigenous education. My understanding is that Indigenous peoples are looking for others to acknowledge their rights for self-government rather than seeking transformation. These are two examples of the potential direction of critical peace education which goes beyond the scope of this case study research, but are tied to critical peace education. This connection through sustainability and Indigenous education should not be disregarded given their relevance in today's society, but I will not directly address them in this study.

Genealogy of Critical Peace Education

This thesis is situated within critical peace education. We can trace the genealogy of this concept to the following five models of peace education, which have in turn, historically informed the field of peace education. These include the conception of Imperfect Peace founded through the University of Granada in Spain and David Adams' work as the founder of a culture of peace. Betty Reardon focuses on an American-based model of peace education. Whereas, H.B. Danesh's Integrative Theory of Peace (ITP) corresponds with the Education for Peace (EFP) curriculum. Magnus Haavelsrud's work in Norway originated with studies in time/space involving the principles of peace education. In this section, I briefly convey these models to set the historical context of peace education. Figure 5 visually depicts the five models of peace education along with the placing of critical peace education as a paradigm which distinguishes itself in terms of shape and texture.

Rather than speaking of peace, generally, Francisco Muñoz (2001) (from the University of Granada) forged a concept called 'imperfect peace.' This concept relies on peace as an unfinished process, which in turn encompasses positive peace (total or perfect peace), negative peace (absence of war), and phenomenologies of peace (individual, subjective, social and structural preferences that are correlated to peace in one's speech, thoughts, feelings and actions). Often during or after conflicts, various peace initiatives are put in place by the ensuing government. For example, in any country experiencing civil war, there are usually organizations, within the country, initiating efforts to restore peace (e.g. International Committee of the Red Cross). His theory recognizes and tries to

break away from peace appearing “as something perfect, infallible, utopian, finished, distant, unachievable in the short term” (p. 13). It illustrates a practical, epistemological, and ontological response to peace. This theory becomes compelling and/or different from

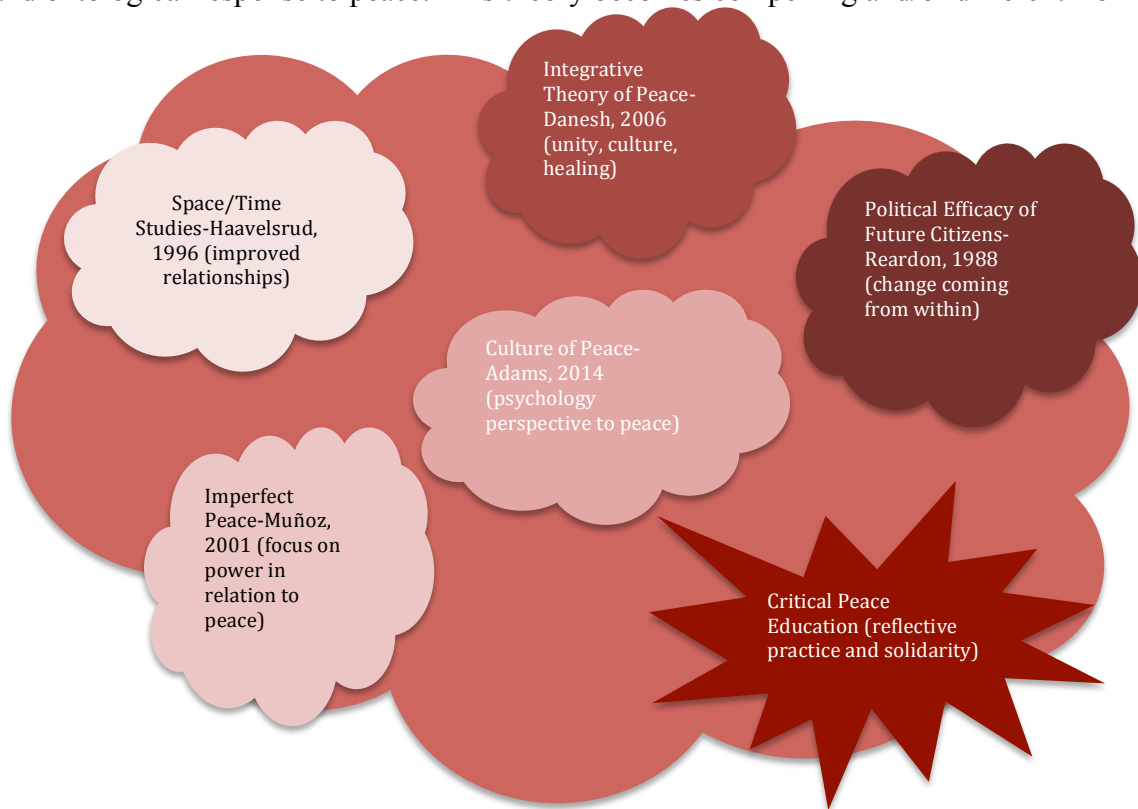


Figure 5: Peace Education Theories, Critical Peace Education

culture of peace, political efficacy, ITP, and studies in time/space theories because of the focus of power in relation to peace. Here Muñoz (2001) states, “no theory on peace can be exempt from a theory on power” (p. 19). His approach is framed within globalization; the complexity of interrelationships between individuals, groups, and nation-states; and, the future. With reference to peace education, imperfect peace links to the socialization of students “to transform reality into more peaceful conditions” (p. 1).

David Adams’ (2014) work as an academic and as a director in UNESCO for the International Year for the Culture of Peace in the year 2000 communicates peace education at the international level amongst nation-states. His stance is informed within a psychological perspective relevant to the development of war, the psychology of peace activists, and the brain mechanisms involved in aggressive behaviour. He argues there is no biological basis for war in human nature. Adams’ specific ties to peace education underscore his development of the Culture of Peace Program in 1992. Briefly, it outlines

“the global perspective in education,” “abilities to communicate with others,” and “a thorough mobilization of all means of education, both formal and non-formal” (UNESCO, 1998, p. 3). To accomplish a culture of peace people need to learn new ways of intermeshing different nations and/or states and/or different groups.

Betty Reardon, a key scholar within the field of peace education “argues that peace education should be fundamentally concerned with the development of the political efficacy of future citizens” (Reardon & Snauwaert, 2011, p. 2). While Reardon (1988) also raises concepts of positive peace and negative peace, the dimensions of comprehensive peace education include “an integrated, holistic education,” “the human context,” “the ecological and the planetary,” and “the organic and the developmental” (p. 74). Holistic education becomes apposite education of the whole child. When describing the human context, Reardon (1988) comments on the interrelationships between individuals, between individuals and the group, and between groups. While she considers the planet as a separate dimension, the human context also includes the relationships that occur globally, economically, socially, and interpersonally. The purpose of the planet dimension identifies with ensuring balance “so that the natural order, the planet home, can continue as a viable host for the human experiment” (p. 75). The final dimension seems to tie the development of the individual to human beings and the environment to engage in broad-ranging relationships. Reardon presents this conception of peace education as a theory for developing global citizens where change comes from within the self.

Danesh (2006) shares the following four prerequisites for applying an Integrative Theory of Peace (ITP):

Prerequisite I: Truly effective peace education can only take place in the context of a unity-based worldview.

Prerequisite II: Peace education can best take place in the context of a culture of peace.

Prerequisite III: Peace education best takes place within the context of a culture of healing.

Prerequisite IV: Peace education is most effective when it constitutes the framework for all educational activities. (p. 56)

Unity, worldview, culture, healing, and the inclusion of social, political, environmental, ideological, and pedagogical aspects underlie the methodologies that inform educational

research in peace education. Danesh (2006) introduced the EFP (2012) curriculum as part of ITP. The EFP curriculum (2012) is a program provided “to thousands of students in 112 schools in Bosnia and Herzegovina (BiH)” (p. 56). Following the Bosnian War between the Bosniaks, the Serbs and the Croats, it serves as both the content and the four prerequisites for peace education “to meet the manifold needs of increasingly diverse populations in different cultural settings” (p. 1).

Magnus Haavelsrud (1996) delineates peace to the space/time study of the individual as the foundation of peace education. He presents a “scope of reality relevant to social, political and economic contradictions” (p. 40). The typology consists of the four quadrants of a Cartesian plane where the left half represents inner space (physiology, perception, emotion, etc.) and the right half represents outer space (home, peer group, school, etc.). When looking at the four quadrants again, the top half represents the future and the bottom half represents the past. As an individual moves from left to right and/or from inner space to outer space, there is a gradual widening of physical space. At the origin where the x-axis and the y-axis cross, an individual finds him/herself in real time and space. The contradictions occur when an individual finds oneself at any point on the four quadrants. For example, a person in real time and space can try to change his/her circumstances and experience other places and times. In terms of peace education, this theory represents in part how students interact and communicate with/in the environment, and particularly a formal educational environment. At the same time, these interactions can occur at the local level (school) and/or at the national level. Haavelsrud (1996) argues “peace in education” constitutes a necessary requirement that implies “a process in which improved relationships is the outcome” (p. 71).

This overview of peace education theories provides the background to the precursor of the critical peace education project. Peace education has a long history so the selection of these theories was based on their capacities to cross borders and nation-states. Peace movements have been national and regional actions and have grown in opposition to war where the struggle can be taken up from above through law and policy and/or from below through civil society (Beales, 1971; Cortright, 2008; Pilisuk & Nagler, 2011). I compiled these theories because they address global peace education regardless of location, nation-state, and time period. The theorists come from Spain, the United

States, Switzerland, Norway, and as a representative of the United Nations. Their areas of expertise include, but are not limited to, medicine, psychology, education, history, and human rights. This ties in with the interdisciplinarity characterizing critical peace education, although these theories serve as a genealogy of peace education to bring us to the advancement of critical peace education through an interrogation of peace education theories. By adding a critical lens and expanding on these philosophies through a carefully structured narrative, I can use these theories to address issues occurring in further regions of the world: Africa, Antarctica, Asia, Australia/Oceania, Europe, North America, and South America.

Critical peace education's goal is to "empower[s] learners as transformative change agents" (Bajaj & Brantmeier, 2011, p. 221). Emphasis on western movements for peace in previous research set the stage to look at a country in Northern Africa in this thesis. Within the responses from students in my study, the peace initiatives that occurred in Morocco within the middle of the twenty-first century seem to be legendary and celebrated. These actions include the Green March when 350 000 citizens mobilized under King Hassan II to stake Morocco's claims to the Spanish Sahara in November 1975 (Howe, 2005). Howe recounts the story:

...Hassan II announced his Green (for Islam) March. He called up 350 000 civilian volunteers from all over the kingdom to march unarmed into Western Sahara, demand the departure of the Spanish, and proclaim sovereignty over the land. The idea of a Green March in the desert appealed to the international press and won widespread sympathy for the Moroccan cause. Meanwhile, Spain panicked, fearing that things would get out of control. Agreement was reached on Spain's withdrawal from the Sahara by the end of February 1976. Western Sahara would be divided with two-thirds going to Morocco and one-third to Mauritania. (Loc. 1577)

With a number of studies emphasizing peace education in western democracies, it may be time to learn about Northern Africa. I am not suggesting that western ideas be rejected. What I am suggesting is that understanding and development of Northern Africa through some of Foucault's concepts and critical peace education may contribute to that understanding.

The literature review leads me to pose the following questions and where more needs to be done:

1. Does critical peace education manifest itself within Moroccan curriculum policy documents? (curriculum-as-planned)
2. What are the artifacts, spaces, and places for students to socialize and learn a (critical) peace education curriculum? (curriculum-as-implemented)
3. In what ways do students experience (critical) peace education? (curriculum-as-lived)
4. How might students' and teachers live a "care of the self" (how an individual decides his/her own proper conduct) through a (critical) peace education curriculum? (curriculum-as-lived)

As a result, the ensuing chapters are laid out according to the data collected from the general to the specific. Curriculum has a chapter devoted to it. Photos/snapshots, written conversations, and fieldnotes are combined to provide a single, non-converged genealogy of each of the four classrooms at the school. These four chapters respond to the aforementioned sub-questions related to the curriculum-as-implemented and the curriculum-as-lived. Prior to explicitly looking at the cross-case analysis, I recount the narrative of the constructs and ideas that guide my research, and the design and procedures of the study. I initially provide a theoretical framework and a methodological framework.

Chapter 3

Theoretical Framework

In what follows, I draw upon Foucault's influential works to illustrate how a postmodernist epistemology has been taken up theoretically and methodologically within the field of education. I then look at extending our understanding of critical peace education by situating it in relation to postmodernism. As part of the theoretical framework I provide a comprehensive definition of Aoki's curriculum terms: curriculum-as-planned, curriculum-as-implemented, curriculum-as-lived. This theoretical framework and its related concepts affords me the opportunity to synthesize and develop our understanding of the absence and presence of critical peace education within a Moroccan curriculum policy document and one of its schools.

Postmodernist Epistemology and Foucault

A postmodern epistemology focuses on interpretation (as a social and discursive construction) without claiming any fixed reality and with no universal values (Moore, 2001). While there may be one world, there are many different interpretations of that world. For this reason, the intersection of postmodernism and Foucault's theoretical lenses comprises the epistemological *underpinnings* for my study of critical peace education. A vanguard of postmodernism, as Hicks (2004) maintains, is Foucault. According to Hicks (2004), Foucault was one of the leading contributors to postmodern theory. As part of such contributors, his work helped to "set the direction of the movement and provide it with its most potent tools" (Loc. 217). Additionally, he and others "set the direction and tone for the postmodern intellectual world" (Loc. 226). Understanding the historical contexts of Foucault's process of understanding has helped me in turn to understand the genealogy of postmodernism's influence on educational research. While Foucault did not explicitly write about classroom techniques, assessment methods, and/or the uniqueness of students, his concepts can be applied to education. Foucault joined the Communist Party in the 1950s, but became disillusioned with "the self-stultification that Party membership required" (Loc. 3555). Foucault was also associated with Pierre Victor, one of the leaders of the French Maoists (Loc. 4015).

According to Hicks: “Postmodern accounts of *human nature* are consistently collectivist, holding that individuals’ identities are constructed largely by the social-linguistic groups that they are a part of” (Loc. 340). Here “language is,” as Hicks stresses, “the center of postmodern epistemology” (Loc. 4071). For example, “power relations cover an extreme range from individual human relationships, to family relationships, to pedagogical relationships, and to political life” (Marshall, 2004, p. 272). Although ideally power should be liberating, it can become dominating as a result of customs and practices. Sometimes liberation can stand side by side with repression. Taubman (1979) specifically addresses this issue through the use of Foucault in terms of gender identity and politics. With reference to other philosophers of postmodernism, Foucault connected knowledge to power. He urges us to play the “power politics game...on behalf of the traditionally disempowered” (Hicks, 2004, Loc. 2022).

In a conversation with Gilles Deleuze, Foucault outlines how the essence of freedom, equality, and democracy emerged for him.

Foucault: To place someone in prison, to confine him there, to deprive him of food and heat, to prevent him from leaving, from making love, etc.—this is certainly the most frenzied manifestation of power imaginable. The other day I was speaking to a woman who had been in prison and she was saying: “Imagine, that at the age of forty, I was punished one day with a meal of dry bread.” What is striking about this story is not the childishness of the exercise of power but the cynicism with which power is exercised as power, in the most archaic, puerile, infantile manner. As children we learn what it means to be reduced to bread and water. Prison is the only place where power is manifested in its naked state, in its most excessive form, and where it is justified as moral force... What is fascinating about prisons is that, for once, power doesn’t hide or mask itself; it reveals itself as tyranny pursued into the tiniest details; it is cynical and at the same time pure and entirely “justified,” because its practice can be totally formulated within the framework of morality. Its brutal tyranny consequently appears as the serene domination of Good over Evil, of order over disorder.

Deleuze: Yes, and the reverse is equally true. Not only are prisoners treated like children, but children are treated like prisoners. Children are submitted to an infantilization which is alien to them. On this basis, it is undeniable that schools resemble prisons and that factories are its closest approximation. (Foucault, 1977, p. 210)

While Foucault’s contention about the care of children does not seem to go as far as Deleuze’s analysis of the transferability of prisons to schools, Foucault (1978) provides

interesting conceptual lenses to use for our analysis in this thesis.

Discourse refers to “tactical elements or blocks operating in the field of force relations; there can exist different and even contradictory discourses within the same strategy; they can, on the contrary, circulate without changing their form from one strategy to another, opposing strategy” (p. 101). Discursive regimes and formations refer to the understood interpretations about institutions and governance that contradict the written intent (that is, what is written in the curriculum document), and sometimes are part of the discursive regime, of these organizations, documents, and systems. A **discursive regime** sees a system and/or structure inherent within an institution. However, examining the term discursive and regime separately, the meaning becomes relevant to any individual/group in society. For example Pinar, Reynolds, Slattery, and Taubman (1995) situate the term as:

Discourse as speech or writing occupies that space which separates us, that space which is termed the “social.” Thus “the word” is inextricably human, inextricably political, as Foucault documented in his studies of the discursive systems associated with madness, sexuality, and knowledge. (p. 447)

Through this space between speech and writing, the distinction between discursive and non-discursive becomes closely connected.

Discursive, for Jardine (2010), alludes to “everything verbal” (p. 20). The term non-discursive is associated with the analysis of “artifacts and practices” (p. 20). For example, curriculum policy mandated by the state characterizes a discursive regime. Therefore, the circulation of knowledge and power can be both discursive and non-discursive. For example, according to Foucault (1972):

[E]ach discourse contains the power to say something other than what it actually says, and thus to embrace a plurality of meanings: a plethora of the 'signified' in relation to a single 'signifier'. From this point of view, discourse is both plenitude and endless wealth. (p. 118)

I draw on the concept of discursive regime to analyze how certain discourses are utilized to circulate power among state actors, governmental institutions, and curriculum policy documents within Morocco in the findings. The process of separating something into its constituent elements involves methodically scrutinizing the contents of the government's

curriculum-as-planned that teachers are in turn asked to implement and live with their students.

One of the methods Foucault connects with the discursive regime can be derived from descriptions and interpretations until it can potentially reach “a *threshold of epistemologization*,” “a *threshold of scientificity*,” and/or “a *threshold of formalization*,” in no particular order (Foucault, 1972, p. 187). By outlining three examples of how he develops description of discursive formations and discursive unities, I can bring awareness into how this applies to the curriculum of Morocco. Foucault (1972) instructs us to describe the discursive formation in all of the varying scopes, magnitudes, and importance of each case.

[I]n the various discursive domains, which I have tried to sketch out—rather hesitantly no doubt, and, especially at the beginning, with inadequate methodological control—the problem was to describe in each case the discursive formation in all its dimensions, and according to its own characteristics: it was necessary therefore to describe each time the rules for the formation of objects, modalities of statement, concepts, and theoretical choices. But it turned out that the difficult point of the analysis, and the one that demanded greatest attention, was not the same in each case. (p. 64)

Foucault offers three examples about the complications.

One example relates to the discursive formation of a concept. Here Foucault (1972) wrote *In Madness and Civilization*, to describe the entirety of the psychiatric discourse where he dealt with a discursive formation that was readily found. The theory, the concepts, and rules were, as Foucault explains, few which in turn made his analysis and corresponding inferences more manageable. Nonetheless, the intricacy of his analysis was in the interconnections he was able to make amid his chosen objects of study. He had to describe the complexities of the objects to explain the discourse. In *Birth of a Clinic*, Foucault (1972) wrote about the discursive regime that circulates and informs the field of medicine in France. Changes occurred historically from the 1700s to the time of his writing. Foucault’s concern was more about the status, the institutional setting, and the situation rather than the concepts and the theories. His interest and study was about the discourse of the subject. Finally, in *The Order of Things*, Foucault (1972) articulates the networks of concepts and rules of grammar, natural history, and wealth. In this example, he concentrated on identifying the concepts. Through these examples, Foucault (1972)

also outlines the steps to conduct a study of discursive formations and how individualized each study is:

A discursive formation will be individualized if one can define the system of formation of the different strategies that are deployed in it; in other words, if one can show how they all derive (in spite of their sometimes extreme diversity, and in spite of their dispersion in time) from the same set of relations. (p. 68)

These steps include defining “the possible *points of diffraction* of discourse” (p. 65). This involves choosing where the discourse tends to diverge from the plan. Then, one must provide an explanation of the “the specific authorities that guided one's choice” resulting in a study of “the *economy of the discursive constellation* to which it belongs” (p. 66). In this second step, the assemblage, pattern, and arrangement of the actors are described. Through the third step one looks at “*the rules and processes of appropriation* of discourse” (p. 67). This involves the authority and how the “Analysis of Wealth played a role...in the political and economic decisions of governments” (p. 68).

Power/Knowledge: Foucault analyzed arrangements and structures of knowledge and power to explain how individuals interact in society within a culture, humanity, and/or a group. Foucault (1980) states:

...in thinking of the mechanisms of power, I am thinking rather of its capillary form of existence, the point where power reaches into the very grain of individuals, touches their bodies and inserts itself into their action and attitudes, their discourses, learning processes and everyday lives. (p. 39)

Foucault advanced our understandings of the different kinds of exchanges between knowledge and power, and whereby, knowledge induces power and power effectuates knowledge. And yet, how might we take care of the self within such governmental regimes where knowledge and power are circulated?

St. Pierre (2004) situates the “**care of the self**” as “how one should conduct oneself in relation to codes of action and to others” (p. 339). Becoming ethical through activities articulates the self, and the ultimate object and/or aim of the care of the self (St. Pierre, 2004). As part of knowledge/power, Foucault focuses on “how an individual can decide his or her own proper conduct and the regime of knowledge and power within which they have been acculturated” (Jardine, 2010, p. 19). Here Foucault (1986) declares:

This “cultivation of the self” can be briefly characterized by the fact that in this case the art of existence...is dominated by the principle that says one must “take

care of oneself.” It is this principle of the care of the self that establishes its necessity, presides over its development, and organizes its practice. (p. 43)

Care of the self is relevant for the proposed study because self-identity, the recognition of one's potential and qualities as an individual especially in relation to social context, influences discursive regimes and the behaviour of an individual.

According to Lazaroiu (2013), “Foucault’s notion of power/knowledge leads to a better understanding of the inseparability of discourses, institutions and cultural practices” (p. 826). For this reason he discusses the complexities amongst these relations of inseparability with governance. Foucault argues that power and discourse determines the “care of the self” or what constitutes individuals. The method of teaching to connect rather than to isolate underlines Foucault’s genealogical methodology. For this connection, these theoretical concepts of power/knowledge and care of the self will initially serve as my interpretive lens to analyze and synthesize the research activities put forth in my thesis.

Genealogy describes “the investigation of the meanings of a concept through history into our own time” (Jardine, 2010, p. 14). In order for Foucault to historicize the impact of power on any concept over a period of time, he produced genealogical excavations. Within such genealogies power/knowledge transpires as a necessity for interrogating the reach of power. For example, McWilliam (2004) did yield a genealogy to look at the motivating factors—“liberatory, inspirational, or restrictive”—of teachers (p. 40). In this study, part of my goal is to trace the patterns of pedagogical methods that form part of the curriculum and the curriculum-as-lived as they reveal critical peace education within the classrooms of one school and four groups of students in Morocco.

Genealogies trace the patterns of pedagogical methods that form the curriculum-as-planned, -implemented, and -lived surrounded by critical peace education. Foucault sometimes constructed a table as a way of showing relationships. As part of knowledge/power, Foucault focuses on “how an individual can decide his or her own proper conduct and the regime of knowledge and power within which they have been acculturated” (Jardine, 2010, p. 19). Foucault (1986) contended:

We can construct a table of the relationships established by Artemidorus between the types of dreams, their ways of signifying, and the subject's modes of being...It

is here that interpretation is possible, since such visions are not transparent but make use of one image to convey another. (p. 14)

Through the use of tables, additional interpretations emerge when analyzing documents and artifacts.

One at a time, Jardine (2010) defines **archaeology** as “an historical system of knowledge” (p. 15). Archaeology voices the rules that provide support or a firm basis for a discursive system (Olssen, 2006). “[A]rchaeology focuses attention on the link between perception and action and on why at different periods specialists in knowledge perceive objects differently” (p. 10). For this study, I am interested in the following aspect of Foucault’s archaeological method:

Archaeology tries to define not the thoughts, representations, images, themes, preoccupations that are concealed or revealed in discourses; but those discourses themselves, those discourses as practices obeying certain rules. (p. 138)

Taken together, the methods genealogy and archaeology seek to understand how one’s self-identity is potentially discursively formed as a result of knowledge and power.

For Foucault (1986), care of the self refers to taking care of oneself. Citing Socrates, Foucault reminds us, that humans “need to concern themselves not with their riches, not with their honor, but with themselves and with their souls” (p. 44). Genealogy refers to retracing the evolution of a concept through time, whereas archaeology seeks to understand the diversifying effects of a genealogical study. It “wishes to uncover...primarily—in the specificity and distance maintained in various discursive formations—the play of analogies and differences as they appear at the level of rules of formation” (Foucault, 1972, p. 161). Studying the relationships among these three Foucauldian concepts—care of the self, genealogy, and archeology—can contribute, I suggest, toward furthering our understandings of the role of power/knowledge and in turn curricular and pedagogical implications for critical peace education. Care of the self connects to the overarching theoretical framework in terms of critical peace education because of human agency where formal and informal educational spaces are places for individual and collective changes (Bajaj & Hantzopoulos, 2016). I will come back to these concepts in my analysis and synthesis in later chapters.

Structuring a Critical Peace Education Framework

According to Bajaj and Brantmeier (2013), “critical peace education scholars raise a host of questions for the educator committed to critical inquiry” (p. 146). Several questions directly tie into critical peace education. One question is: “In what ways can local understandings of peace inform how global efforts overlay existing debates, tensions, and relationships of power” (p. 146)? This relationship considers the intersection of postmodernism through Foucault’s genealogies on power and knowledge and the transformative aspect of critical peace education which looks at these existing relationships of power. Through the genuineness of the intersection, the relationship relates to Foucault treating knowledge and power as a positive and creative force (May, 1993), where critical peace education splits into separate components of “power with” and not “power over” (Bajaj, 2015).

Bajaj and Brantmeier (2013) state, “critical peace education is not about finding definitive answers, but rather letting each new question generate new forms and processes of inquiry” (p. 146). The key to succeeding in critical peace education permeates “through curriculum, instruction, and democratic classroom management practices” (Brantmeier, 2011, as cited in Hantzopoulos, 2011, p. 228). Below, Table 2 describes the core competencies, put forth by Bajaj (2015), for critical peace learners. In the second column, I have selected one example from Bajaj’s writings of an educational activity and approach which relates to the core competencies of critical peace education. These competencies build on the work of Brantmeier (2011) and previous peace education scholars such as Reardon (2000), Cannon (2011), and Harris and Morrison (2012). Critical thinking and analysis refers to analyzing issues from multiple perspectives and the origins. Empathy and solidarity denotes the ability to understand and share the feelings of another and the combined strategies and manoeuvres that can emerge. Individual and coalitional agency discusses declining pacifism and taking initiatives drawing attention to “power with” and not “power over” others in collective movements and activities. Participatory and democratic engagement alludes to connecting the local to the global and practicable, serviceable, and functional methods of including people to involve in decisions, desires, and aftereffects. Democratic engagement also includes recognizing the marginality and privileging of some over

others. Foucault's work connects to critical thinking, empathy, solidarity, and participatory engagement because Foucault disrupts the "regime of truth" that has been so embedded in traditional peace education (Horner, 2016, Loc. 2619). Co-creation and co-production lead to sustained pursuit of collaboration. Education and communication strategies signify communicating to different audiences in a variety of ways. These methods can include film, oral histories, narratives, recounting

Table 2: Key Concepts of Critical Peace Education and Educational Approaches

Core Competency	Examples in the Classroom
Critical thinking and analysis	Analyzing the roots and current impact of forces of domination
Empathy and solidarity	Viewing injustices facing others as limits on the freedom of all
Individual and coalitional agency	Emphasizing creating 'power with' (not 'power over') others in collective action processes
Participatory and democratic engagement	Understanding examples of democracy that involve people power, movement building, and community engagement
Education and communication strategies	Utilizing storytelling, multiple perspectives, and primary sources in the creation of pedagogical tools
Conflict transformation skills	Examining and attending to the historical roots, material conditions, and power relations of entrenched conflicts in educational interventions
Ongoing reflective practice	Journal writing, autobiography, examining the roots of one's own identity (racial, gender, sexual orientation, religion, class, etc.), self in relation to others

Source: Bajaj, M. (2015). 'Pedagogies of resistance' and critical peace education praxis. *Journal of Peace Education*. 12 (2), 154–166; Brantmeier, E. & Bajaj, M. (2013). Peace education praxis: Select sources for educators and researchers. In S. Totten & J. Pedersen (Eds.) *Education about social issues in the 20th and 21st centuries: A critical annotated bibliography* (pp. 139–159).

stories, and testimonials. Conflict transformation skills suggest understanding the roots of violence, conflicts, and undesirable situations. It presumes that we deal with the present ecosphere and find ways to mitigate violence through dialogue and power relations. For example, at the present time, it is neither a time of war nor peace. People historically have known how to behave during war or peace, but now a period that could be described

as turbulence exists. New tools come about and learning about how diverse communities speak to conflict occasion educators/teachers to “grapple with issues of emotion, trauma, and identity in contexts of ethnic and social conflict” (Bajaj, 2015, p. 163). Ongoing reflective practices connect with journaling, writing, drawing, and human agency where one examines race, gender, religion, and geography.

Two aspects that extend critical peace education and at the same are embedded within the competency of education and communication strategies of critical peace education are dialogic teaching and pedagogical strategies (Alexander, 2008). Dialogic teaching seems to fall between a continuum of a didactic approach and collaborative/experiential/open teaching. Didactic refers to the Socratic method of lecturing with moral instruction as an ulterior motive and the student listens passively. It is content oriented and teacher oriented. Dialogic teaching refers to “purposeful and productive dialogue where questions, answers, feedback (and feedforward) progressively build into coherent and expanding chains of enquiry and understanding” (Alexander, 2003, as cited in Jones, 2010, p. 64). Alexander (2008) cites five criteria for teaching to be considered dialogic: collective, reciprocal, supportive, cumulative, and purposeful. According to Alexander (2008), dialogic pedagogy can be fulfilling because of these five criteria:

- *Collective*: teachers and children address learning tasks together, whether as a group or as a class;
- *Reciprocal*: teachers and children listen to each other, share ideas and consider alternative viewpoints;
- *Supportive*: children articulate their ideas freely, without fear of embarrassment over ‘wrong’ answers; and they help each other to reach common understandings;
- *Cumulative*: teachers and children build on their own and each other’s ideas and chain them into coherent lines of thinking and enquiry; and
- *Purposeful*: teachers plan and steer classroom talk with specific educational goals in view. (p. 38)

Although I am not using dialogic teaching through Alexander’s work as part of my theoretical framework, dialogic teaching ties in nicely to the methods of interaction

related to the care of the self because they both address development of qualities and skills of oneself and interactions with others.

Alexander (2008) offers several arguments for its importance. First, “talk is humankind’s principal means of communication, especially in an era when children are becoming more familiar with visual images than the written word” (p. 37). Dialogic teaching provides a social component because, as Alexander states, “talk builds relationships, confidence and a sense of self” (p. 37). Cultural reasons support dialogic teaching since “talk creates and sustains individual and collective identities” (p. 37). Cognitive abundance that stimulates students’ attention, motivation, and the inseparability of “language and development of thought” (p. 37) are additional reasons for dialogic teaching’s significance. Politically, “democracies need citizens who can argue, reason, challenge, question, present cases and evaluate them” because “democracies decline when citizens listen rather than talk, and when they comply rather than debate” (p. 37). Although there are many versions of dialogic pedagogy, several authors have taken up the concept of dialogic teaching in terms of interactive whiteboards (Mercer, Hennessy & Warwick, 2011), the use of iPads (Engin & Donanci, 2015), and dialogic teaching’s benefits in the classroom (Baxter, 2012; Guyver, 2011).

Pedagogical strategies are the second aspect that outline what teachers use to implement critical peace education. Critical peace education differs from peace education because of its call for transformative praxis. Hantzopoulos (2011) states:

...the implementation of critical peace education should embrace dialogical, problem-posing, and participatory/praxis methods; multiple, varied, and alternative viewpoints and content; and flattened organizational structures that foster collaboration and connection rather than hierarchy and compartmentalization. (p. 225)

And yet, what might a critical peace education classroom look like? For Hantzopoulos, it is a place where students are able to voice and express themselves “knowledgeably and thoughtfully on issues that concern their school, their world” (p. 228). It is a pedagogical site where students are afforded opportunities to question how different kinds of behaviours and dispositions can be harmful to others or themselves. Moreover, it is a site where students and communities can deepen their perspectives and knowledge of issues in relation to the “dominant narratives in their classes” (p. 237). Christopher and Taylor

(2011) propose, “that schools and classrooms constitute such strategic social spaces and have the potential to support development of positive relationships among conflicting groups, to decrease negative stereotypes, and to eliminate violence” (p. 297). Although, they can also be oppressive.

Therefore my theoretical framework draws on theory, research, and experience. It examines the relationships amongst Foucauldian concepts, postmodernism, and critical peace education. It provides the theoretical and methodological bases for the development of the study and the analysis of the findings into a case study and a cross-case analysis. A graphic depiction of the theoretical framework is included in Figure 6, which shows the relationships between these concepts, ideas, and variables that I study in subsequent chapters. The graphic below illustrates the underlying role of postmodernism through Foucault’s genealogical method. Critical peace education traverses the theoretical platform as another layer. I use Figure 6 as a conceptual map for my analysis.



Figure 6: Conceptual Map of Theoretical Framework

Curriculum-as-planned, Curriculum-as-implemented, Curriculum-as-lived

The combined theoretical framework corresponds to Foucault's work because the curriculum-as-planned shares the discursive regime formed by the national curriculum. The curriculum-as-implemented is the pedagogical site where teachers often narrate the knowledge/power circulating within the classroom. Curriculum-as-lived is, where I suggest, we might study the 'care of the self' in relation to critical peace education. In what follows, I explain these concepts in relation to Ted T. Aoki's theoretical work.

Curriculum-as-planned. Teachers who choose to abide by the curriculum-as-planned are unaware of the curriculum-as-lived. As a result they become "technical doers" (Aoki, 1986/1991, p. 162). Curriculum-as-planned originates outside the classroom either through a government ministry or department. It describes the goals, aims, objectives, and resources of the content that students are taught and teachers are required to teach (Aoki, 1987/1999; 1992; 1993). Additional details of the curriculum-as-planned include programs of study, curriculum guides, lesson plans, and unit plans (Aoki, 1993). Mandated school subjects such as mathematics, social studies, science, etc. are decreed for implementation and teaching becomes an undeviating institution. Within the prescriptions of teaching, assessment becomes measured with standards (Aoki, 2000, 2003). This type of curriculum comes from curriculum developers.

The curriculum developer discounts, as Aoki (1986/1991) suggests, the uniqueness of each teacher's situation since their objective is "mired in a technical view" without any curriculum planning (p. 165). Aoki states:

In curriculum-as-plan are the works of curriculum planners, usually selected teachers from the field, under the direction of some ministry official often designated as the curriculum director of a subject or a group of subjects. As works of people, inevitably, they are imbued with the planners' orientations to the world, which inevitably include their own interests and assumptions about ways of knowing and about how teachers and students are to be understood. (p. 160)

Emerging from the curriculum planner is a "disembodied discourse" (Aoki, 1992, p. 276). Faceless teachers and unidentifiable students who emanate as unique individuals are relegated to content that ensures sameness, homogeneity, and consistency throughout an area/region. As a result Aoki (1985/1991) clearly critiques the curriculum-as-planned

as “an abstraction yearning to come alive in the presence of teachers and students. What it lacks is situatedness” (p. 231). In response, Aoki (1990) calls for new meanings of curriculum and a multiplicity of curricula regarding instruction, teaching, pedagogy, and implementation. To overcome the strictures, the curriculum-as-planned must “wait at the classroom door for an invitation from teachers and students” (p. 362). Curriculum developers might pose the following questions:

How can a curriculum be so built that it will touch something deep that stirs teachers and students to animated living? How can a curriculum as plan be so built that it has the potential for a curriculum-as-lived that is charged with life? How can a curriculum be built so invitingly that teachers and students extend a welcoming hand? (p. 362)

When the teacher considers the care of the self in relation to the curriculum-as-planned, both teachers and students pay more attention to the curriculum-as-implemented.

Curriculum-as-implemented. The curriculum-as-implemented changes from school year to school year because the teacher reflects on the previous year and makes changes in preparations for the new students’ arrival. Aoki (1984) refers to two perspectives of implementation: implementation as instrumental action and implementation as situated practice. Instrumental action refers to how the teacher engages implementation in a unidirectional way through an industrial producer-consumer paradigm. The experts produce for the non-experts who consume. In this case, the teachers produce and the students consume. The curriculum is reduced to an instrument of “curriculum imperialism” to achieve momentary ends desired by the teacher (Aoki, 1991, p. 362). The teacher is viewed as rule-oriented and targeted towards efficiency and control. Instrumental action ignores differences and the lived world of teachers and students. Aoki (1984) advises:

...the instrumental view of implementation minimizes or neglects the interpretive activities the teacher is engaged in when he [or she] encounters Curriculum X. What is objectionable is the fact that viewing the teacher instrumentally effectively strips him/her of the humanness of his/her being, reducing him/her to a being-as-thing, a technical being devoid of his/her own subjectivity. Reduction to activities within the instrumental process renders irrelevant the subjectivity of the teacher. I find such reductive rendering oppressive. (p. 115)

Contrary to curriculum as an instrument and a reproductive chore, situated practice depicts implementation as a competence in communication and reflection, a view of action that humanizes.

Rather than installing curriculum, teachers “reflect critically on the relationship between curriculum-as-planned and the situation of the curriculum-in-use” (p. 118). Understanding, transformation, and interpretation of the curriculum view curriculum implementation as contextually accepted practices or customs. Aoki (1991) goes one step further by analogizing curriculum-as-implemented as improvisation. The teacher becomes sensitive to his/her life and the experiences of the students in the situation. Implementation becomes a holistic activity of “an ethical life within a political context” (Aoki, 1984, p. 116). Situational experiences emerge that scrutinize “underlying assumptions, interests, values, motives, perspectives, root metaphors, and implications for action to improve the human condition” (p. 119). The curriculum-as-implemented is multidirectional guided by the *telos*, an ultimate object or aim.

As the curriculum-as-implemented comes after the curriculum-as-planned, the vibrant space between the curriculum-as-planned and the curriculum-as-lived is a site of difficulty, ambiguity, and possibilities (Aoki, 2000). While Aoki (1986/1991) refers to the lived as the first curriculum and the planned as the second curriculum, growth occurs between and is determined from the quality of the pedagogy being used by the teacher. Tension occurs in this interstitial space. When likened to tension enacted on a stringed instrument as a chord, the pressure used to make the chord gives a voice to different sounds and songs “...it is the tensionality that allows good thoughts and actions to arise when properly tensioned chords are struck” (p. 162). In sum, the curriculum-as-planned is the policy document, the curriculum-as-implemented is the methods of teaching, and the curriculum-as-lived is the distinctive experiences of the students and the teacher independently and co-existing within the classroom.

For Aoki, the curriculum conversations that occur because of the shaping of curricula in manifold ways between planned and lived, planned and implemented, and lived and implemented, interrogate the formation of a new curricular landscape. This landscape can be taken on through the uniqueness of the Moroccan curriculum and its involvement with peace education and more explicitly critical peace education, as a case

study. From the literature review, peace education is characterized by standards for teachers, teacher educators, and administrators with students taking a lesser role. Peace education resides in a tradition of pacifism, appeasement, and mollification. Here peace education becomes a critical pedagogy. In turn, critical peace education works to empower learners as transformative change agents with understanding, camaraderie, and reflexivity. My research questions, which ask about how critical peace education presents and manifests itself in a Moroccan school, provide a cross-section of the curriculum-as-planned, -implemented, and -lived because each inquiry interconnects with one of these situated worlds. Curriculum then comes alive for both teacher and student because the communities of multiple modes of education and/or educators and/or scholars recognize and acknowledge that the curriculum exists as more than an institutionalized text constructed as a discursive regime.

Curriculum-as-lived. Although the “Zone of Between” occurs amid the curriculum-as-planned and the curriculum-as-lived, as a place of difference, the between space grows because the relationship between ideas or qualities with conflicting demands or implications can be oppressive and depressive (hopelessness), and at the same time challenging and stimulating (hopefulness). Before describing this interstitial space, defining a comprehensive definition of the curriculum-as-lived is indispensable. The curriculum-as-lived is filled with face-to-face exchanges between teachers and students. Aoki (1986/1991; 1986/1999; 1993) refers to lived experiences as first order curriculum, and as a discourse which expresses a situated, embodied, and phenomenological narrative. For example, a classroom with a teacher consists of a number of distinct personalities, depending on the class, where each student lives out a story of a school life. The multiplicity of lived curricula occurs because these students spawn, depending on the number of learners, different curricula. The curriculum-as-lived is an open curriculum landscape that has no beginning and no end because it is based on experiences of people and the meanings they give to their stories. Aoki (1996) refers to curricula as a “master signifier” rather than a “legitimated signifier” (p. 423), where curriculum “is restricted to planned curriculum with all its supposed splendid instrumentalism” (p. 423). For this reason, Aoki calls on art educators “to offer inspiration and leadership in the promising

work of creating a new landscape wherein “live(d) curricula” (p. 423) becomes a justifiable physical form such as a sound, printed word and/or image that is distinct from its meaning. There is also a divide within the curriculum-as-lived between lived curriculum and lived experiences. Aoki (1996) declares:

The word *experience* is a hybrid, including the notions of “past experiences” (*lived* experiences) and “ongoing experiences” (live or *living* experiences). But what matters significantly lies beyond mere “past” and “ongoing.” (p. 420)

The curriculum-as-lived disrupts the curriculum-as-planned because the latter is ordinary, typical, and accountable as it anticipates implementation.

Chapter 4

Methodological Framework

The purpose of this study is to draw on a critical peace education framework to analyze how the three different curricula— curriculum-as-planned, -implemented, and -lived—are taking place in Moroccan classrooms. Therefore, my research analyzes the presence and/or absence of critical peace education in the curriculum documents and how it is being translated into the classroom. The purpose of this chapter is to outline the qualitative methodological research strategies that were used in the scope and sequencing of my thesis. To answer my initial research question, I have drawn on a case study research methodology to assemble and structure my data collection and analysis. To get a sense of how teachers and students live the curriculum-as-lived so that they may produce or inhibit critical peace education within one school in Morocco, I collected my data through the four following lines of case study evidence: documentation, written exchanges, participant-observation, and physical artifacts. Methodology refers to the case study research, the underlying principles that explain the qualitative technique, and methods refer to the four types of data collection I used to conduct the research.

As Gill (2011) states, “an appropriate research philosophy must take into account the complexity of the processes being investigated” (p. 18). This statement means that the epistemology must be able to envelop the nature of the research question. My research can be situated with reference to other forms of quantitative and qualitative research. Figure 7 illustrates the meticulousness of qualitative research prevalent because of the overlap between quantitative/empirical research and qualitative research. Qualitative research includes abstract theory building rather than mathematical formulation. While the overlap is moderately small, according to Figure 7, I am making use of this graphic to situate the one case with a multiple-case holistic design I avail myself of in this thesis.

Rationale for Research Approach

The methodological framework focuses on case study research. The methodological writings of Merriam (2009), Toma (2011), and Yin (2009) informed how I conducted case study research. Case study as a praxis creates, Toma (2011) tells us:

...an in-depth analysis of a single case or of multiple cases carefully bounded by time and place. Researchers draw on multiple sources—documents, interviews, observations, artifacts, and the like—focusing sharply on context to describe the case, generate themes, and make assertions. (p. 266)

Or, as Merriam (2009) suggests, “the case study offers a means of investigating complex social units consisting of multiple variables of potential importance in understanding the

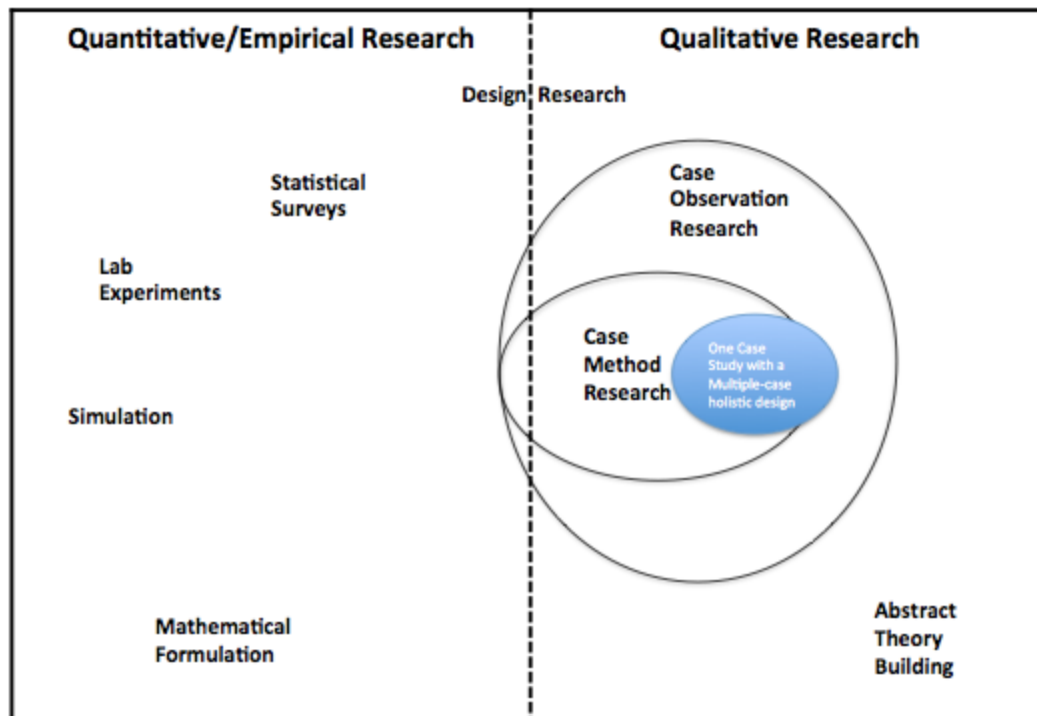


Figure 7: Qualitative/Empirical Research—Qualitative Research

Gill, T. (2011). *Informing with the case method: A guide to case method research, writing, & facilitation*. Santa Rosa: California. Informing Science Press, p.18.

phenomenon” (p. 50). Yin (2014) outlined six sources of evidence in case studies and acknowledges that the sources have strengths and weaknesses such as access, reporting bias, and time. At the same time, one source does not have an advantage over another source. Documentation (e.g. letters, memoranda, administrative documents), archival records (e.g. census, maps, charts), and interviews (e.g. guided conversations) form three types. Direct observation (e.g. meetings, sidewalk activities, classrooms), participant-observation (e.g. casual social interaction, being a resident in a neighbourhood), and physical artifacts (tools, work of art) complete the list for the six lines of evidence. Yin (2014) cautions “the various sources are highly complementary, and a good case study

will therefore want to rely on as many sources as possible” (p. 105). I chose four to develop “converging lines of inquiry” (p. 120). This means that “any case study finding or conclusion is likely to be more convincing and accurate if it is based on several different sources of information” (p. 120). To coincide with Yin’s sources of evidence, I selected documentation, replies to questions, participant-observation, and physical artifacts because I want to triangulate some of my data.

While options are available for single case designs, I pursued a single-case design with a multiple-case holistic strategy, which involves studying the “global nature...of a program” (Yin, 2009, p. 50). When examining the global nature of a program, Yin (2014) refers to this as a holistic design. Since there are multiple units within the one case study and I’m looking for replication amongst the classrooms, I needed more than one group of students. Both Merriam (1998) and Svensson and Doumas (2013) suggest parameters to the topic of a case study. For example, in education, “an episode between a teacher and a student within a lesson, a whole lesson, or an educational program” (p. 444) can be considered a case study. Additionally, a case study includes looking at multiple parts and/or classrooms at one school in Morocco, such as in my research. Other terms include collective case studies, multisite studies, and/or comparative case studies (Merriam, 2009). There are also advantages to grappling with a single multi-case study. Merriam (2009) and Goodson and Anstead (2012) outline such advantages. Merriam (2009), for example, suggests “the more cases included in a study, and the greater the variation across the cases, the more compelling an interpretation is likely to be” (p. 49). Lots of cases also enhance the findings. At the same time, it can be more difficult to manage the amount of data generated by conducting multiple cases. For this reason, I conducted the fieldwork at one main site. However, I collected data within and across four different classes. Two Grade 5 teachers responsible for two groups of students each teaching social sciences, Arabic language, Islamic Education, and science are my participating classes. The class sizes are 46, 45, 24, and 25.

Learning occurs after the first case which can be attributed to the next case and further define the boundaries of subsequent cases. Therefore, both the data collection and initial analysis constitute an iterative and recursive methodological process. Here, Goodson and Anstead (2012) remind us that we can then compare the events that take

place within one case study “in relation to other events which occurred in the history of a given school” (p. 3). Prior to outlining my research design where each teacher was responsible for two groups of students at different times during the class schedule, I want to explain the reasons for selecting one school in Morocco.

Research Setting/Context

Morocco is a member of the League of Arab States (2014). This includes Jordan, United Arab Emirates, Bahrain, Tunisia, Algeria, Dibouti, Saudi Arabia, Sudan, Syria, Somalia, Iraq, Oman, Palestine, Qatar, Comoros, Kuwait, Lebanon, Libya, Egypt, Morocco, Mauritania, and Yemen. Figure 8 depicts the members of the Arab League.



Figure 8: Arab League Members

<http://www.bbc.com/news/world-middle-east-15747941>

Morocco was involved in the Arab Spring from February 2011 with protests in Casablanca. Protests and government changes occurred. Other countries experienced upheaval of the government and sustained civil disorder to initiate government changes. Certain countries such as Algeria and Iraq advanced major protests. Mauritania, Sudan, and Saudi Arabia underwent minor protests. The map in Figure 9 depicts the nation-states involved in the Arab Spring along with the current outcome.

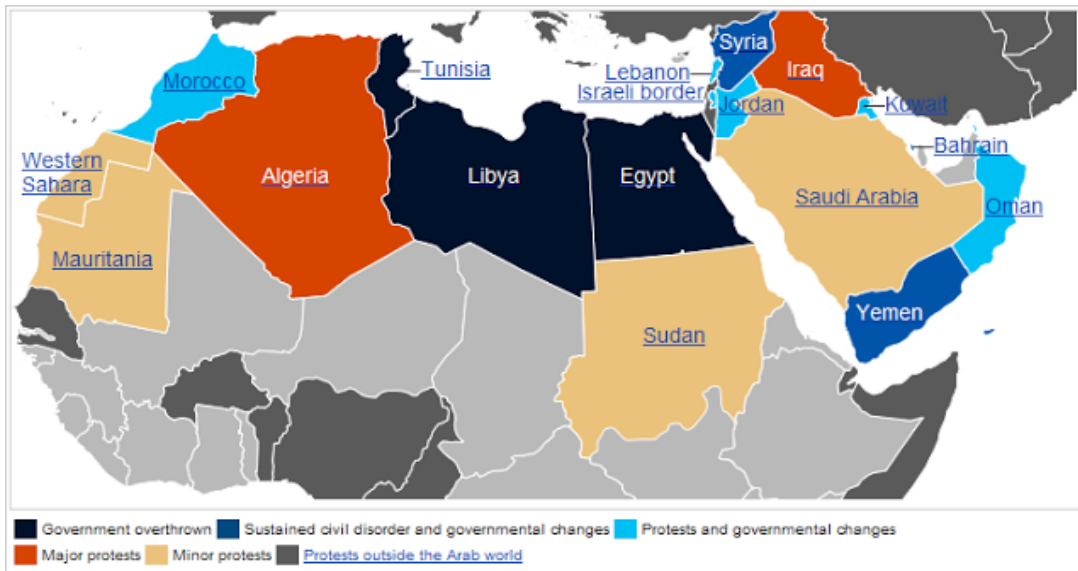


Figure 9: Arab Spring

http://4.bp.blogspot.com/-4Zzac8MU4Dg/Tym0oAmeFzI/AAAAAAAAAeA/I0TAFDM-6cI/s1600/arab_spring.png. Public domain.

The school was selected through the Moroccan Centre for Civic Education as a model school of peace education so it was not selected randomly. Model school refers to an example that is admired and/or respected. The school was selected because it exhibited peace education principles. Goals include equity, community, inclusiveness, and enhance self-esteem regardless of economic or cultural background. It has innovative teaching practices, provides support services to meet social, emotional and physical well-being of students, is located at the heart of a community, and shares successful practice. Used as a model, it characterizes organization and methods of teaching.

I selected a large metropolitan city in mid-eastern Morocco. I selected this city because of the sizeable population and “large urban centres exhibit significant and enduring patterns of educational inequality” (Morgan, 2012, p. 567). Figure 10 provides a map of Morocco with adjoining countries and major cities. While the essence of postmodernism acknowledges, “that one can never establish a final meaning” (Travers, 2001, p. 155), this city provides the setting to study how critical peace education produces and/or inhibits a “critical peace curriculum.” I feel it is necessary to demonstrate the basis for this selection based on the fact that this large metropolitan city in mid-eastern Morocco is considered “global.” Defined “as being the home of ethnically and linguistically diverse populations” (Block, 2011, p. 161) and having “a large

proportion of its student body from outside the country where it is located” (p. 162). In the next section, I try to clarify some of the differences in cities which set the stage for a rich analysis. By examining both the commonalities and differences, I hope to explain why these features matter.

Large cities generate volumes of data about migration, immigration, and ethnic minority groups (Moodley, 2011; O’Hagen, 2011). According to Nour (2013), a large



Figure 10: Map of Morocco

<https://www.cia.gov/library/publications/the-world-factbook/graphics/maps/mo-map.gif>.
Public domain.

metropolitan city is considered a “super primate city” because it “is a metropolis which dominates all other conurbation areas in a given country” (p. 491). Morocco is comprised of a people that “cling to ancient traditions, while some have adopted a modern western lifestyle. Others have chosen contemporary Islamic identity” (Howe, 2005, Loc. 45). The poorest neighbourhoods remain tied to central and local governments “through networks of intermediaries, caïds, and political or union leaders” (Fourchard, 2011, p. 246). Morocco is a diverse country, historically, consisting of Berbers, Europeans, and Jews.

Howe (2005) posed the question: “Can an absolute Muslim monarchy embrace Western-style democracy in an era of growing confrontation between the Islamic world and the West” (Loc. 68)? Howe contends that Morocco has generally practiced an open, flexible version of Islam that has tolerated the diversity of the Moroccan identity (Loc. 2643). This status ties in well with one of the gaps in the literature relating to analyzing a developing democracy (Morocco).

The Abdelaziz Khammar School is located in a large metropolitan city in mid-eastern Morocco. It is classified as a primary school and contains Grades 1 to 6. There are two Grade 5 teachers at the school. When I arrived at the Abdelaziz Khammar School, I learned that the two Grade 5 teachers are responsible for two groups of students each. The class sizes are 46, 45, 24, and 25, respectively. The school is set up as an enclosed

group of dispersed buildings, with a series of structures with classrooms, in a U-shape with basketball nets and soccer posts on a concrete rectangle in the centre. The door to the public space is opened four times: Opened when children arrive in the morning, return home for lunch, return to school after lunch, and/or at the end of the day. It is green and made of some type of metal. A larger door allows a large group of students to enter and exit the school grounds. Cars also enter and leave the school through this metal entranceway. Numerous shops surround both sides of the street, but the school is located at the end of a street, like a cul-de-sac. The closed street at one end minimizes the traffic. There are no buses because all of the students live nearby. When I walked around the school grounds, it looked fortified because I could see the concrete walls surrounding the property. According to my informal discussions with the principal of the school, the entire school population consists of approximately 520 students.

Research Sample and Data Sources

The chosen lines of evidence correspond to the following sub-research questions in Table 3. These lines of evidence fit together because I am approaching the main

Table 3: Research Questions, Primary Type of Evidence, and Aoki's Sites of Living Pedagogy

Research Question	Primary Type of Evidence	Questions of Curriculum
Does critical peace education manifest itself within Moroccan curriculum policy documents?	Curriculum documents from Morocco focusing on Grade 5 Social Sciences	Curriculum-as planned
What are the artifacts, spaces, and places for students to socialize and learn a (critical) peace education curriculum?	Taking photographs of the school and the class engaging in teaching methods that encourage students to coexist in diverse classrooms/schools	Curriculum-as-implemented
In what ways do students experience (critical) peace education?	Exchanges with Grade 5 students through written responses to three open-ended questions	Curriculum-as-lived
How might students and teachers live a "care of the self" through a (critical) peace education curriculum?	Visit the classroom as a participant-observer and journal about my experience	Curriculum-as-lived

research issue from four perspectives. Curriculum provided the context of the curriculum-as-planned (Goodson & Anstead, 2012), whereas the written conversations from the interview questions for Grade 5 learners provide student voices about peace education (or

curriculum-as-lived). My role as a participant-observer was an opportunity to view reality as someone ““inside” a case rather than external to it” (Yin, 2014, p. 117) to observe how curriculum is implemented and lived. The curriculum-as-planned, -as-implemented, and -lived coincides with the concepts of critical peace education based on the pedagogical approaches and knowledge found in the classroom guided by the national curriculum. Moreover the combined theoretical framework corresponds to Foucault’s work because the curriculum-as-planned shares the discursive regime formed by the national curriculum. The curriculum-as-implemented narrates the knowledge/power circulating within the classroom. Curriculum-as-lived conveys the ‘care of the self’ experienced through the students’ responses about “making peace” and my involvement as a participant-observer in the classroom. Photographs offer an extensive view of the classroom/school beyond my visit along with a date and time. In the next section, I specify the detail of the four lines of evidence along with justifying my choices. I also outline the results of the data collection. Table 4 visually outlines the single-case with a multiple-case holistic design summarizing the evidence and the data collection.

Curriculum as Document

The first source of evidence comes from curriculum documents and particularly the Social Sciences curriculum for Grade 5. I begin with this curriculum because traditionally the history, geography, identity, and nation-state’s role in global communities lends itself to a form of critical peace education.⁴ In Morocco, learners inquire into social sciences which comprise history, geography, and civics.

According to Keating (2009), there are several stages to reading a document and I have chosen to refer to four of these “analytical stages.” The first reading is based on deductive coding with the categories that were partly drawn from the criteria for studying a peace education program entitled ‘The Dream of the Good’ (Sommerfelt & Vambheim, 2008) and the outcomes of a critical peace education (Bajaj, 2015). Following the first reading, the original list of coding categories/language, as outlined by Bogdan and Biklen

⁴ For Morocco, based on a national curriculum, this includes Islamic education, Arabic language, French language (from the third year of schooling 1a), Social Sciences (History, Geography and Civics), mathematics, science, arts education and technological awareness, and physical education for primary education (Ministry of National Education, 2009).

Table 4: Single-Case with a Multiple-Case Holistic Design

Evidence 1— Documentation	Evidence 2— Physical Artifacts		Evidence 3— Interviews/ Conversation with students	Evidence 4— Participant- Observation	Morocco
					SCHOOL
Curriculum	Photos of the School	Photos of the class	Written responses to open-ended questions	Visit the classroom and observe the class	Context Teacher 1, Group 1
		Photos of the class	Written responses to open-ended questions	Visit the classroom and observe the class	Context Teacher 1, Group 2
		Photos of the class	Written responses to open-ended questions	Visit the classroom and observe the class	Context Teacher 2, Group 1
		Photos of the class	Written responses to open-ended questions	Visit the classroom and observe the class	Context Teacher 2, Group 2

Goodson, I. & Anstead, C. (2012). *The life of a school: A research guide*. New York: Peter Lang.

*One example of Context refers to the curriculum (p. 20).

(1992), can be refined and adapted. The second reading examines “the rhetorical context (that is, identifying the devices used to justify, legitimate, and normalize the documents contents and proposals)” (Keating, 2009, p. 166). The third reading considers “the interpretive context of the documents (that is, relating the document and the analysis to the socio-political context)” (p. 166). The fourth reading ties “these readings together” and relates “their common findings back to the original theoretical framework” (p. 166). Keating (2009) conducted an analytical reading of curriculum, based on this method, for national and civic education courses approaching the relevance of European citizenship in Ireland.

For classification and identification to convey the meaning of the curriculum in relation to critical peace education, I generated the following questions from the literature review through the Sommerfelt and Vambheim (2008) program entitled ‘The Dream of the Good’ and additional items drawn from the critical peace education literature (Bajaj & Brantmeier, 2011):

- Is there an awareness of the connection between self and experience?
- Are there feelings of calm, concentration and well-being?
- Is there a capacity for non-violent response to conflict and stress?
- Are there empathy, kindness and harmony?
- Is there inspiration for individual peaceful development?
- Is there an understanding of specific conflicts?
- Is there an orientation towards peace communication skills?
- Is there an engagement in the serious reflective and historicized work of engaging individuals and communities?
- Is there human agency?
- Is there depth rather than breadth of the varying perspectives that allow students to understand issues from varying perspectives?
- Is there historicized knowledge to inform strategies to revise textbooks, and promote respect for differences through the media and popular culture?

These questions connect to the theoretical framework because I am attempting to deduce whether critical peace education manifests itself in the curriculum-as-planned. I needed a series of questions to scrutinize the contents of the curriculum in a logical and coherent way. The list of questions begins with the self and moves towards larger issues such as communication, human agency, and respect for differences. In terms of Foucault’s concept of discursive regimes and discursive formations, the curriculum document serves as one type of archaeology to assess whether it contains the power to say something unlike from what is scripted. The coding categories outlined as questions also respond to the overall research question about the curriculum and critical peace education by allowing for recognition of themes and data reduction.

For Foucault (1972), archaeology concerns “the questioning of the document” (p. 6). He developed a collection of documents from different periods to analyze discursive regimes. This collection of documents forms the archaeology of the research. Foucault asserts that the research is “...not the interpretation of the document, nor the attempt to decide whether it is telling the truth or what is its expressive value, but to work on it from

within and to develop it” (p. 6). As a result of this Foucauldian idea, the curriculum document inextricably links to the governmental discursive regime.

The curriculum document for Grade 5 in Morocco is part of the Teaching Curriculum for Primary Education Institutions (2002). It is written in Arabic. The social sciences curriculum for Grades 4, 5, and 6 was translated into English by a professional, certified translator, and consists of approximately eight pages in Arabic and approximately twelve pages in English. The translator was certified to translate from Arabic to English and is employed by a North American company whose first office opened in New Brunswick, Canada. I provided the document in a PDF file to the project manager requesting a quote. The cost was based on the number of words in the target language of English because it requires more English words to provide the same message in Arabic. The secure facilities of the translation company and the strict document safeguarding procedures ensured that the information, while public because it is a government curriculum document, remained private through their privacy policy. Because the curriculum document included tables and lists, I reviewed the translated document in Word to ensure the numbers, points, and tables matched the Arabic version when it was received. I reviewed any points of clarification with the linguist. I also learned about the nuances of Arabic documents. The project manager provided additional information about the translation. The note stated:

The formatting on the original document, as is quite typical for Arabic, meaning it is quite eccentric—there are different types of bullets, numbering, etc. on each page and many times in the same table/column. The linguist just copied what they did. Some phrases were bolded, others underlined, others both, some nothing at all. The linguist is guessing there were a few different authors for this document. Some of the phrases are in passive voice, some are in first person. Again, this is quite common in Arabic, as their writing standards are very different than English.

Last, is an issue with the numbering. The numbers were flipped (probably got jumbled somehow going between different computers, typical with right to left formatting). The linguist reversed them to actually go in order. In addition, there is no X.1 anywhere in the documents. If the section is say numbered 3, the next number (in this document) would be 3.2 (or 2.3 as something happened during formatting and flipped the numbers)—there was no 3.1 (this pattern is through out the document with all the numbers). The linguist left it that way. (personal communication, August 14, 2015)

Regardless of the distinctions between English and Arabic, the completed document clearly outlines the competencies (*kifayat*); abilities; allocated time for subjects; distribution of the components of history, geography, and civics; the program elements; and, the teaching strategy and methods. To offer an understanding of the curriculum from a country in Northern Africa I analyzed the primary curriculum for Grade 5 students for Morocco, and particularly the social sciences curriculum for the documentation aspects of the research design.

I focused on the Social Sciences—history, geography and civics—for Morocco (2002). Given the importance of language and Islam in Morocco, I also considered Islamic education, Arabic language, and French language for Grade 5. These are three additional courses that are part of the Grade 5 curriculum in Morocco. I was provided with a link to the Ministry of National Education *Teaching Curriculum for Primary Educational Institutions* from the Moroccan Centre for Civic Education to access the curriculum for Morocco.

Photos/Snapshots as Physical Artifacts

The second source of evidence was photos of activities/events at the school and/or within the classroom concerning peace education. Two issues that need to be considered when analyzing images include ethics of children on display and whether the images are of a point in time (Moss, 2008). Understanding of the contexts, spaces of learning, and visual representations of social phenomena are integral to a thorough case study to ensure the triangulation of data. According to Hantzopoulos (2011), triangulation diminishes “researcher bias, particularly given its status as a qualitative study that relies on meanings generated by the researcher and participants” (p. 231). This image-based research contributes to a medium that “is more widely used in sociological than educational research and has made an important contribution to ways that dominant narratives can be questioned” (Moss, 2008, p. 9).

I generated criteria for image-based analysis through suggested observations adapted from a study in a Grade 8 classroom (Bain-King & Moss, 2008), images of student and teacher physical positionings (Dixon, 2008), and aspects of critical peace

education. Below are some guidelines about events, activities, and physical structures of the classroom/school that I included as physical artifacts.

- Talking in class, signalling and physically interacting;
- Conversations, jokes during lessons, use of signs and signals to convey thoughts and feelings;
- Spatial engagement at the start of the lesson, use of classroom furniture during the lesson;
- Structured class discussions, presentations;
- Responding to instructions, engaging in question-and-answer sessions, tutoring on a one-to-one basis;
- Seating plans, equipment, class computers;
- What is there, where is it, the student work, in front of the student, on the table, near to where the student is seated;
- Space between students, space between the student and the work; and
- Classroom, school, green space.

These instances emanated from being present in the four classes. Taking photos occurred at the same time that I visited the classrooms/school. Some photos included the physical space and do not have students in them.

Physical artifacts were obtained for the four groups of students. The information letter and the consent and assent forms for the three open-ended questions also included an option to participate in photos. Photos of the school and the classroom with/without students and with/without teachers generated 106 photos. The table below summarizes the number of photos from each group of students. I grouped the photos with the headings of Teacher 1, Group 1; Teacher 1, Group 2; Teacher 2, Group 1; Teacher 2, Group 2. While students were in class, I had the opportunity to take photos of the physical layout of the school. This resulted in 30 photos. These photos depict events, activities, and physical structures of the classroom/school. Also, formal and informal interactions among students, between students and teachers, objects, and space are represented. Prior to taking the photos, I had been in the classroom for several days so I got a sense of what activities would be relevant to a study of critical peace education. Certainly there were images that caught my eye while I was taking photos, but I was looking for particular things. Although I explain in the analysis section of the photos for each of the four classrooms basic strategies about the arrangement of visual elements and

meaning, I attempted to frame photos of interactions between teachers and students, amongst students, objects, and activities.

Table 5: Number of Photos

<i>Number of Students</i>	<i>Number of photos</i>
Teacher 1, Group 1	18
Teacher 1, Group 2	14
Teacher 2, Group 1	28
Teacher 2, Group 2	16
	106
Physical Layout of the School	30

Written Exchanges as “Making Peace”

The third source of evidence comes from three open-ended questions posed to students in Grade 5 in four classes of the Abdelaziz Khammar School. Once again, the reason for the four classes relates to ensuring an interpretation of the data for case study research. This source lays the groundwork for the written exchanges. I am using the term written exchanges to emphasize a question and response dialogue. My understanding is that written and oral discourse can be features of a written exchange. The three questions function on two levels. Here Yin (2009) reminds us that “case study interviews require you to operate on two levels at the same time: satisfying the needs of your line of inquiry (Level 2 questions) while simultaneously putting forth “friendly” and “non-threatening” questions in your open-ended interviews (Level 1 questions)” (p. 107). The three questions were as follows:

About People

1. Can you describe a specific event/time that you remember where people were “making peace?” That is, where people made a difference when there was a big disagreement about something.

About You

2. Can you describe a specific event/time that you remember where people were “making peace” that involved you? That is, where you made a difference when there was a big disagreement about something.

About Your School

3. Can you describe a specific event/time that you remember where people were “making peace” at your school? That is, a time where people (students, teachers, parents, anyone) made a difference that happened at your school when there was a big disagreement about something.

The three questions activated a behind-the-scenes explanation of a specific event connected to peace education, a day-to-day detail of lived experience associated with peace education, and information reflecting the constructed memory of the school attributing peace education (Goodson & Anstead, 2012) for Grade 5.

Within these responses, I looked for “critical events” (Goodson & Anstead, 2012, p. 4). Critical events may include “disjunctures in the discourse surrounding a school” (p. 4). For example, an event that serves as a change for the school and/or “a lack of continuity between the rhetoric at one time and at a later time” (p. 4). The three questions were translated into Arabic from English by means of the same organization that translated the Moroccan curriculum. Each student was provided with one page per question. The students responded to the three questions on paper, similar to a questionnaire, in Arabic and these were subsequently translated into English.

I asked a certified *Ordre des traducteurs, terminologues et interprètes agréés du Québec (OTTIAQ)* translator from Quebec to begin the translation. Certified OTTIAQ translators are governed by at least nineteen regulations including ethics, terminology, policies, and practices. No names and no demographic information of students appear anywhere. For the paper copies of the responses a number was assigned to each paper in the top left corner before being submitted to the translator to ensure that the Arabic version matched the English version. This was completed with a piece of paper with an adhesive strip on one side, designed to stick to the paper and be easily removed when necessary so the original data remains without any identifying information. For example, for Teacher 1, Group 1, the note on the response read 1—T1G1, the second one read 2—T1G1, the third one read 3—T1G1, etc. Then I scanned the numbered documents in separate PDF files. I received sample quotes for several student responses before sending the first group of responses. I retained the original paper copies and sent the scanned versions to the translator one group of students at a time. Once I reviewed the responses in English for one group of students, then I would send the next group. Initially the responses came from the translator as individual files for each student for the three

questions. After the first group of students, the responses were placed in one file under the question. For example, the document is laid out as Question 1, 39 responses numbered according to the note on the scanned document, Question 2, 39 responses, etc. The translator was asked to preserve the voice and the vocabulary of the Grade 5 students to ensure the integrity of the responses. Some grammatical constructions have been corrected, but the vocabulary of the student(s) has been preserved.

In terms of the three open-ended questions posed to students in Grade 5, I gathered responses from 121 students from a possible 140 students. The table below summarizes the class size and the number of responses from each group of students.

Table 6: Responses for Three Open-Ended Questions

<i>Number of Students</i>	<i>Responses</i>
Teacher 1, Group 1—46	39
Teacher 1, Group 2—45	44
Teacher 2, Group 1—24	18
Teacher 2, Group 2—25	20
140 students	121

Journaling and Fieldnotes as a Participant-Observation

The fourth source of evidence comes from visiting the schools as an observer and/or as a participant, for more than two weeks in the classroom. “Participant-observation is a...mode of observation in which you [the researcher] are not merely a passive observer. Instead, you may assume a variety of roles within a case study situation and may actually participate in the events being studied” (Yin, 2009, p. 111). As a participant, I looked for pedagogical patterns used by the teacher, such as making the students the focal point of the lesson, that reflected a critical peace education (Bergin, Eckstein, Volter, Sipos, Wallingford, Marquardt, Chandler, Sharp & Manns, 2012). When I noticed these patterns, I wrote in my notebook the experiences of the students, their location in relation to the teacher, and the facilitation technique. Participant-observation was combined with direct observations of classrooms. It occurred at the same time as having the students complete the written questions. During the class time, I jotted notes and at the end of each day, I typed up my notes about my experience in the classroom, which formed fieldnotes for the archaeology of data collection.

The explicative aspect of the fieldnotes include portraits of the subjects, reconstruction of dialogue, description of the physical setting, accounts of particular events, depiction of activities, and my behaviour and assumptions that may affect the data collection (Bogdan & Biklen, 2003). Bogdan and Biklen (2003) indicate fieldnotes discuss, “the written account of what the researcher hears, sees, experiences and thinks in the course of collecting and reflecting on the data in a qualitative study” (p. 110). Although the focus was on the social sciences classes, I was physically present and participated in the full school day because of the nature of the Grade 5 curriculum.

Given that the school schedule is from 8:00 a.m. to 6:00 p.m. from Monday to Thursday and 8:00 a.m. to 6:30 p.m. on Fridays, I was able to observe/participate in the two teachers’ classrooms on a rotating basis. Observation and participation has resulted in approximately forty-seven typed pages of fieldnotes for four groups of students with two teachers. This is equivalent to approximately ninety-two hours of time spent in the classroom and at the school, and includes a field trip on a Saturday. The notes were named with the headings of Teacher 1, Group 1; Teacher 1, Group 2; Teacher 2, Group 1; Teacher 2, Group 2. Each note was divided based on date and teacher/group. Below is the schedule that materialized after having spoken to the principal and one of the Grade 5 teachers on the first day I arrived. The schedule was negotiated on an ongoing basis throughout the time I was at the school with the two teachers based on their teaching schedules, balance between the groups of students, and their availability.

Data Analysis Methods

The convergence and non-convergence of multiple sources (Figure 11) of data transpires “when you have really triangulated the data and when you have multiple sources as part of the same study but that nevertheless address different findings” (Yin, 2014, p. 121). The convergence of evidence supervenes the data collected from the curriculum document, the physical artifacts, the three questions, and participant-observation. Several sources of data serve to strengthen the validity of this qualitative research.

The non-convergence of data summarizes the findings and draws conclusions from those findings based on the types of data collections. For this research, a summary

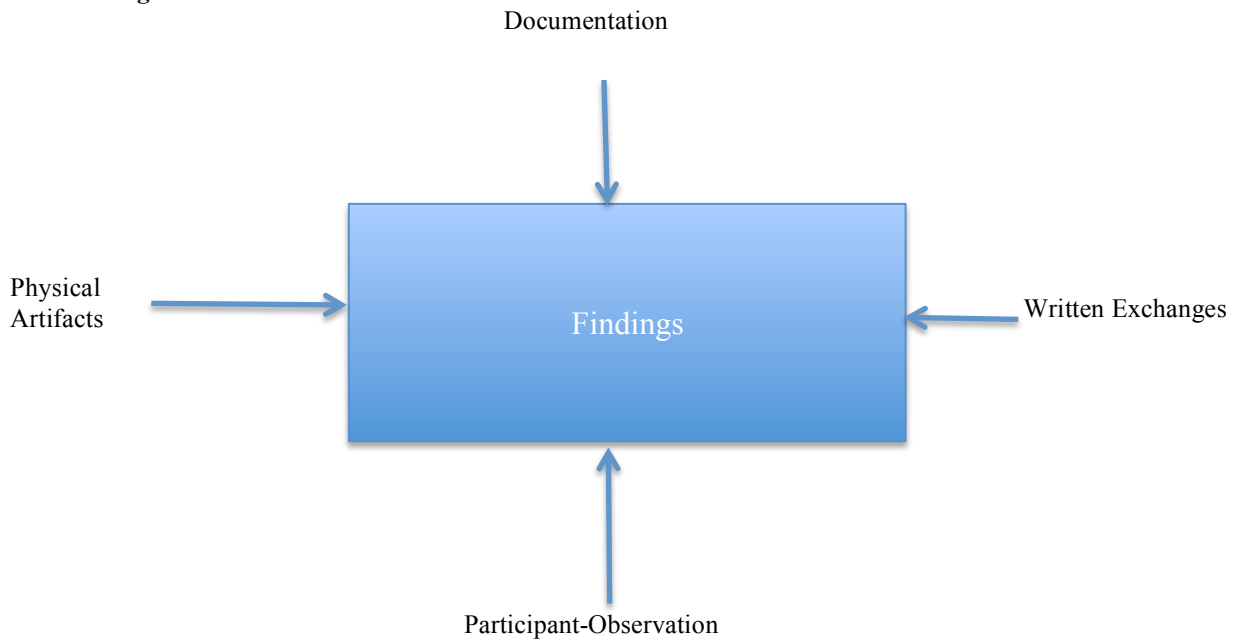
Table 7: Schedule of Participant-Observation

Date	Morning		Afternoon	
Monday (27 April)			2–6 Teacher 1, Group 1	
Tuesday (28 April)	8–10 Teacher 1, Group 1	10–12 Teacher 1, Group 2	2–6 Teacher 2, Group 1	
Wednesday (29 April)	8–10 Teacher 2, Group 1	10–12 Teacher 1, Group 1	2–6 Teacher 1, Group 2	
Thursday (30 April)	8–10 Teacher 2, Group 2	10–1 Teacher 2, Group 1	2–6 Teacher 1, Group 1	
May Day				
Monday (4 May)	8–10 Teacher 1, Group 2	10–1 Teacher 2, Group 1	2–6 Teacher 1, Group 1	
Tuesday (5 May)	8–10 Teacher 1, Group 1	10–12 Teacher 1, Group 2	2–6 Teacher 2, Group 1	
Wednesday (6 May)	8–10 Teacher 2, Group 1	10–12 Teacher 1, Group 1	2–4 Teacher 2, Group 1	4–6 Teacher 1, Group 2
Thursday (7 May)	8–10 Teacher 2, Group 2	10–1 Teacher 2, Group 1	2–6 Teacher 1, Group 1	
Friday (8 May)	8–10 Teacher 1, Group 1	10–12 Teacher 1, Group 2	3–6:30 Teacher 2, Group 1	
Saturday (9 May)	Field Trip			
Monday (11 May)	8–10 Teacher 2, Group 2	10–1 Teacher 2, Group 1	2–6 Teacher 1, Group 1	

of findings for the document is reported. For written responses, participant-observation notes, and image analysis, the discoveries are summarized individually, initially, to generate results and prepare conclusions, and then divided into the four classrooms. These summaries of findings also serve to respond to the sub-research questions listed earlier in this chapter and which are interlinked to critical peace education through curriculum-as-planned, curriculum-as-implemented, and curriculum-as-lived. Once the data was analyzed for convergence and non-convergence for each school, then a cross-case analysis could occur.

The matrix for the cross-case analysis outlines findings for each class and was cross-referenced with the themes that are generated from the research. Each finding can be rated as high importance, middling importance, and low importance for each of the themes based on the commonalities, and frequency balanced with an important thing that

1. Convergence of Evidence



2. Non-convergence of Evidence

Documents ----->	Findings ----->	Conclusions
Written Responses ----->	Findings ----->	Conclusions
Participant-Observation Notes ----->	Findings ----->	Conclusions
Image Analysis ----->	Findings ----->	Conclusions

Figure 11: Convergence and Non-convergence of Multiple Sources of Data

Adapted from Yin, R. (2014). *Case Study Research: Design and Methods*. Thousand Oaks, California: SAGE Publications.

might only occur rarely amongst the four classrooms. The themes for the cross-case analysis which emerged as high importance encompass the learning environment, the human environment, and teacher—student relationships. As a result after the matrix for analysis, four classrooms from the Abdelaziz Khammar School are summarized before drawing conclusions. During cross-case analysis one loses the “particularity of each Case” but keeps “the most experiential knowledge” (Stake, 2006, Loc. 1225). Key to the cross-case analysis is finding the thread/link that connects all of the classrooms after distinguishing between classrooms. Table 8 outlines the matrix for summarizing the cross-case analysis.

Table 8: Matrix for Cross-Case Analysis for Abdelaziz Khammar School

	Themes							
Classroom A—Teacher 1, Group 1	1	2	3	4	5	6	7	8
Finding I								
Finding II								
Finding III								
Finding IV								
Classroom B—Teacher 1, Group 2								
Finding I								
Finding II								
Finding III								
Finding IV								
Classroom C—Teacher 2, Group 1								
Finding I								
Finding II								
Finding III								
Finding IV								
Classroom D—Teacher 2, Group 2								
Finding I								
Finding II								
Finding III								
Finding IV								

H—High Importance

M—Middling Importance

L—Low Importance

Adapted from Stake, R. (2006). *Multiple Case Study Analysis*. New York: The Guilford Press.

Data Management. To respond to the original research question about the presence and absence of critical peace education, I am aggregating the data from students, my fieldnotes, and the photos, using the curriculum as the context for the ministry policies which guide teachers. Each of the four types of data is in electronic format. This allowed me to use NVivo to analyze these forms of unstructured data to write a genealogy based on the four groups of students through a cross-case analysis. My genealogical analysis attempted to trace the patterns of pedagogical methods that form part of the curriculum-as-planned, -implemented, and -lived as they reveal critical peace education within the four Grade 5 groups of the Abdelaziz Khammar School.

To analyze the data, I used NVivo 10.2.2. to create nodes for deductive/inductive coding, searching for specific words, word trees, and matrix querying. Matrix coding allowed me to look at the data in tables in terms of frequency for each group of students

based on the lines of evidence collected when developing the genealogy for each classroom. When completing the cross-case analysis, I was able to select all four classrooms and the types of data to get an overview of the main findings so that I could generate the general headings. Other analyses allowed me to explore the data to determine how to combine photos and fieldnotes; fieldnotes and curriculum; photos, curriculum, and student responses, etc.

Credibility and Trustworthiness

Measures have been taken to enhance the credibility (validity) and the dependability (reliability) of the study. Credibility:

refers to whether the participants' perceptions match up with the researcher's portrayal of them. In other words, has the researcher accurately represented what the participants think, feel, and do? Credibility parallels the criterion of validity (including both validity of measures and internal validity) in quantitative research. (Bloomberg & Volpe, 2012, p. 16)

To ensure that I have engaged in a credible study, several measures were taken from the outset. Part of the data collection required me to journal about what I hear, see, experience, and think in the course of collecting and reflecting on the students, dialogue, physical setting, and activities in the classroom. The main language used at the school is Arabic. I clearly acknowledge that I do not speak, read and/or write Arabic. At the same time, my purpose for being at the school was to observe and participate about how critical peace education is portrayed in the classroom. Using a postmodern worldview for the thesis means that the interpretation that I am providing in the journaling of my fieldnotes is my interpretation. Postmodernism recognizes that there are many interpretations of one event and such ideas can be quite tangled. I was able to infer the content of the classroom. Many times, the teacher used diagrams, gestures, visuals from the workbooks, and explained to me in French the subject and/or the content of the lesson. After about a week, I recognized the subject—Arabic language, Qur'an, science, civics, art—when transitioning from one subject to another. Students also shared their workbooks to show what page the teacher was on. Keep in mind that the content that I was observing was Grade 5 so lots of visuals, repetition, and individual concepts are presented in an

unhurried way. As a result I was able to infer a gesturing towards critical peace education that the literature is envisioning.

The research is about the spaces, places, and interactions. Lather (1986) also talks about subjectivity and interpretation in new paradigm research. She argues that a systematic study must incorporate “some documentation of how the researcher’s assumptions have been affected by the logic of the data” (p. 78). By acknowledging that I am bringing my own lenses to the question makes this type of research possible or what Lather refers to as “empirical accountability” (p. 77).

Geertz (1973) discusses ethnography as a “thick description.” Although I do not classify my research methodology as ethnographic, I feel that I can draw from his ideas and views because he discusses the process of interpretation. The researcher is tracking:

a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render. (p. 10)

It’s like reading a script that is “foreign, faded, full of ellipses, incoherencies, suspicious emendations, and tendentious commentaries, but written not in conventionalized graphs of sound but in transient examples of shaped behavior” regardless of language (p. 10). Whenever anyone undertakes research in an environment that is unknown to him/her interpretations, misinterpretations, inconclusiveness, and complex particularities will occur.

Since one line of evidence includes journaling, I wrote about the research process of collecting the curriculum document and noting the day(s) that I took photos of the school/classroom. Responses from students are written on paper. I maintained a schedule of the days and times I spent in each of the four classrooms. These goings-on are an audit trail that includes my thinking, my activities, and my rationale for choices that I made about how I collected the data. The four lines of data have been contained in NVivo as one file.

The NVivo file provides a virtual dossier of the data in electronic format. The curriculum is contained in a PDF file. Each section that was coded based on deductive coding is highlighted in yellow. Each yellow highlight connects to the node which is one of eleven references. Each photo was imported into NVivo with a memo attached to it

describing the significance of the photo and my recollection of what I saw in the photo and while I was taking the snapshot. For the student responses, the translated files were imported into NVivo based on classroom and teacher. I can refer to the individual nodes that were created based on inductive coding and constructed about people, the student, and the school. Some of the nodes were collapsed into another node if I found there were only one or two responses. My journaling notes were imported into NVivo. These notes are dated and indicate the classroom and the teacher on each communication. Usually the subject taught is also mentioned. These notes were coded based on the teacher and the group. This type of coding lets me see which day I took the notes and the complete narrative for each classroom. Figure 12 is an example of a screenshot of the contents of the facts and documents.

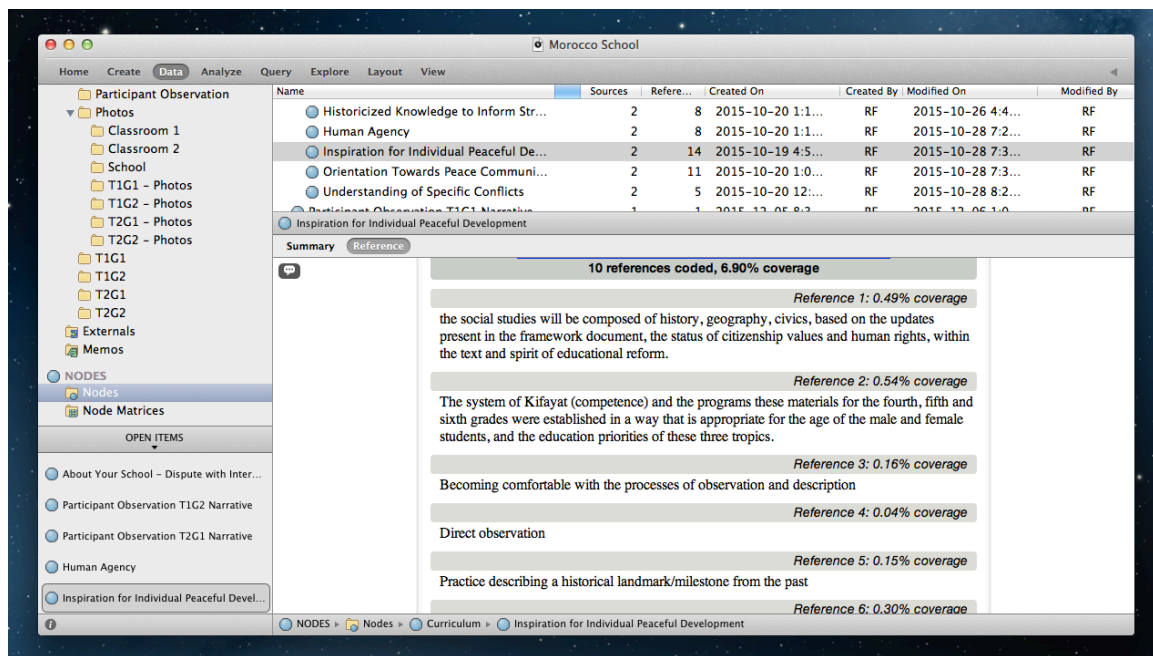


Figure 12: Screenshot of NVivo File for Research

Recruitment and Ethics

Issues to safeguard the rights of participants were undertaken with the University of Ottawa's Social Sciences and Humanities Research Ethics Board. Measures were put into place through informed consent, assent, and confidentiality. One of the unique situations for me was that the ethics approval process is not institutionalized in Morocco

like it is in Canada. I considered this imposition of a Canadian system through the *Tri-Council Policy Statement on Ethical Research Involving Humans*, published by the Secretariat on Responsible Conduct of Research (2014) on another country. I believe it is important to consider the cultural realities of Morocco in terms of the ethical clearance that is required. The ethics apparatus is not as developed in North Africa (Silverman, Edwards, Shamoo, & Matar, 2013). Regardless of doing research in another part of the world, I took many steps to ensure that the methodology and the treatment of participants were protected so it was successfully approved by the Research Ethics Board.

Written permission from the Moroccan Centre for Civic Education and the principal of the school were obtained. To ensure issues of trustworthiness have been overcome, detailed information letters and consent forms were provided to teachers, parents, and students in Arabic. Copies of these documents were deposited with the Research Ethics Board of the University of Ottawa in both English and Arabic prior to commencing the research. These letters and scripts were also provided to the principal of the school to offer a written account of the research and to ensure transparency about my intentions. Each person who consented also received a copy of his/her signed consent form in addition to retaining a copy of the information letter. I retained the original signed consent forms which also include my signature.

The principal mentioned the idea of participating in this research with the teachers. As I met teachers on the first day at the school, I provided an information letter to interested teachers. The letter outlines the level of participation requested, the option of how he/she wishes to participate, a note that the study is voluntary (the teacher does not have to participate), and a statement that data is not collected specifically about any individual. No one is being identified and the study is being conducted independently of the school. Once the two Grade 5 teachers expressed interest to me, I provided them with a consent form. Each teacher signed the consent and was given a copy. My signature also appears on the consent form. For participant-observation, I received consent from the individual teachers, but I made parents and students aware that I was in the classroom through the information letter. These documents were written in English and translated into Arabic by a professional translator. The information letter and the consent form in

both English and Arabic are provided in Appendix G, Appendix H, Appendix I, and Appendix J.

Each teacher read a verbal script about a researcher being in the classroom and participating in some of his/her activities. Also, a Letter of information was sent to the parents/guardians about my visit. A verbal script was also read to the students which introduced me, outlined their requested participation, explained the voluntary nature of the participation, and responded to any questions about me and/or my research. At that time a copy of the consent form for parents was provided to students to bring to his/her parent/guardian and an assent form for the students was provided. One copy of the information letter was provided, two copies of the consent form, and two copies of the assent form. These documents were written in English and translated into Arabic by a professional translator from the same organization that translated the curriculum. Since the source language is English and the target language is Arabic, the Word file was provided to the project manager at the translation company and a Word file was received in Arabic, written from right to left. I gave a brief background of the research and the location to the project manager after submitting the documents. The Arabic country matters in translation because there are differences in expressions from one Arabic country to another. By explaining that the letters and consents were being used in Morocco, the project manager provided that information to the translator to ensure cultural consistencies. The information letter and the consent forms in both English and Arabic are found in Appendices A, B, C, D, E, and F.

In terms of the photos, I provided the university ethics board with the types of photos I would be taking, the number of photos, and in what way the photos would be used in the thesis. I also provided methods to ensure that only those who have consented and assented are photographed. I noted the students that did not have consent, in conjunction with the teachers, and took photos only of those who consented. I also viewed the photos with the teachers to ensure that only students who have consented are depicted in the photos. One of the teachers asked me to bring my laptop to class so on one day, a group of the students and the teacher stood around the teacher's desk with my laptop, and we scanned through the photographs. Centred on these factors I examined and analyzed the photos that were incorporated into the case study. I also received permission

from the Research Ethics Board to include a sample of the photos in the thesis as long as I separated the analysis from the sample of photos. The analysis and the photos are found on separate pages in this thesis and support for the findings in the text of the thesis is augmented.

Not only did I have to address the students that were participating, but I also had to ensure that the students that had decided not to participate would have alternative activities in place to avoid identifying which students are participating. For any students that are did not participate, I consulted with the teacher about any work that the student(s) completed independently if he/she is not participating in responding to the questions. I was also prepared to provide an activity which could be completed. I allotted approximately thirty minutes of in-class time to respond to the three questions at a time that is convenient for the teacher, preferably during a social sciences part of the class. The teachers seemed to incorporate the responding to the questions into the school day. Responding to the three questions occurred during the time that I was present at the school. While I handed out the question sheets, the teacher explained the questions in Arabic. When the students had written a response to the question, they had time to review their answer(s) on paper. No identifying information regarding names and demographics of the students were on the question sheets given the age of the students and the possibility of sharing personal stories that could lead to the identification of others. The question sheet is found in Appendices K and L, in both English and Arabic.

Another aspect is how the paper copies and the electronic data were securely stored during data collection. The consent forms for parents, students, and teachers were maintained in expansion folders with accordion pleats on the sides and the bottom that are designed to fulfill a variety of archival storage needs. They have an overhanging flap which folds easily. I travelled with a separate suitcase for the data and any reference books that I may need. The expansion folders with the consent forms and the student responses were kept in an expandable vinyl attaché (Dimensions: 12 1/2"H x 17"W x 4"–5"D) which has a combination lock for extra security while in my room. The electronic photos were kept on a separate hard drive inside the attaché. In terms of the conservation of data, it will be kept for 10 years from the time of its publication. I had to remain

vigilant while I was in Morocco because once I received the consent and assent forms, I had to ensure that I was following the ethical issues that might arise during the study.

The name of the school is not used in the dissemination of findings. It is referred to as the Abdelaziz Khammar School. I selected this name from a random generator of Moroccan names. Abdelaziz refers to “servant of the mighty one.” Khammar’s meaning is connected to awakening, vitality, knowledge, and inspiration. It also connects to being full of energy and creativity. My intent is to ensure I apply the findings in similar contexts and/or settings.

To present the findings from each of the four groups of students and in keeping with the recruitment and ethics outlined above, the photos, the responses from the three questions, and my participant-observation notes have been combined for each classroom. As a result each classroom is identified as Classroom 1, Classroom 2, Classroom 3, and Classroom 4 in four separate chapters (Chapters 7–10). The classrooms are entitled as follows:

- Classroom 1: Cooperation and Sharing
- Classroom 2: Equality and Rights/Duties
- Classroom 3: Respecting Differences and Wants/Needs
- Classroom 4: Making Decisions and Verification

By including various sources of data in a systematic way, I’ve organized a profile of each classroom. The initial part of the profile outlines the demographics of the classrooms in terms of size and characteristics. When I describe the photos in terms of Foucault’s concepts of power/knowledge, space, and my perspective and justification as the person behind the lens of the camera, I also provide a sample of the photos following the narrative of the interactions amongst students and teachers. The third section highlights excerpts from my fieldnotes that distinguish one classroom from another. I round off the discussion by making connections to the initial research questions that relate to the curriculum-as-implemented and the curriculum-as-lived, the theoretical framework, and Foucault’s concept of power and space.

Chapter 5

The Discursive Formation of **الاجتماعيات** (Social Sciences) in Morocco

As an overall definition of social studies education Baildon and Damico (2011) “define social studies as inquiry-based social practices for understanding and addressing problems, especially complex multi-faceted problems” (p. 1). At the same time, these authors recognize that social studies is not the term used in many countries. For this reason, they embrace a wide-ranging definition. Baildon and Damico (2011) refer to social studies education as “one that encompasses academic subjects within the humanities (history and geography) and the social sciences (economics, psychology, sociology, political science) in ways that seek to help students understand society (e.g. in time and space) and become prepared to be engaged citizens” (p. 2). Additionally, social studies/social sciences “can help students develop the knowledge and the interpretive, reflective, and deliberative practices necessary to make sense of new historical realities” (p. 11).

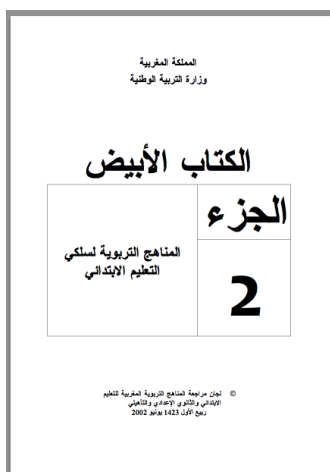


Figure 13: The Curriculum

Morocco Curriculum—Social Sciences

In the social sciences curriculum for Grade 5, the five most frequent words found throughout the document are school, historical, grade, past, and *kifayat*. *Kifayat* is an important term which refers to the competencies. Competencies refer to the ability to do something efficiently and/or effectively. It includes proficiency, accomplishment, expertise, adeptness, skill, prowess, mastery, and talent. For each component of social

sciences (history, geography, civics), the Ministry of National Education (2002) outlines these competency criteria. It also indicates that these criteria are developed throughout Grades 4, 5, and 6. Although I'll be focusing on Grade 5, the national government states:

...it is important to give attention to the *Kifayat* (competence) that are specific to each topic, and the transverse *Kifayat* (competence) on the level of the three topics. In addition, the graduation principle must be employed: becoming comfortable/gaining/cementing. Taking into consideration the age and cognitive abilities of the learner, the final *Kifayah* [*sic*] (competence) in the three topics, in grade school should be at the "comfortable" stage, in addition to the characteristics of the learner at the end of grade school listed in the framework document, that hinges on young learners. (p. 2)

The structure of the curriculum document outlines *kifayat* for the subject of history as "mapping time" and "discussing testimonials from the past" (p. 3). For the subject of geography, the *kifayat* are "Cementing past Kifayat (criteria)," "Becoming comfortable with the processes of observation and description," "Obtaining geographical terminology," and "Using new tools" (p. 3). The *kifayat* in the subject of civics for Grades 4, 5, and 6 remain the same. They are:

- Self-esteem
- Intellectual works
- Making decisions
- Verification
- Making a choice
- Expression
- Wants/needs
- Needs/rights
- Rights/duties
- Regulation/law
- Respecting differences (diversity)
- Equality
- Cooperation
- Sharing (p. 4)

While these provide a brief overview of the *kifayat* for these three components of the social sciences, the *kifayat* corresponds to abilities, program elements, and teaching strategy plus methods. I now turn to analyzing the contents of the curriculum in relation to critical peace education.

In the Morocco curriculum there is an awareness of the connection between self and experience. "...the learning activities for the applied, methodological and cognitive

domains have been adopted to be in the realm of self-learning” (p. 2). Examples of this awareness are relevant to discussing testimonials from the past, implementing past acquired abilities in new educational situations, and discovering the near past through a verbal testimonial. One teaching strategy includes "Create a file about a landmark present in the learner’s immediate surroundings” (p. 7). This attentiveness connects responses to learning about one’s identity by ensuring that students achieve a “comfortable stage” (p. 2) with the *kifayat* (competency) and his/her abilities towards the end of Grade 6.

There is a capacity, in terms of the history and geography part of the social sciences, for non-violent responses to conflict and stress that I deduced from the Grade 5 program elements. Learning about historical events, imperial times, the Green March, characters such as kings and resistance scholars, and items from daily life such as radio, television, and computer become examples through an analysis of the program elements of the history curriculum. This information about the geography curriculum is presented in a timetable. Additional program elements include:

- I learn initial principles about map expression
- I learn the meaning of topography (starting with local [landmarks] then making the distinction between a mountain, a plain, plateau and mountain)
- I learn how to read the scale lines (be comfortable with a topographic map)
- How do I observe and describe (comfortable Program Subject Program Elements with geographical functions)
- I learn how to benefit from the geographical sphere (start with local area, then distinguish different types [of gaining benefits])
- I study examples of the population activities (starting from local surroundings, distinguish between different activity types). I practice description of the human realm
- I learn some examples of human activity
- I learn to study problems in the rural/urban realms, I think about the reasons, and then suggest solutions. I discuss my suggestions with the rest of the male and female students, and present these solutions to a concerned party (p. 9)

These program elements focus on the rural/urban divide in Grade 5 social sciences because of the social and economic inequalities between geographically non-metropolitan and built-up areas in Morocco.

There is a complexity and profundity of thought rather than a range of the varying perspectives that allows students to understand issues. I assessed this depth and breadth in the curriculum by examining how the social sciences are divided into *kifayat*/abilities,

program elements, and teaching strategy and methods for each grade with allocated time for each subject in each grade. By looking at three aspects of social sciences (history, geography, civics), students are “Acquiring initial meanings for the concept of transformation” (p. 3). They are “Practicing comparing images from surrounding areas to the learner, in order to become comfortable with early stages of interpretation” (p. 3). Abilities include being able to read and describe a picture; obtaining meaning and terminology connected to rural and urban areas; examining the past in relation to clothes and homes, transportation, trade, and education; and, “What testifies for the past in my city/village” (p. 7).

Underlying the *kifayat* mentioned earlier, empathy, kindness and harmony become evident. Human agency also exists within the Grade 5 curriculum. The program elements which correspond to the *kifayat* comprise:

1. What is a right?
 2. What is a duty/responsibility?
 3. What is the relationship between my rights and others’ rights?
 4. What is the relationship between rights and duties?
 5. The right to disagree (opinions)
 6. How I prepare and present an issue (preparing and presenting files about moderating the use of electricity and water)
 7. My rights and duties at home and towards my family
 8. My rights and duties on the road
 9. My rights and duties in school
 10. How do we practice civics at school?
 11. Electing the division head
 12. How do we complete the school paper?
 13. From the division council to the municipal council/village council (local democracy)
 14. How do I plan and complete a project to benefit a group I belong to?
- Completing school workshop (cleaning, planting trees... etc.) (p. 12)

These principles reflect empathy, kindness, and harmony through rights, duties, and responsibilities, but can also instigate conflict, uniqueness, and compromise from the right to disagree, preparing and presenting about issues, and dealing with government.

There is an engagement in the serious reflective and historicized work of interconnecting individuals and communities. Students are asked to identify “historical antiquities in the surrounding area, and understanding the reality of the past” by describing the changes in aspects of life through pictures and observations that represent

the past and the present (p. 3). The history curriculum is linked to contemporary discourses of nation, nationality, and identity. Dominance of the nation-state is relevant, but students are more often than not asked to understand the distant past through documents, characters, testimonials, and archeology. Moreover, one of the *kifayat*/abilities refers to “Introducing historical antiquities from the surrounding environment” (p. 2). Connecting individuals with communities also includes asking the student to start with a local area and/or location and then distinguishing different ways of benefitting from the geographical sphere and from other population distributions. Feelings of fellowship with others are accomplished through verbal testimonials, measurements, observation, and description.

Historicized knowledge also appears to inform strategies to revise textbooks, and promote respect for differences through the media and popular culture. This could include elements from the social sciences curriculum that include “Mapping Time” (p. 3), “Practice ordering events and dates chronologically” (p. 3), “Practicing describing a historical milestone/landmark” (p. 7), and “Becoming comfortable with historian tools: a written relic, document, fossilized remnants, museums” (p. 7).

Inspiration for individual peaceful development derives from testimonials, observation, description, and the growing social life abilities of interaction in the Grade 5 social sciences curriculum. “[T]he social studies will be composed of history, geography, civics, based on the updates present in the framework document, the status of citizenship values and human rights, within the text and spirit of educational reform” (p. 2). Additionally, “The system of *Kifayat* (competence) and the programs these materials for the fourth, fifth and sixth grades were established in a way that is appropriate for the age of the male and female students, and the education priorities of these three topics [*sic*]” (p. 2). Citizenship, values, and human rights occur transversely through the *kifayat* of “[b]ecoming comfortable with the processes of observation and description” (p. 3) and the ability of “[d]irect observation” (p. 3). Within the *kifayat*/abilities “[p]ractice describing a historical landmark/milestone from the past,” and “[p]ractice comparing images from the learner’s surrounding areas in order to become comfortable with the initial stages of interpretation,” students “[d]iscover the distant past via written documents,” a program element (p. 7). Through the description in this paragraph, I am

trying to show how the social sciences curriculum can sustain an education that “demands a high level of cognitive and moral ability” (Sommerfelt & Vambheim, 2008, p. 81)

Through teaching strategies and methods, students develop an orientation towards peace communication skills. Auxiliary to reading a simplified map, using new tools, and drawing maps using a grid, the history program includes the following teaching approaches:

- Observation directed at the picture
- Observing antiquities and recoding information about them
- Starting with daily life, the student should be able to describe the changes that occurred on the many aspects of life: past/present
- Pictures that represent both the past and present
- Observe a picture of a specific location during two periods: recent past/present
- Observing pictures from the recent past and the present, compare these while expanding the legend/different city, rotating.
- Record observations on the changes that occurred over time, while listing some details that justify the responses
- Dealing with a timetable
- Observing a document: a dowry contract, rent contract, birth certificate, and extracting information (Ministry of National Education, 2002, p. 7)

These elements of the social sciences focus on interpretation, presentation, and the connection between the past and the present so that students can bring about change in their lives.

Nonetheless, the curriculum-as-planned is not sufficient toward ensuring that both teachers and students address critical peace education in the classroom. Because the teacher engages the curriculum-as-planned during implementation and humanizes the curriculum-as-implemented, the veracity of the critical peace education framework put forward in this thesis becomes authentic (based on facts that are accurate or reliable) and genuine (free from pretense, affectation, or hypocrisy). Aoki (1977) refers to implementation as “putting a program into practice” (p. 53), and/or “a dynamic historical, social, and cultural process” (p. 55). In terms of human agency I am referring to the context of power, educational spaces, and developing democracies where he/she expresses individual power with his/her thoughts and actions. As Bajaj (2015) enunciates “scholars of critical peace education also resist the forces towards regulation, universalization, and the rigid norms and standards for what peace education ought to be”

(p. 156). Examples include the possibility of critical peace education being influenced by the culture of the classroom. Different ways of practicing critical peace education depends on the school and the country that mandates the curriculum. She clearly states that critical peace education appears even within circumstances where violations of human rights occur.

How the Curriculum Document Does and Does Not Take Up a Critical Peace Education Framework

Three key elements of the critical peace education framework are found within the Morocco curriculum. Critical thinking and analysis, participatory and democratic engagement, and the development of communication skills to family and to the community permeate the curriculum-as-planned.

The program motivates a relationship and an ability to think critically between the past and the present. *Kifayat* refers to the learning tasks assigned to students “for the applied, methodological and cognitive domains” (Ministry of National Education, 2002, p. 2) of social studies in Grade 5. For example, *Kifayat* involves understanding primary inquiry sources such as a written relic, documents, fossils, and the artifacts in a museum. The curriculum states that students should accomplish an understanding of “The Past and the Present around Us” (p. 7) through oral testimonials from the past and describing historical landmarks and milestones. This technique helps students analyze the roots and unequal forms of social responsibility and nationality because students are examining near history and periods of the past.

Participatory engagement emerges in the events that students study because students learn to be engaged participants by studying these topics. The difference between Imperial times, resistance movements and scholars, and items from radio, television, and computer examine patterns of democratic movements. In Grade 5, students learn about the Green March. This relates to Bajaj’s (2015) concept of ‘little d’ democracy. ‘Little d’ democracy comprises “people power, movement building, and community engagement” (p. 162). While the near past includes verbal testimonials, the distant past examines written documents. The very distant past includes discovering

archaeology. Independent movements that describe the privileging and the marginalizing of individuals in the past and the present prevail within the Moroccan curriculum.

The development of communication skills promotes a critical peace education, according to Bajaj (2015). Capabilities to speak to different audiences emerge in the Morocco curriculum. For the curriculum, the main meanings that *kifayat* are based on relate to growing personal powers to enhance independence, a social life, and civic education abilities. Teaching methods within the curriculum-as-planned include preparing and presenting an issue and planning and completing a project to benefit a group. Within the *kifayat* expression is listed as a criterion for Grade 5 civics. The teacher is also asked to point out to students how the students' activities mimic an historian's work. Students also compare images from the surrounding area and their location "to become comfortable with early stages of interpretation" (Ministry of National Education, 2002, p. 3). This reaches out to convey personal stories, timelines, and mapping.

Peace manifests itself within the discursive regime of curriculum policy documents because of the connection to a National Ministry of Education in Morocco. According to Foucault (1972):

In any case, the analysis of this authority must show that neither the relation of discourse to desire, nor the processes of its appropriation, nor its role among non-discursive practices is extrinsic to its unity, its characterization, and the laws of its formation. (p. 67)

The authority and/or the discursive regime, in this case the National Ministry of Education, are not influenced from practices and processes coming from or operating from the outside. The Morocco curriculum acts in such a way as to have an effect on and interfaces with conflict, historicized understandings, and human agency which are important components of a critical peace education. The conditions used to describe Morocco relate to the connection between self and experience, the capacity for non-violent response to conflicts and stress, and the amount of depth rather than breadth of varying perspectives. These conditions also comprise engagement in the reflective and historicized work of engaging individuals and communities, the historicized knowledge to inform strategies to revise textbooks and promote respect for differences through the media and popular culture, and human agency. Inside human agency conspires an inspiration for individual peaceful development and orientation towards peace

communication skills. A critical peace education emphasizes, I feel, teaching students on the margins about injustices and the roots of violence that historical events have brought them (Bajaj, 2015). Constraints on critical peace education within the Grade 5 social sciences curriculum relate to technology. Although technology exists, the focus in the classroom is on storytelling, printed materials, and dialogue. While technology is not necessary for a critical peace education, it does add another dimension to communication strategies.

New literacies in the social sciences (Baildon & Damico, 2011), as a result of a global and/or internationalizing society, contribute to examining critical peace education. Hull and Stornaiuolo (2014), state “a sociocultural perspective on literacy posits that these practices,”(p. 17) referred to as new literacies, “are always multiple, situated, and ideological ways of using language and other symbol systems to communicate, construct meaning, and enact identities in varied social and cultural worlds” (p. 17). This connection between new literacies and social sciences seems to appear in Morocco.

For Morocco, the emphasis materializes with the inclusion of the Arabic language and the French language in Grade 5. Morocco focuses on Arabic, initially, and French beginning in Grade 3. While I focus on the social sciences, the importance of multiple languages across the curriculum serves to expand the students’ capacities at critical thinking because multilingualism cultivates cross-cultural skills, cognitive development, and intercultural understanding and valuing of difference (Genesee & Cloud, 1998). According to Baildon and Damico (2011), “Social Studies, in particular, can play a pivotal role with preparing students to live in an increasingly complex world” (p. 11) because of the emotional aspects and “troubled knowledges” of critical peace education (Zembylas, 2016).

Foucault developed explanations of discursive formations and emphasized that the analysis may not be the same in each case because of the curriculum-as-planned. The curriculum of Morocco is readily outlined in terms of concepts and rules. To explain the discourse I had to look at the connections amongst geography, history, and civics. Additionally, I had to examine the location of the Grade 5 social sciences curriculum in the middle of the Grades 4 and 6 curricula. I was able to find the common thread through the *kifayat* in civics because it remains the same for Grades 4, 5, and 6. Geography and

history for Grade 5 differs from Grades 4 and 6, but one of the *kifayat* for history, “Placement in time,” remains the same. In Grade 4, the other *kifayat* is “Reading testimonials and antiquities from the past.” In Grade 5, the other *kifayat* is “Discussing testimonials from the past” with a topic of “The Past and the Present around Us,” and in Grade 6, the other *kifayat* is “Studying historical documents or relics” with a topic of “Morocco throughout History: the Meeting Point of Civilizations.” For geography, the emphasis is on the program subject because the *kifayat* are general abilities found in another section of the curriculum document. Grade 4 doesn’t list a specific subject but instead asks students to become comfortable with primary landmarks, geographical terminology, and geographical expression. In Grade 5, the program subject is “Rural domain and the urban domain,” and in Grade 6, the program subject is “Area and Country.” To round off the social sciences curriculum, the program subjects for Grades 4, 5, and 6 civics are “Both I and others are human beings,” “Rights and Duties,” and “Child Rights covenant,” respectively. The one point of incompatibility appears between geography and history. Whereas in history the focus of the nation-state and subsequently the individual becomes consistent, in geography, the curriculum begins with terminology, cities and natural environments, and then a discovery of the country. Choices about what to include in the curriculum depended on the authority of the curriculum writers. Their goal was to focus on subjects which contribute to the Moroccan identity. Students need to know when to intervene to restore and/or maintain balance (Ministry of National Education, 2002).

Critical peace education manifests itself within Moroccan curriculum policy documents through the curriculum-as-planned, -implemented, and -lived. While the curriculum contents are written for generalized entities, the Moroccan curriculum outlines teaching strategies and methods to include the curriculum-as-implemented. In Grade 5 social sciences, students are asked to use daily life to describe changes that have occurred in aspects of their lives through pictures that represent the recent past and the present.

While the aforementioned discussion focuses on how the curriculum explicitly addresses critical peace education, the curriculum does address both traditional peace education and critical peace education. The sections that explicitly address critical peace

education are the *kifayat* for history and civics. Explicit curriculum refers to “the publicly announced expectations the school has for its students” (Parkay, Stanford, Vaillancourt, & Stephens, 2007, p. 267). Traditional peace education is implied through aspects of the geography curriculum for Grade 5. According to Apple (2004), the implicit or hidden curriculum refers to

...teaching to students of norms, values, and dispositions that goes on simply by their living in and coping with the institutional expectations and routines of schools day in and day out for a number of years. (p. 13)

The Moroccan geography curriculum for Grade 5 begins linearly from geographical terms, and proceeds to observations, locating landmarks, reading scales, population distributions, and learning about the rural and urban realms. While these abilities are required as part of the curriculum-as-planned, the null curriculum which is absent from the curriculum document, also plays a role in the context of Grade 5 social sciences. Eisner (2001) states there are two dimensions of the null curriculum: “One is the intellectual processes that schools emphasize and neglect. The other is the content or subject areas that are present and absent in school curricula” (p. 98). Flinders, Noddings, and Thornton’s (1986) definition of the null curriculum ties in well to the producer-consumer model of education Aoki describes in the curriculum-as-implemented when they state that the null curriculum:

...explicitly calls our attention to what has long been a matter of common sense—that, when developing a curriculum, we leave things out. It is a truism of the curriculum field that schools cannot teach everything. Like economists concerned with the distribution of scarce goods, curricularists must be concerned with the allocation of limited school resources to educationally beneficial ends. (p. 34)

In relation to critical peace education, the null or hidden curricula, can potentially occur in “biases passed down to children from parents and teachers” (Bajaj, 2016, Loc. 2416). The discursive regime works in relation to these different kinds of curriculum-as-planned such as explicit, implicit, and null, because the Moroccan curriculum for history and civics states that the social sciences programs in schools “should be composed of educational activities that advance initial meanings” for history, geography, and civics, “both in knowledge and method” (Ministry of National Education, 2002, p. 2). The curriculum-as-plan is explicit about the *kifayat* and activities that students should engage

in. The notion of Islam is implied because of the references to the near past, the distant past, and the use of understanding the meaning of transformation. Cognitive abilities and educational reform are mentioned in the introduction to the social sciences curriculum suggesting that a null curriculum according to Eisner manifests itself in the curriculum-as-planned.

Chapter 6

School Life

School life occurs within the built environment. School life “requires getting close to the experiences of school had by the young people for whom school is ostensibly designed” (Quay, 2015, p. 22). The built environment refers to how a setting at a school and its surroundings are organized. I question how do aesthetic judgements determine how a space is used and how can those decisions to design a space, such as a school community, influence and have an effect on daily life? These decisions will determine how students, teachers, administration, and visitors experience the built environment. According to Harvey (1990), postmodernism, views space as “independent and autonomous, to be shaped according to aesthetic aims and principles which have nothing necessarily to do with any overarching social objective, save, perhaps, the achievement of timeless and 'disinterested' beauty as an objective in itself” (p. 66). This view shuns space as “something to be shaped for social purposes and therefore always subservient to the construction of a social project” (p. 66). One reason for this transition of seeing space differently in a postmodernist epistemology comes from how the built environment is viewed. If architecture is a form of communication, as Harvey (1990) establishes, “then we ought to pay close attention to what is being said, particularly since we typically absorb such messages in the midst of all the other manifold distractions of urban life” (p. 67). To provide an overview of the school life of Abdelaziz Khammar, I provide an outline of the built environment of the school along with a series of photos that I captured while the students were in class. The photos deal with the historical and the current uses of this space which is currently a primary school in mid-eastern Morocco. Consistent with Foucault’s concern with the connection of heterotopic entities to knowledge/power, the photos depict the grounds of the school, the classrooms, and objects within the classrooms. Excursions are also part of school life. The field trip to the zoo in Rabat, which I attended, also forms a description of the places that students, administration, and teachers visit. This description of school life provides the setting and an underlying substructure for situating the four classrooms in the next four chapters.

Built Environment

From an aerial view of the school grounds from the second floor, one can see the director's office, the soccer posts, the teachers'/administrators' cars, and trees and bushes. Concrete walls form the fortification of the school. One side of the school's classrooms surrounds a garden framed in brick/concrete. The colours of the school are pink, mauve, yellow, and blue. These are pastel colours. Arabic writing adorns the side of the school and the buildings/classrooms. The school consists of three main buildings. Two have two floors and one has one floor. Each classroom has a door which opens to the outside.

The entrance to the school faces out to the street. At the entrance to the school when approaching the gate, there is writing of the namesake of the school in Arabic, Berber, and French. Buildings and shops are on the left and the right. At the end of the street, a major street becomes a highway. This entrance is closed when the students are in school and opened for the morning before school, at lunchtime, and at the end of the day. The doors are green. The solid green part is high enough that you can't see out or in. There is a mesh fence which extends higher and it looks like barbed wire at the top. The walls surrounding the gate are concrete painted yellow. Cars can be seen near the stores and building outside of the school.

The entrance to the security/guardian's office can be seen adjacent to the gates at the entrance of the school. A chair and a small dresser can be viewed inside the office. Writing on the chalkboard-like wall can be found along with Arabic writing. The trim on the wall is blue with yellow. The cement wall surface seems worn and suggests the wear and the age. It looks like a peeling concrete wall. Despite the age and the peeling, it looks solid and impenetrable.

The physical grounds of the school are characterized by greenery. Greenery can be seen throughout the school grounds. Rustic stones, gravel, and green weeds/plants are found along the yellow wall. Some cracking can be seen in the concrete. New trees seem to be planted. In addition to these trees, large palm trees can be seen offering shade. This was an area inside the walls of the school that had newly planted trees. Soil and green space, an area of grass, trees, and other vegetation are set apart for recreational or aesthetic purposes in an otherwise urban environment.

The director's office has three to four computers with flat screens and towers. A table serves to have meetings and/or conferences for parents, teachers, and visitors. The principal's desk, in an L-shape contains a computer and monitor. The school office also houses the supplies for students in terms of workbooks that coincide with the curriculum areas and stationary. The sound system, the photocopier, and the printer are also housed in this office. Many pictures adorn the administration office and depict students, training of teachers, and the history of the school. On top of the building, speakers are found on the left and the right. This is where the music comes from for the raising and lowering of the Flag ceremony on Mondays before 8:00 a.m. and Fridays just before 6:30 p.m. It is an office, a meeting place, and the key administrative building, located just inside the big green metal gate.

The classrooms on the first floor of the school show the age of the stone of the building. Railing on the second floor looks like wrought iron. The roof looks like metal with ridges. On the second floor, the classrooms have life-size characters painted beside each classroom door. There is Donald Duck and Mickey Mouse from the Disney franchise. Winnie the Pooh and Piglet, from the story written by A.A. Milne are also shown as life-size characters. Also, Dora the Explorer, the American girl of Indigenous Mexican heritage is painted beside a door. One of the Smurfs is also painted beside another door, a Belgian character, who has also appeared in Disney movies. I am surprised at the splashes of American popular culture. These characters may be a useful way to remember the classrooms and some of the first floor classrooms.

Different bathrooms are found for teachers and students. The student bathrooms consist of ones for boys and for girls. The sinks for washing their hands are on the outside. Arabic writing is painted on the wall with a red arrow. The walls are yellow and blue. Another one is pink and mauve. Teachers' bathrooms are locked with a gate. The bathrooms for the teachers are open air but securely locked behind another blue door. Student bathrooms are accessible.

Three basketball nets with black and white posts are installed on a rectangular playground. These posts are the same colour as the soccer posts. The playground can be seen from the entrance to the school, which is fortified by the surrounding walls. A painting is placed at the far end of the wall from the playground of what seems like a

desert with people riding dromedaries with desert scarfs, and the blue sky, with green trees, plants, and some statues.

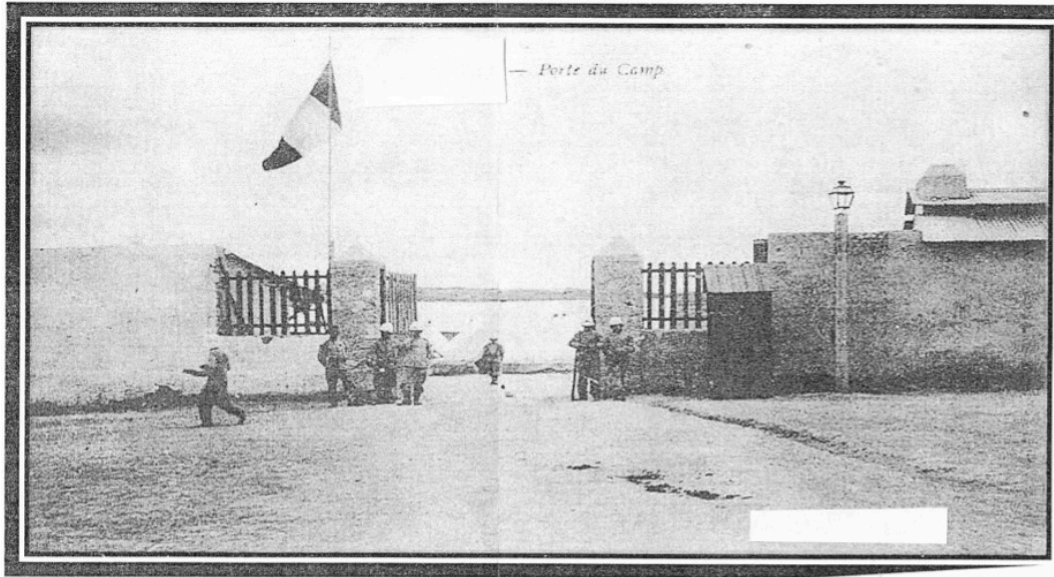


Figure 14: The Abdelaziz Khammar School—Historical



Figure 15: The Abdelaziz Khammar School—Current

'Photos'



Figure 16: Built Environment—School

‘Photos’



Figure 17: Built Environment—Classrooms



Figure 18: Objects and Space—Classrooms

Field Trip to the Zoo

On a Saturday was the field trip/excursion. One of the teachers, her son, and one of the security/guardians came to the hotel at 5:45 a.m. so we could walk to the school. The bus was leaving at 6:00 a.m. Apparently, there is no security in Morocco at that time and it is still dark. We walked to the school, but we took the alley type ways passing through the souks that exist near the school. With all of the hustle and bustle during the day, it was interesting to see the silver medal doors shut that usually in the day time contain lots of stock of clothing, foods, raw materials, produce, vegetables, fruit, etc. The bus had not arrived so we had some green tea and bread. Unlike the corn grain bread

that is found in the variety stores in big boxes and is still warm when you purchase it this one was in the shape of a small bun with sesame seeds.

The bus arrived. The students were already on the bus when I went on it. Parents had brought their children to the school before 6:00 a.m. and some waited to send off the bus. One of the teachers, who my understanding is the organizer of the excursion, was handing out plastic bags to the students along with motion sickness medication. It was a bus drive to Rabat. The bus was situated inside the gates of the school facing the roadway. There was a bus driver, another person sitting on a platform next to him, three teachers, the principal, one of the three people that provide security, opening/closing of the gate, raising the flag, sounding the siren/fog horn at/near the gate, etc. at the school and me. The students were so excited. Lots of song, repetitive lines, and every so often a teacher or the principal would get up and egg them on with a question or statement. The students would respond in unison. There were fifty students on the bus. It got so loud at one point that I could not hear myself speak. It was only then that a teacher may have asked them to quiet down a little bit. The sound picked up again.

When we arrived in Rabat, the bus pulled over at about 9:00 a.m. so the students could have breakfast. It was mostly Grade 5s and 6s. Each student already knew how to spend dirhams, the price, and when to tip and how much. The excursion organizer ordered green tea and asked me to select one of the breads that were being cooked on the grill and griddle. I had a green tea and a whole-wheat msemmen (Moroccan crepes). I offered to pay, but was straightforwardly told that the costs are covered when on the excursion.

At that time, a student appeared who wasn't feeling well. It turns out he hadn't eaten the day before, didn't get a lot of sleep because of the excitement for the excursion and had a bag of chips in the morning. He continued to vomit and it was discussed whether to take him to the hospital. One of the teachers walked with him and then I sat with him for a while until another teacher returned. He started to feel better after being off the bus and a couple of the students stayed with him while he placed his head down to rest. It was interesting to see how a couple of students had him resting on one of the students while another student stayed near. The students got back on the bus and I didn't really see him after that. We got back onto the bus to travel to the Mausoleum of

Muhammad V. At the site are Muhammad V, Hassan II, and Prince Abdallah.

Muhammad VI is Hassan II's son.

We arrived at the main site. At least three other groups of students were at the same location. They had pinnies on and/or armbands on. The students I was with didn't have anything like that. There are also other sculptures and a mosque nearby. There is also a bridge which separates Rabat and Salé over a river. Salé is located at a higher elevation and so it looked like a steep road to cross the bridge. Group photos with students, teachers, and the security/guardian along with individual photos were taken by the teachers, principal, and students. Slowly, the principal led the students into the mausoleum. There are four guards with one in each corner and one guard at each of the three openings/doors. The students were led into a viewing gallery where the marble cases that held the two kings and prince were located. It was very ornate. Students remained quiet. The order of the kings in Morocco is taught in history so it seemed the students understood the significance of what they were seeing. We went outside, took more photos, and then got on the bus again. I was able to take a photo of the Muhammad V Foundation for Solidarity building before getting on the bus. It's located across the street from the mausoleum and the large plaza where a large part that was walked on seemed to be made of marble. There were also ruins located near and around the plaza. All of the students seemed to stay together.

The next stop was the zoo. It is called the ZOOlogical Garden in Rabat. At the zoo, each student passed through individually while a zoo staff member would insert the same ticket each time as a person went through a revolving horizontal arm fixed to a vertical post, allowing only one person at a time to pass. The principal led us through the zoo with one of the teachers behind the group. All students remained together with some holding hands. I spoke to students while we were watching and walking and both teachers and students took pictures of the animals. It was interesting how the zoo and gardens were laid out based on five ecosystems: Atlas Mountains, The Savannah, The Desert, The Wetlands, and Tropical Forest. All of the writing was in Arabic and French and scientific details were provided for each animal. For example, Class, Family, Adult Size, Weight, Diet, Gestation, Scope, Longevity, Status. There was also a Pedagogical Farm Tour and the Wetlands Circuit. The African elephant, giraffe, and leopard were

located in open spaces while some animals such as a mongoose were behind glass.

At one point the principal seemed to talk to all of the students just before we were exiting and they all cheered. Just before that I was told we were also going to the ocean.



The next stop was a beach on the Atlantic Ocean in a city. At the beach we collected shells and I was given a stone which can be used to cleanse oneself in preparation for prayer.

The student that was motion sick from the morning was standing on the platform where the students were drying off and trying to put socks and

shoes back on. One of the teachers pointed to how well he seemed and the fact that he was moving leisurely stating remember this morning and now look—“He dances, he is dancing like a Zulu from Africa.” So much laughter.

We headed back to the bus. Some shoes were on and some were partly on. We got on the bus and headed to the Abdelaziz Khammar School. On the way, the bus stopped at a fruit stand to buy bottles of water. We continued on the main highway. As we approached, there were police officers pulling people over and waving people on. Apparently, the police are at different points along the highways and sometimes at random spots. One of the three security\guardians was waiting with the gate open for the bus to enter. It turned itself around and faced the gate, the way it was facing in the morning. All the students and teachers got off the bus. Lots of parents were waiting for the students. I got off the bus and walked to the hotel. All of the students had learned Hi, Bye, and Thank you in English. The students seemed so happy, tired, and pleased with the day. All of the singing and loudness from the bus had quieted.

I couldn't help but think about the fact that I had been to see the mausoleum where Hassan II and Muhammad V were. I had seen exotic animals from Africa amidst gardens. It was so educative and the zoo was applicable to science, the environment, geography, and history. I had been to the beach and went into the Atlantic Ocean with approximately 50 students from Morocco. Almost everybody got soaked with salt water

and no one seemed to care. Lots of shells on the beach, ornate stones, brown sand, clean water, and people surfing, and on personal watercrafts (Sea-Doo). Once again, I think of the whole idea of both men and women fully clothed in 30 degree Celsius weather in the city keeping with tradition and yet these students seemed liberated, drenched and wringing out some of their clothes. Teachers, the principal, and the security/guardian continued to look on and made sure the students safely crossed the street and walked along the winding hilly road to the bus. Is this a generation where there is a new future? Maybe that sounds cliché, but there is something free about this. Everybody did have a hat to protect him/herself from the sun. Girls and boys together enjoying themselves.

Chapter 7

Classroom 1: التعاون (Cooperation) and المشاركة (Sharing)

To provide a profile of one classroom at the Abdelaziz Khammar School, this chapter combines photos, student responses, participant-observation notes, and a basis for interpretation of the curriculum-as-implemented and -as-lived. The first group consists of forty-six students in a classroom with a teacher who has been teaching for approximately thirty years. Photos, student responses to written accounts of connected events to “making peace,” and my fieldnotes about communication, workbooks, and chanting characterize the cooperation and sharing of language occurring in this classroom. The findings in the photos should be read in relation to ‘What are the artifacts, spaces, and places for students to socialize and learn a critical peace education curriculum?’ For the section on student responses and the participant-observation notes, the interpretation speaks to the students’ lived experiences in relation to people, about him/herself, and the school, and finally, ‘How might students and teachers live a “care of the self” through a critical peace education curriculum?’

Photos

To describe the stories in the photos, the line between theory and story becomes blurred (Tate, 2007). Two photos depict individual students sitting at their desks looking directly at the camera. One student waved to me from the back row of the classroom to where I was sitting at the front of the classroom motioning that he wanted his photo taken (see Figure 19, photo 8). I thought this would be a great opportunity to also show the location of objects such as the workbook that corresponds to the science curriculum. The student’s writing can be seen in the workbook along with diagrams depicting movement of the mechanics of the human leg and the principle of balance through the use of a seesaw with a boy and a girl on either side of a long plank balanced in the middle on a fixed support. On each end two children sit and swing up and down by pushing the ground alternately with their feet. The student sits in a place of power where he can see the entire room because his desk is located in one corner of the classroom. His view is

unobstructed. While the student is not grinning, his expression seems pleased, kind, and calm with no teeth exposed in his smile.

Another photo that students surrounding a classmate asked me to photograph included an image of a young girl wearing a fuchsia hijab. The vivid purplish-red color like that of the sepals of a typical fuchsia flower covered her head and ears and contrasted with the white smock that girls wear in the classroom. She also has her workbook opened with her arms slightly crossed in front of her on a desk while some girls look at her and others are looking towards the front of the classroom. She smiles and seems content to be located in the middle of the row of several girls, some wearing a hijab and others with their long brownish/black hair pulled back in a ponytail. Fuchs, where the colour fuchsia comes from, was a German botanist in the sixteenth century. Evidence of objects and spaces tell me about the social phenomena experienced in the classroom that shows diversity in how the girls are dressed. The photo is highlighted with natural light coming from the windows adjacent to the students' row of desks. I can guess that the time of day is probably before lunch. Spatial illusions make the student seem more prominent than anyone sitting around her, even one of her classmates seated in front of her and looking at the student as I was taking the photo.

Two pairs of girls stand towards the front of the classroom (see Figure 19, photo 2). One pair stands facing the students while the teacher sits off to the side. One student appears to be standing further back and closer to the blackboard while another seems to be situated a few centimetres ahead. Approximately a meter separates the two students demonstrating a stance that is both comfortable and does not impose power over their classmates, but power with. Between the two girls, the portrait of Mohammed VI is positioned above the blackboard overseeing the occurrences, but not interfering with their stance. Both students are directly facing their classmates while standing on an elevated step. The teacher is located to the left of the girls sitting casually on the desktop of an empty student desk. The traditional roles of the teacher as a producer of knowledge and the students as consumers of knowledge seem reversed. While natural light comes in through the open door, the faces of the students and the teacher are unclearly seen. The students and the teacher are the signifiers, but the mental concept the signifiers produce is one of students in charge while the teacher, wearing a black blazer, and shirt with black

trousers looks towards the class between the students standing at the blackboard and the students seated at their wooden desks. I realize that I took this photo while standing parallel to the girls on the elevated step. Together these elements work together to construct meaning. The “interlocking of time with space” portrays a heterotopia that functions in a non-hegemonic condition (Foucault, 1998, p. 176). The binary of power between students and teacher decodes the culture and the alternating of spaces which fluidly allow collaboration and alliances. These spaces depicted in the photo prompt me to learn about society and social life at the Abdelaziz Khammar School within this classroom.

Another pair of female students stands at a large board with a smooth dark surface attached to the wall and used for writing on with chalk (see Figure 19, photo 5). The teacher cannot be seen in the photograph since I framed the boundaries of the photograph to see one girl writing in Arabic from right to left while another student looks on and has a piece of paper in her hand. Once again the diversity occurs with one girl covered in clothing with only her hands and face exposed. The other student wears capri pants, close-fitting calf-length tapered trousers, with blue-trimmed flip-flops, a light sandal of plastic or rubber with a divider between the big and second toe. The photo identifies elements in a discourse attending to the unseen faces of the girls and the visible act of writing on the blackboard in preparation of the lesson. I was on the main classroom floor when I took the photo so the photo shows the posterior side of the two girls, standing at an angle facing towards each other, with the Arabic lettering clearly written on a chalky blackboard.

Three photos depict the spaces in the classroom inhabited by students and the teacher with varying depths to the photographs and at different angles. Students communicate varying emotions to express their imagination, thinking, and interactions amongst students and teachers clearly interconnected with formal and informal interactions and the objects students use. A sea of students are seen with a multitude of emotional states dramatizing the solidarity of power in numbers and in this case, engage with the teacher’s words. The teacher cannot be seen in the photos. This group of students consisted of more than forty sitting juxtaposed side-by-side. In a couple of the photos, the students look up at me while taking the photo, while others continue reading

from their workbook on the desk located on the desktop (see Figure 19, photo 7). Each student appears to have a pencil case, a backpack, and writing utensils which personifies the power of the pen/pencil as an instrument. For some, historically, writing is more effective than military power or violence.

'Photos'

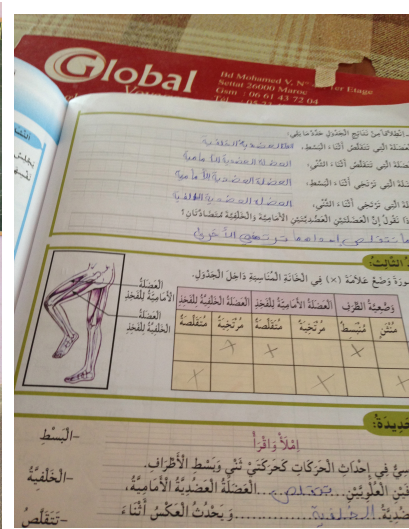


Figure 19: Teacher 1, Group 1 (Formal Interactions with Teachers and Objects)

Student Responses

About People. Thirty-nine students responded to the question about a specific event/time that the student remembers about people “making peace.” The majority of the responses related to the Palestinian–Israeli question. Before embarking on an analysis of the questions, I feel it’s necessary to provide an overview of the Palestinian–Israeli Question.

“Is it really true that Israel was a land without a people for a people without a land?” This is the question that Phyllis Bennis from the Institute for Policy Studies in Washington, D.C. asks. UN Resolution 181 established a partition creating a Jewish state, an Arab state and Jerusalem as an internationalized city. On 14 May 1948, the State of Israel was established by the Jewish People’s Council, the provisional government of the Jewish people. In international politics, usually a country needs to be recognized by other countries to become a nation-state. The United States recognized the new Jewish State of Israel and other countries followed to recognize Israel. On 15 May 1948, the Arab armies invaded Israel beginning the first Arab-Israeli war.

The Palestinian question relates to self-determination. Although Tel Aviv was the capital of the Israeli state, it was eventually moved to Jerusalem, the city/area that was supposed to be internationalized from UN Resolution 181. Palestinians have claimed East Jerusalem as the capital of a future independent state of Palestine. Israel maintains control over the shared resources which prevent Palestine from developing physical and organizational structures and facilities for water. While this is a perspective of the Palestinian–Israeli Question, it provides some background to the distributions. The student responses for this question developed into comments relating to the Palestinian–Israeli question. Twenty-three students responded to their views highlighting the responsibility of Arab countries in conflict with Jews in Israel. While this issue can sometimes be referred to as high politics, it is evident from the students’ responses that the issue is within the political discourse of Grade 5 students at the Abdelaziz Khammar School. The table Teacher 1, Group 1 Response Summary About “Making Peace”—About People outlines the number of responses based on particular shared characteristics.

Table 9: Teacher 1, Group 1 Response Summary About "Making Peace"—About People

Particular Shared Characteristics	Number of Responses: T1G1
About People—Call to Action	3
About People—Interrelationships Between Nation-states	1
About People—Intervention from People	1
About People—Intervention from Student	9
About People—Intervention from Student and People	2
About People—Palestinian—Israeli Question	23

Examples of the student responses about intervention from the student, intervention from people, and the Palestinian—Israeli question emerged as follows:

Yes, I can describe an event in a concrete moment. For example, I saw two kids fighting in front of the school so I reconciled them and after that they lived in peace. (Student, Isma'il)

There were kids fighting, and then two men intervened to reconcile them so they stopped fighting and lived in peace. (Student, Siham)

Yes I remember an event when people were making peace. I speak about the Palestinian people who fight in order to bring peace to their country so that their children can go to school and play in freedom. (Student, Ouahid)

About You. Thirty-six students responded to the question about “making peace” when the student was directly involved. The majority of the responses related to a disagreement among people, in general, and the student’s involvement in resolving the disagreement. This question attempted to ask about the student’s human agency as an individual in society by asking about a situation when the student made a difference. This is key to critical peace education. The majority of responses related to disagreements amongst people and the student intervened. This may have related to friends, neighbours, and familiarities.

Table 10: Teacher 1, Group 1 Response Summary About "Making Peace"—About You

Particular Shared Characteristics	Number of Responses: T1G1
About You—Argument with a Friend	1
About You—Call to Action	2
About You—Disagreement among Family	2
About You—Disagreement among Friend(s) and People	1
About You—Disagreement Among Friends	8
About You—Disagreement among Friends and Family	1
About You—Disagreement among Neighbours	1
About You—Disagreement among People	10
About You—Disagreement among People at School	6
About You—Narrative	3
About You—Palestinian–Israeli Question	4

Examples of the student responses relating to disagreements among people, disputes among friends, and squabbles among family members emerged as follows:

One day I knew a friend and argued with him and then I reconciled with him to make peace. (Student, Khatija)

My brother and I were fighting so my other mother reconciled us then he started to respect me and I respect him and we lived in peace. (Student, Ouahid)

My friends I were playing then I argued with one of my friend and hit her and she started to cry so I went to her and I hugged her and we lived in peace. (Student, Zuleika)

About Your School. Thirty-nine students responded to the question about a constructed memory about “making peace” that occurred at the Khammar School. The majority of the responses had a bearing on disputes at the school with student intervention. These responses address the communication strategies inherent in critical peace education. Students can argue with friends, but resolutions can be found, usually with the intervention of another student.

Table 11: Teacher 1, Group 1 Response Summary About "Making Peace"—About Your School

Particular Shared Characteristics	Number of Responses: T1G1
About Your School—Call to Action	3
About Your School—Dispute with Intervention from Other Kids	1
About Your School—Dispute with Intervention from Student and Friend	1
About Your School—Dispute with Intervention from Student, Father, and People	3
About Your School—Dispute with Principal Intervention	1
About Your School—Dispute with Student Intervention	23
About Your School—Narrative	5
About Your School—No Conflict	2

Examples of the student responses akin to disputes with student intervention emerged as follows:

Students should respect each other at school in order not to harm each other. One day I saw two kids fighting at school so I advised them to reconcile with each other because peace is everything in life. (Student, Faqih)

One day I saw two kids fighting in the middle of the school's square so my friend and I went to reconciled them and peace prevailed between all. (Student, Rahma)

Two kids were fighting in front of the school so I intervened and told them that if they fought they would not gain any benefit, and if they reconciled they would know that peace and love and appreciation contribute to peace between them. (Student, Habbab)

Participant-observation Notes

How Do I Communicate? Where Do I Sit? The teacher speaks Arabic and some French so when we communicate it is usually in French. All of the classes are in Arabic with very little French. The students go to another teacher who teaches mathematics and French. On the first day, the teacher placed me at the front of the classroom in the back right corner on the chair of his desk. The teacher's desk and the entire front of the class where the teacher writes on the blackboard is elevated on a raised step approximately five inches. The students are seated in wooden desks in rows. Each desk holds two students.

I notice that there is a Coca Cola bottle with Arabic writing on the desk that I am sitting at. Of all of the girls, two students are wearing a hijab. The students are wearing jeans, full skirts, shorts to the knee, white smocks, and blue smocks. The white smocks are for the girls and the blue smocks are for the boys. These are the school uniforms.

There seems to be an exercise in the workbook. The students use workbooks with pictures and words. The teacher seems to be using humour to get a point across about word rhyming. There seem to be additional examples and the students laugh. One student spontaneously comes to the front of the classroom and talks to the teacher. The teacher is sitting near the window.

It seems okay to talk all at once when the teacher asks for clarification and understanding especially when all seem eager to respond. There are repetitions of words from the teacher to ensure students grasp the word. All students read along as one student reads. There is a speed to the reading. It's as though each student reads as quickly as possible. Is that the nature of the Arabic language or is there something attached to speed? This teacher indicated that he has been teaching at this school for approximately thirty years and will be retiring in about three.

At one point the principal arrives to the classroom and students stand up but the students don't say anything. It seems like it is a privilege to have this authority figure take the time to visit their classroom to say a few words.

At 5:30 p.m. the students draw a design and/or picture in colour. Some of the students came up to the desk to show me their drawings. There was a house and a tree, flowers, potted plants, abstract multicoloured trees, and the blue sky with flowers. Meanwhile the teacher sits at the back of the class in one of the student desks outlining his plan for tomorrow. Another drawing was the caricature of a man with glasses, birds and outdoor scenery. At least eight of them showed me their drawings. I would pick one thing about the picture that I particularly liked in French followed by Très Bien! They continued to come up to the desk to show their drawings. There were also people drawn with stringy hair. Students all have coloured pencils for drawing. It looks like a workbook that has sample paintings and styles of the masters with an opportunity to draw on a suggested starting point where the student draws based on their interests and interpretation. For example, one example looked like pointillism. One had an author

written in English under the Arabic writing. One student gave me his drawing. At first I said no because to give me his artwork would be too generous, but the teacher encouraged me to accept it. It looks like an Arabian knight riding a horse. On the flipside, abstract art which depicts the drawing prompt and what the student completed. Shortly after that I was given two more drawings as we were exiting the classroom.

One was the caricature of a man with the glasses with his luggage going to the airport. On the flipside, while this may be not be intentional, Arabic and French writing saying 'Usagers de la route, Tolérance=Sécurité' with an animated hand coming out of a car signaling the young student with the book bag to be given the opportunity to cross the street. It looked like it may have come from a workbook. The other was of a hand with an intricate black henna tattoo design on large-squared graph paper. While the students approached the desk and I offered my feedback, the teacher gave a gentle pat on the neck, or on the head to both girls and boys.

What's in the Workbooks? The teacher draws images on the blackboard. I was looking at the cover of the workbook. A student noticed I was looking for it and offered hers. I looked at the cover and returned it to her. The pages are turning to the right. The teacher shows me that we are on page 180. More boys are reading today. Sometimes the students stand to respond. The students seem to laugh at an issue about language, phrase, and term. They speak louder and together. When the hand goes up to respond to a question, some students stand in excitement moving slightly away from their desks. There seems to be time spent on each concept. It seems that two girls and two boys are assigned to retrieve notebooks from the cupboard which is located beside me. Now the students complete exercises from the workbook in their notebooks on page 182. There is a lot of commotion about the exercises. Students are starting to work in pairs. The teacher gives a student a pat on the back.

The subject is history. Hassan II is the father of Muhammad VI. The teacher and the students seem to be discussing the kings of Morocco. The time frames range from 1999–1912, 1961–1927, 1954–1953, and 1974–1930. One student is reading and there appears to be a commotion about who is reading or whether the answer is something else. It's interesting because Teacher 1, Group 2 received this lesson yesterday and now I'm

hearing it again.

What is the Chanting About? Today, the teacher hasn't arrived yet. Students start reciting the Qur'an. The teacher arrives. Students continue to take turns reciting/chanting the Qur'an. One student stands at the front and the student recites/chants. Another comes up and the other returns to his/her seat. Two students sit arm-in-arm. The two are sitting on a chair reciting together—physically and voices together. One boy chants.

The teacher stands at the back to pick up the chant. Before two girls were sent up to the blackboard to write. The teacher begins a chant and the students follow it. Another student chants. Another student has joined the girls writing on the blackboard. The teacher continually circulates.

There is chanting with a hey! The 'hey!' gets louder—Hey!! The chanting continues. Some chatting occurs between pairs of students as students take turns. Chanting is coming from outside. This is the calling from the mosque.

On Friday, the teacher arrives. He is wearing a white/whitish gown/robe. I think it's referred to as a *Dishdasha*, a long robe with long sleeves, worn by men from the Arabian peninsula. This robe is worn with regular clothes of a shirt and pants. Apparently, it can also be called a "Thobe" or a "Kandoura."

Friday, for Muslims is Jumu'ah or Jumma. This is a passage from the Qur'an.

5. The similitude of those who were entrusted with the (obligations of) Taurat, but who subsequently failed on those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.

9. O ye who believe ! when the call is proclaimed to prayer on Friday (the day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew !

10. And when the Prayer is finished, then may ye Disperse through the land, and seek of the Bounty of Allah: and remember Allah frequently that ye may prosper.

11. But when they see some pastime, they disperse headlong to it, and leave thee standing. Say: "That which Allah has is better than any pastime or bargain ! And Allah is the Best to provide (for all needs)." (1934, Sûrat 62, Part 28, pp. 546–547, 5, 9–11)

The whole section is about Al-Jumu'a, or the Assembly (Friday) Prayer that says that work needs to be left. This may be why there is a three hour lunch at 12:00 p.m. and classes resume at 3:00 p.m. to 6:30 p.m. A part in the Qur'an outlines the time off work for prayer. Muslims pray five times a day and on this day, there is another prayer in place of one of the prayers.

Curriculum-as-implemented and Curriculum-as-lived

Widespread in this classroom is the notion of Arabic language classes. The predominance of the Arabic language is consistent with Morocco's national and cultural identity as an Arab state and as a Muslim country. Redouane (1998) discusses the Moroccan language policy within the educational system. Denoting it as Arabisation, Redouane (1998) maintains:

Since Morocco obtained its Independence in 1956, it has been a national priority to decrease the amount of French used in Morocco and to promote Arabic as a component of national identity, and as the language of literacy and wider communication. A basic objective has been to restore Morocco's pre-colonial culture through a development of the national, culturally unique educational system—one that provides 'an education that is Moroccan in its thinking, Arabic in its language and Muslim in its spirit' (King's speech from the throne, 1958, as quoted by Zartman 1964, 155–56). (p. 198)

At the same time, Redouane (1998) argues that Arabisation did not occur in Morocco because “a politically charged and sustained debate developed between the proponents of a modern and Westernised trend who favour balanced bilingual education and the supporters of the Arabo-Islamic culture who advocate radical Arabisation” (p. 199). Arabisation probably has occurred, but it has not eliminated the French language given that Yearous (2012) indicates that Morocco “balance[s] the increasing pressures of globalization while retaining connections to its rich past” (p. 1).

Artifacts, spaces, and places that students use to socialize and learn a critical peace education include the classroom, writing, and the continual dialogue between the teacher and the students. Informal groups come together to help each other at the blackboard, to write notes, and to interact with the content in the workbooks. Within the recounting of personal experiences about “making peace” students write about the

conflict between Arabs and Jews. This lived curriculum corresponds with international issues that jostle between their identity as a Moroccan citizen and their role as an Arab in a Muslim world. Students and teachers live a care of the self through art, welcoming me as a participant and an observer, and their Islamic faith.

Specific to this classroom, the circulation of power seemed to focus on the females in the classroom. The girls had these powerful voices when speaking Arabic fervently and annunciating. At the same time, the males, while seeming further away from the central action at the centre of the classroom, participated. The critical peace concept calls for examining the lineages of one's identity in relation to gender, amongst identity of the self in relation to others within the classroom and/or society.

Chapter 8

Classroom 2: المساواة (Equality) and الحقوق/الواجبات (Rights/Duties)

The second group is forty-five students in a classroom with a teacher who has been teaching for approximately thirty years. Photos, student responses to written accounts of connected events to “making peace,” and my fieldnotes about student participation, “la récréation, and the study of the Qur’an characterize the equality and the rights/duties experienced in this classroom. Once again, the findings in the photos should be read in relation to ‘What are the artifacts, spaces, and places for students to socialize and learn a critical peace education curriculum?’ For the section on student responses and the participant-observation notes, the interpretation speaks to the students’ lived experiences in relation to people, about him/herself, and the school, and finally, ‘How might students and teachers live a “care of the self” through a critical peace education curriculum?’

Photos

Students teaching the class occur in four images. One student explains while standing at the front of the classroom on the main floor (see Figure 20, photo 3). Two students write on the centre of the blackboard in Arabic while holding workbooks/papers to refer to. Another two images powerfully depict one female student and one male student reciting from the Qur’an (see Figure 20, photos 1 and 2). The latter two photos depict the equality amongst gender when chanting a surah from the Qur’an. Both students have taken a similar stance with the arms crossed, the head bowed, and the eyes lowered. I framed one of the photos to include the open door showing the brightness and natural light coming into the classroom with a large tree in the centre of the door on the first floor that reached the second floor classroom. In another photo, I framed the male student candidly within the boundaries of the elevated step at the front of the classroom in front of the blackboard containing Arabic writing and just off centre from the writing on the portrait of Mohammed VI above. I do believe the students have a right to participate in research that potentially affects a pedagogical approach to educating future students through critical peace education, since as Foucault states “photography is a practice of power” (as quoted in Prins, 2013, p. 12). These particular photos “illustrate the recovery

of subjugated knowledge” (p. 14). For example, by having photos taken of the activities of students leading a class and presenting potentially conveyed to the students that their contribution to the class through their voice, actions, and opinions matters.

On certain occasions, the teacher worked with a small group of students. In one image, the teacher is explaining to two female students from a written text (see Figure 20, photo 8). This image depicts the two students who were writing on the blackboard, that I mentioned in the previous paragraph. This follow up suggests another example of teacher-student power relations. The three are standing on the classroom floor after the two female students self-managed their learning. While at the blackboard the students managed the task of what to write on the blackboard for the class to view. Following the writing on the blackboard, the teacher offered assistance. I draw meaning of this photograph from the consultative process portrayed in the photo. Students in the classroom continue to read, write, and observe the conversation towards the one side of the room. Their activities are reflected in the bottom row of blue painted windowpanes that seem to protect the students from the bright light, prevent anyone from directly looking into the classroom, and at the same time provide ventilation, and offer natural light. Windows are “a threshold between the private interior and the public exterior” (Vera, 1989, p. 224).

The role of the teacher as an instructor and demonstrator becomes captured in two photos. The teacher’s stance ties into the culture of teaching and Islam. In both photos, the teacher is demonstrating ablution as part of the cleansing in preparation for prayer which occurs five times a day (see Figure 20, photo 6). Prayer begins for Muslims after puberty. These children are learning a traditional ritual in Grade 5 at about age 10, but are not expected to engage in fasting and prayer as a full commitment until they are older. It seems that the maturity level needs to be there before observing the significance of prayer. The students watch the teacher as the centre of their attention and begin to mimic the cleansing of the arm. The teacher has his right arm raised, bent at the elbow, and is actioning the cleansing with the left arm. Some students also have their arm raised and attempt the cleansing motion of the arm. Others gaze at the teacher’s precision of cleansing from the elbow to the wrist. Prior to the cleansing, another photo shows the teacher placing his hand in a terra cotta pot miming the taking of water before ablution

begins. Both boys and girls are stretching to look over at the actions of the teacher as he explains what he is doing. Some students sit relaxed and somberly observing. The space of the classroom where these actions are occurring is a place where relations exist. There are no voids in the classroom space and the power is not stable within the classroom. As Foucault contends “power exists in action; it is not possessed by, but rather among, people and groups, and can be exercised by many different people at any given time and place” (as quoted in Wong, 2015, p. 4). My impression is that power occurs within the type of dialogic teaching that is perceived in the photo, but the power of prayer becomes a potential place for resistance and liberation.

Students answering questions are viewed in three photos. In one photo the student has stood up and is leaning towards the teacher who remains stationary and unmoved with her hand up to respond to a question (see Figure 20, photo 7). While this student was sitting, the teacher may have had symbolic power over the student. When the student rises, the almost eye-level between the student and the teacher suggests symbolic equality. In another photo the students raise their hands while seated, but one girl is beginning to stand up. In the third photo, the student has stood up and an additional six female students have risen to their feet with their hand raised towards the teacher, who is not visible in the photo (see Figure 20, photo 5). When I view the photo I see the solidarity of power of the students. At the same time, I see the competitiveness amongst the students trying to be selected to respond to the question. One student has moved away from her desk and is standing in the aisle between two rows of desks. Some grinning and obvious enjoyment is coming from the students’ emotional and facial expressions. The genuineness of the composition of the photo prompts a window on the world of how the students and objects in the photo work together to construct meaning of gendered power relations since the photo sets forth only girls contending to answer the question.

Students sit at their desks in pairs in three photos. Some are reading, some are writing, and some have turned to their neighbor located either in front or behind. There appears to be a lull in the dialogic teaching. Wong (2015) argues that empowerment of students coexists with disempowerment where teachers and students exercise different degrees of power. The power relations featured in this community fluctuate. In two photos where the students are sitting writing a test, the students’ heads are bowed about

their workbooks as some eagerly respond in writing to the questions provided by the teacher. The students place their backpacks between each other to ensure the integrity of the test and as the only time that I've seen any type of barrier between the students deterring them from speaking to each other. Testing does not happen often, but it does exist. Power also exists in the written text of the students in terms of where their sentences are placed. That is, starting to write from right to left, left to right, in the centre, at the top of the page, at the bottom of the page, etc. The students are seen writing from right to left and then have reached the left side of the paper. I can't help but think of the power of "visual directionality" (Jewitt & Oyama, 2011, p. 23) in terms of the discursive meanings connecting culture to what Jewitt and Oyama (2011) refer to as 'your point of departure' to 'where you are going to' (p. 24). Writing from right to left relates to the symbols representing sounds rather than letters.

'Photos'



Figure 20: Teacher 1, Group 2 (Formal Interactions Between Students and Formal Interactions with Teachers)

Student Responses

About People. Forty-four students responded to this question about “making peace” involving people. The majority of the responses related to the students offering a call to action. Rather than focusing on examples of people “making peace,” the students mostly made broad statements about their views on peace and conflict both historically and contemporarily. Twenty-eight responses dealt with a call for peace between individuals and groups. Examples that involved intervention from the student and offering a personal story also demonstrated the students’ concern for a shared humanity.

Table 12: Teacher 1, Group 2 Response Summary About "Making Peace"—About People

Particular Shared Characteristics	Number of Responses: T1G2
About People—Call to Action	28
About People—Intervention from Student	8
About People—Intervention from Student and People	1
About People—Narrative	1
About People—Personal Story	6

Examples of the student responses about a call to action from the student, intervention from the student, and personal stories are as follows:

People should love each other and cooperate with each other in order to spread peace. (Student, Abdelmajid)

One day our neighbours were having an argument with each other so I intervened and reconciled them and this way I contributed in the peace process. That has made a big difference in the lives of our neighbours and people should love each other and help each other. (Student, Bassima)

I the past, people used to live in ignorance, conflicts, hatred and wars then peace came with its great men who brought peace and spread it so that people could live in peace and security. (Student, Baariq)

About You. Forty-four students responded to this question about “making peace” when there was a big disagreement with the student’s involvement. The majority of the responses related to a disagreement amongst neighbours and the student’s involvement in

a resolution. Students clearly understood their role as a “peacemaker” regardless of age and education attainment.

Table 13: Teacher 1, Group 2 Response Summary About "Making Peace"—About You

Particular Shared Characteristics	Number of Responses: T1G2
About You—Call to Action	1
About You—Disagreement among Family	1
About You—Disagreement among Friend(s) and People	3
About You—Disagreement Among Friends	1
About You—Disagreement among Neighbours	17
About You—Disagreement among Neighbours and Family	8
About You—Disagreement among People	6
About You—Disagreement among People at School	3
About You—Dispute with Neighbour(s)	2
About You—Narrative	2

Examples of the student responses relating to disagreements among neighbours, among neighbours and family, and among people emerged as follows:

One day I had an argument with my friend so another boy came and told us: “my friends why are you fighting? You are not going to solve problems by fighting each other”, so I hugged my friend and we became friends forever. (Student, Ridouane)

One day two neighbours engaged in a dispute because the child of the first neighbour was picking oranges from the garden of the second neighbour so I intervened to reconcile them with each other. (Student, Durya)

One night, two men were having an argument so I intervened and contributed in the peace process which had made a big difference in the lives of the men and people should always love each other. (Student, Arwarh)

About Your School. Forty students responded to this question describing a specific event/time where people were making peace at the Abdelaziz Khammar School. The majority of the responses related to a dispute with student intervention. Students exhibit conflict transformation skills as part of critical peace education. This transformative behaviour may be the beginning and/or part of looking at the care of the self through the intersection of critical peace education and a postmodernist epistemology.

Table 14: Teacher 1, Group 2 Response Summary About "Making Peace"—About Your School

Particular Shared Characteristics	Number of Responses: T1G2
About Your School—Call to Action	3
About Your School—Dispute among Teacher and Parent with Intervention from People	1
About Your School—Dispute Outside of School with Intervention from People	1
About Your School—Dispute with Intervention from Principal and Teacher(s)	1
About Your School—Dispute with Student Intervention	34
About Your School—Dispute with Student Intervention and Principal	1
About Your School—Dispute with Teacher Intervention	2
About Your School—Narrative	1

Examples of the student responses pertinent to disputes with student intervention emerged as follows:

One night, two kids were fighting each other at the entrance of the school so I reconciled them and contributed in the peace process which has made a big difference in the lives of the kids and till now they still love each other and are friends. (Student, Zamen)

In 2014 two kids were fighting at the entrance of my school so the director and the teachers intervened and I helped them to reconcile the two kids and bring peace which had a positive effect on them. (Student, Anamar)

At school there were two students disputing and when the teacher saw them she said: “don’t fight because love is friendship and kindness and I want to make peace between you.” (Student, Samir)

Participant-observation Notes

How Do the Students Participate in Class? The subject is conjugation. It sounds like personal pronouns and students shout to say the response together. The students are excited to respond. They stand and almost leave their desks when the teacher poses a question. Now the students are all standing. Students begin to hold up objects—ruler, paper, triangle, and scissors. The teacher demonstrates cutting paper and sharpening a pencil. All of the students speak loudly and can be heard throughout the class/classroom.

Students seem happy and excited to participate. A few students get the workbooks from the cupboard. While the students continue to be excited when the workbook work occurs, students seem to be asked to quietly do their work.

The teacher sits with the students while they complete their workbook writing beside another student. When the teacher needs something from his desk, one of the students obtains it. The teacher's desk has two top drawers about 3" high. His keys and phone sit on the desk. I can see outside the classroom from where I am sitting. There are trees and I notice some cars nearby. So many students doing their work independently and some seem to be speaking about the work. As I am sitting at the teacher's desk, a student gives me a piece of artwork.

Words/sentences are being placed on the blackboard and more than 20 students raise their hand to go to the blackboard. It seems students are checking the writing on the blackboard. Two boys go to the blackboard to write additional words/sentences. They conference with the teacher. There's a dialogue on organizing the words/sentences on the blackboard. The questions on the board are being filled in with an 'x' so it seems to be a chart question. The workbooks are put away. One student for each pair of desks in the row collects and one person returns them to the cupboard. So organized. There are four collectors of the work and one student stands at the cupboard to return the workbooks. One student erases the blackboard.

What Do I Do During “la récréation”? During the break, I was introduced to the Special Education teacher. Special Education is referred to as “l'intégration.” I looked up the formal definition: the intermixing of people or groups previously segregated. This teacher has 12 students in the classroom. The purpose is to bring the student(s) up to a level so that he/she can return to the regular classroom. It seems to be a temporary measure. This classroom was set up in tables with a group of 4 or 5 sitting at each table. I said bonjour to each student and each replied. As each said bonjour, he/she introduced him/herself. The teacher also mentioned that the school has an autism program.

Posters seem to be at the back of the classroom. À la ferme, Au marche, Je decouvre mon corps (French and Arabic), Moyens de transport, Le Printemps, Mon jouet préféré, Au zoo. There are two Arabic posters. One looks like how to stay healthy.

What about the Qur'an? The subject is the Qur'an. The Qur'an is the Islamic sacred book, believed to be the word of God as dictated to Muhammad by the archangel Gabriel and written down in Arabic. The Qur'an consists of 114 units of varying lengths, known as suras. The first surah is said as part of the ritual prayer. These touch upon all aspects of human existence, including matters of doctrine, social organization, and legislation. Once again, the students alternate chanting from memorized verses from the Qur'an. There are three students at the front of the classroom—one chants, one writes on the board, one holds a workbook.

The teacher seems to be showing how to pause using one's voice and actions. The whole class chants together with the teacher. Students continue to chant. There seems to be no fear to make an error in the chant, just the desire to get a chance to chant. The teacher gives a tender tap on the head for something humorous. The teacher uses his hand as a way to tell the students to lower the sound of the chant and/or to stop a student at a point. Another student chants at the front of the classroom. The teacher helps her with the chant and pats her on the head.

Students lay out a rug. The teacher seems to be preparing for prayer since he seems to be doing some of the cleansing of hands and face from yesterday. He stands up.

Curriculum-as-implemented and Curriculum-as-lived

While the Qur'an consists of 114 units of varying length, known as suras, the first surah is a ritual prayer.

Al-Fāṭiḥa, or the Opening Chapter

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the Worlds:
3. Most Gracious, Most Merciful;
4. Master of the Day of judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the Straight way,
7. The way of those on who Thou has bestowed Thy Grace, those whose (portion) is not wrath. And who go not astray. (1934, Sûrat 1, Part 1, p. 1, 1–7)

This prayer discusses Allah, but also states that grace is bestowed upon those who live peacefully within a moral life. Unity, one important concept in Islam seems to come through in the spaces and places student socialize and learn a critical peace education.

As I circulated in the classroom one afternoon, I provided one English word to describe each student's drawing. The students practiced repeating the word. For example, f-l-o-w-e-r, d-o-g, t-u-l-i-p, and t-r-e-e. At one point, one of the girls said, "now do the boys." I went over to other side of the classroom and started to look at the boys' drawings. While the girls' artwork consisted of flowers, animals, and gardens, the boys' artwork included souped-up cars, science fictional characters, superheroes, and animals. Would this difference between girls' and boys' drawings exist in an Ontario elementary school? These lived experiences allow the students and me to experience critical peace education through multiple languages spoken in the classroom this afternoon: English, Arabic, French.

Students experience critical peace education through the director of the school and teachers' intervention to demonstrate empathy and solidarity, a critical peace education competency where viewing different approaches can lead to awareness. Students live a care of the self through active participation in class and finding humour about learning about chanting from the Qur'an. Students and teachers live a care of the self because their self-identity develops through interactions of experiential activities of dialoguing as a class. The rooting of the Islamic faith gives the students a stronghold to attach themselves to when leading a cultivated life.

While males and females equally participated in this classroom to demonstrate the balanced flow of power, several students seemed focused on the preparation of prayer. Prayer circulated throughout the classroom. One female student, particularly, took the lead in this endeavour occupying the space towards the back of the classroom to respond to questions and volunteering to go to the front of the classroom to demonstrate the preparation of prayer that the teacher had just demonstrated, albeit with some giggles from her and the class about the technique. According to Foucault (1998), "There are even heterotopias that are entirely devoted to those purification activities, a half-religious half-hygienic purification as in Muslim baths, or an apparently purely hygienic purification as in Scandinavian saunas" (p. 185).

Chapter 9

Classroom 3: احترام الاختلاف (Respecting Differences) and الرغبات / الحاجيات (Wants/Needs)

The third group consists of twenty-four students in a classroom with a teacher who was the first one hired at the school. Photos, student responses to written accounts of connected events to “making peace,” and my fieldnotes about occurrences in the classroom and the subjects of Arabic language, civics, art, and science seem to permeate the variety within the classroom characterized through respecting differences and want/needs exhibited by the students. This classroom also presents findings in the photos which should be read in relation to ‘What are the artifacts, spaces, and places for students to socialize and learn a critical peace education curriculum?’ For the section on student responses and the participant-observation notes, the interpretation speaks to the students’ lived experiences in relation to people, about him/herself, and the school, and finally, ‘How might students and teachers live a “care of the self” through a critical peace education curriculum?’

Photos

Power imprints life inside this classroom as students stand at the blackboard erasing previous words and sentences, and writing new phrases along with inserting diacritical marks in the sentences. Given that the students are in Grade 5, one student reaches for the top row of writing that probably the teacher had written. In addition to linking these power relations regarding the positions of the students at the front of the class, the teacher also stands towards the front of the classroom to teach. While the students were located on an elevated step spanning the length of the blackboard the teacher uses varying elevations within the classroom to explain and question the students as the balanced opportunity for power sharing fluctuates. These details produce meanings through forms of power.

Four images show the teacher providing instruction one on one. The first image shows the teacher circulating the classroom stopping to observe one student’s written

efforts. Another image depicts the teacher standing with a student with his hand gently placed on the male student's back as he explains a point to the student that he may not have grasped initially (see Figure 21, photo 2). Several students look on as everybody learns. In the third image, two students have slates with responses on them, a boy and a girl, towards the front of the classroom (see Figure 21, photo 6). The teacher is leaning over as he stands on the elevated step pointing to the response that one student has provided on a dry-erase whiteboard slate. Students in the classroom can be seen watching and listening as the three stand at the front so that one conversation is embedded in a classroom dialogue about the Arabic language. The power-knowledge relation depicted in this photo goes beyond the analysis of spoken and written texts because of discursive and non-discursive formations "as a mediator and tool of power through the production of knowledge" (Diaz-Bone, Bührmann, Rodríguez, Schneider, Kendall & Tirado, 2007, p. 4). In the fourth photo, the teacher assists another male student, as the student remains at his seat, but stands up to talk to the teacher. Once again the one-on-one dialogue is embedded within the power circulating throughout the classroom as students choose to watch, listen, and learn.

The teacher as an instructor is depicted in two snapshots. I took one photo while standing in the back corner of the classroom so the teacher appears prominent. However, the balance of at least eight to nine students sitting, standing, and walking offsets the focus towards the front of the classroom. In the other photo, I am standing parallel to the teacher while taking the photo (see Figure 21, photo 3). In this case the teacher is asking many students a question and the students start to raise their hands. The lighting in the first image is clear and bright throughout. In the second photo, there are strong visual differences between the light coming from the window and the darkness of the unlit classroom. The balance of power between students and teacher in these two photos prompted student engagement, responsibility, and empowerment since the lessons were two-sided.

In six photos, students are responding to questions ranging from raising a hand while seated, while standing, and through the use of a slate raised in front of their faces and/or above their heads. When I discussed the enthusiasm the students express when wanting to respond to a question with the teacher, he didn't seem surprised at their

actions, but he commented that it is “très sympathique” (see Figure 21, photos 1, 4 and 5). I agreed. To me, it is nice to see students engaged and interacting with classmates in gentle rivalry and a willingness to share their knowledge and/or understanding without any inhibitions. The solidarity from previous historical events of the Moroccan peoples seemed to make sense when I saw this conduct/performance and grasping of power within a Grade 5 classroom, detailed in a two-dimensional photo. Some students remain seated watching and listening.

Informal interactions between students reading, talking, looking at each other, smiling, and thinking are delineated in seven photos. Students are standing, sitting, laughing and seem to be looking towards the front of the classroom (see Figure 21, photo 8). The students talk and discuss with each other informally. One student looked right at me when I was about to take the photo. At the back of the classroom is a poster depicting two parrots on a branch. Another shows a water scene. The third poster contains a parrot and several other birds sitting on two tree branches above a stream with a background of a blue sky and greenery. The students and the posters of tranquil sights reproduce the value of intertwining power and life with no technology. The absence of technology eliminates one essence of disciplinary knowledge that Foucault talks about when signifying technologies of power as an avenue of control and surveillance.

'Photos'



Figure 21: Teacher 2, Group 1 (Formal Interactions with Teachers and Informal Interactions Among Students)

Student Responses

About People. Eighteen students responded to this question about “making peace” regarding people in general. The majority of the responses related to the Green March. The Green March represents a time in Morocco’s history which epitomized peace and protest by the populace of Morocco. Before the military could become involved the citizenry had made a point and the opposition backed off. Students learn about the relevance and importance of the Green March and its demonstration of solidarity by the Moroccan people based on territory and Islam.

Additional students spoke about interactions amongst people and the revolution of the King and the people. This also refers to an unpredictable time in Morocco’s history when King Muhammad V declared a constitutional monarchy for Morocco.

French authorities exiled the Late King Mohammed V and the Royal Family. The reason the French Authorities gave for exiling the king was that the king refused to stop the action of the national movement and he also denied signing the pact that asked for French domination over Morocco.

The Moroccan people revolted against these actions of the French Colonizers in order to save their homeland. They all stood united with the king and supported him wholeheartedly. This was quite surprising for the French colonizers. August 20 caused the start for the end of colonialism in Morocco. This struggle for independence continued for a long time and they demanded the return of their exiled king.

Morocco celebrates The King & People’s Revolution day with great joy and enthusiasm. This was the day that they got freedom from colonization and it was due to the effort of the King Mohammed V. It was the day when the king returned from his exile and all the people were full of happiness and joy when they got their king back. (A Global World, n.d., p.1)

On August 20, the people of Morocco celebrate an independence day. Both of these events are taught at the primary school level either in Grade 5 and/or before Grade 5.

Table 15: Teacher 2, Group 1 Response Summary About "Making Peace"—About People

Particular Shared Characteristics	Number of Responses: T2G1
About People—Interaction	2
About People—Intervention from Student	1
About People—Palestinian–Israeli Question	1
About People—Personal Story	1
About People—Revolution of the King and the People	3
About People—The Green March	10

Examples of the student responses about the Green March from the student, interaction from people, and the revolution of the King and the people are as follows:

Once upon a time, I was sitting in front of my school when I saw a group of people making peace (maybe he means greeting each other) very warmly. Then I was surprised to see two people disputing with each other; one of them said to the other: “I said Hi but you didn’t reply. This is not polite and may cause a lot of trouble.” (Student, Raghad)

People made peace like in the Revolution of the King and of the People and in the Green March. This was an important event in the history of Morocco about the struggle of Moroccans, both the king and the people, between august 20, 1953 and November 18, 1995 in order to ask for information about the near history of my country. (Student, Muslih)

It is the people of Palestine who were making peace and are still making it. Despite wars, despite the killings and death, they are still making peace. The people of Morocco too struggled to make peace for the return of the Late Mohamed V between August 20, 1953 and November 18, 1955. (Student, Naima)

About You. Seventeen students responded to this question about any student intervention in the direction of “making peace.” The majority of the responses affiliated with providing a personal narrative about him/her self and disagreements which involved people, in general. The students’ responses highlight how the issue was resolved. Most of the students in this group decided to provide a personal narrative which may not have required intervention. At the same time, the account dealt with arguing and disagreements. This also expanded into the debate about Arabs and non-Arabs. Once again the issue delineating life in a global world amongst civilizations emerges as relevant to students in Grade 5 in Morocco. The awareness seems to occur at a young age

and may relate to the history curriculum focusing on the nation-state before moving inwards towards the individual.

Table 16: Teacher 2, Group 1 Response Summary About "Making Peace"—About You

Particular Shared Characteristics	Number of Responses: T2G1
About You—Disagreement among Family and People	1
About You—Disagreement among Friend(s) and People	2
About You—Disagreement Among Friends	1
About You—Disagreement among People	5
About You—Disagreement among People at School	1
About You—Narrative	7

Examples of the student responses associated with narratives and disagreements among family and people emerged as follows:

My mother engaged in a dispute with my father so I reconciled them and this why I contributed in the peace process. (Student, Atyaf)

One day I had an argument with my friend so another boy came and told us: “my friends why are you fighting? You are not going to solve problems by fighting each other”, so I hugged my friend and we became friends forever. (Student, Ayham)

One day some of my friends and I were sitting in front of our house when an individual passed by and pronounced some bad words. I shouted at him saying: “there is no preference for an Arab over a non-Arab. Preference is only through righteousness.” (Student, Bouchra)

About Your School. Eighteen students responded to this question about school-based events and times about “making peace.” The majority of the responses provided a personal narrative about “making peace.” Seven students afforded a narrative while four students postulated a response about a dispute with student intervention. Two students delivered a response about a dispute resolved with teacher intervention. The personal narratives connect to the mini-narratives inherent in a postmodernist epistemology and suggest the relevance of postmodernism to critical peace education.

Table 17: Teacher 2, Group 1 Response Summary About "Making Peace"—About Your School

Particular Shared Characteristics	Number of Responses: T2G1
About Your School—Dispute among Security and Parent with Intervention from Principal and Teacher(s)	1
About Your School—Dispute among Teacher(s) and Student with Intervention from Principal and Student	1
About Your School—Dispute with Intervention from Administration	1
About Your School—Dispute with Intervention from People from School	1
About Your School—Dispute with Intervention from Students, Teachers, and Parents	1
About Your School—Dispute with Student Intervention	4
About Your School—Dispute with Teacher Intervention	2
About Your School—Narrative	7

Examples of the student responses relating to narratives, student intervention, and teacher intervention emerged as follows:

I took part in an incident that happened in my school. The teacher and one of the students disputed with each other and then the principal intervened to solve the problem. I also talked to them. We managed to reconcile them. At his point, I have made a big difference. (Student, Ghariba)

Once upon a time, I was at school when I saw two boys quarrelling. I told them to stop quarrelling, reconciled them and asked to apologize to each other. (Student, Ikrimah)

Our school held once a ceremony for students. People were greeting each other. There were students' parents and students who succeeded in their exams. Then, a teacher came in and did say Hi (Salam). (Student, Jihane)

Participant-observation Notes

What is the Classroom Like? This is a class of 24. The arrangement of the desks is in a horseshoe with 4 two-seated desks in the middle of the horseshoe. Pictures on the wall include water, trees, parrots, and greenery. On the main floor, the door is open. There is a drawing of Mickey Mouse on the wall near the door. The windows on one side have brown curtains. The windows near the door are frosted on the first two rows. I notice that one windowpane is missing from the windows near the door. The blackboard

is divided into three parts. There is a clay pot near the side of the blackboard. There is an elevated step of about 5" at the front of the room under the blackboard.

Students have tent cards on their desks. They are 8 1/2 by 11 with the students' names and they're decorated. They are located on the desk near where the student is sitting. Six students have one. Outside the door there is a palm tree and part of another building with one floor. Two lampshades come into view on the ceiling with four incandescent bulbs. A portrait of Muhammad VI is at the front of the classroom on the wall above the blackboard. There is a poster of how to brush teeth, written in Arabic.

This teacher teaches history, geography, Qur'an, science, and Arabic language. I'm observing the teacher and the students, but I am located at the front of the classroom on the elevated step in the front right corner of the classroom or the back left from the students' perspective so the students and teacher can see me.

What's Taught in Arabic Language Class? The subject is conjugation. There is continual interaction and continual teaching. All students seem to want to speak and/or participate in the dialogue with the teacher. The subject is grammar. Students hand out the green notebooks. The teacher is writing several lines on the blackboard. The students quietly write and wait. The teacher discusses referring to the blackboard. There is an application of two grammar lessons and two conjugations. I can hear students from another class reciting something. One student moves to the front desk to copy what is on the blackboard. Two students correct a couple of things in marks/letters the teacher wrote. Then another student does also.

I notice that the students seem to write in Arabic on every other line. I can hear chanting. The students seem to be reciting something in unison. The only person with a cellphone/digital device is the teacher. One student goes to the front of the classroom to read the application lines. The student makes corrections to the marks/letters. The teacher stands at the back of the class. He was sitting at a student desk at the back of the class. Some girls and boys are sitting together on the outer side of the horseshoe. Another student reads a sentence and corrects the marks/letters. They are doing an analysis of a text in terms of subject, object, direct object, indirect object, verb. Another student reads a sentence and corrects the diacritic marks/letters. As someone walks by outside the door,

she seems to greet the teacher.

The difficulty of learning Arabic reading and writing relates to the lack of vowels.

Wagner and Spratt (1993) state:

Literary Arabic, written in an alphabetic system with twenty-eight basic letters, differs in a number of important ways from the Latin alphabet. The Arabic alphabet is a system of consonants (most composed of one of several base forms, with distinguished diacritics) and long vowels, while short vowels are represented only by additional diacritics or not at all. These short vowel patterns are rule governed, according to a word's meaning, tense, voice, function in the sentence, and other features, which must often be derived from context. (p. 230)

The students in this class learn to insert the diacritic markings to assist with pronunciation and understanding. I think: How would individuals read English if we removed all of the short sounding vowels? While I do not believe a comparison can be made between English and Arabic, the understanding of Arabic literacy becomes multifaceted and multifarious. There is a reason for the preservation of the Arabic language.

Approximately one and one-half hours were spent analyzing a text of 10 lines. There are corrections as a group and individually. Another student moves to the front seeming to check the corrections. The teacher seems to take a call on his phone and steps partly outside the door. The students ponder the corrections on the board.

There is an application/explanation of the lesson. Students raise their pens in the air. The dictée begins. The students ask some questions/clarification during the dictée. Some students raise their pens when they seem to have completed the part just stated by the teacher. Students switch papers to correct. The students work together to correct. A woman comes to the door to speak to the teacher. The students continue to correct. The students clap as the teacher asks how many errors. 0—clap, 1—clap, 2—clap, 3—clap. He does this to encourage them, but only goes up to three errors. He doesn't ask for more than that.

How does Civics and Art Fit into the School Day? The subject is citizenship education. The name of the lesson is How to Practice Being a Citizen at School. This lesson comes from the social sciences workbook consisting of history, geography, and citizenship. One student is sitting on her own and another student is asked to move next to her. The lesson begins with the students singing the national anthem. This concept is

taught as a dialogue with the students. Students seem to eagerly discuss with the student next to them. The exchange with the students seems to be questions and answers. The teacher uses a student's pencil case to demonstrate. He lifts it up and places it down two to three times. There is continuing dialogue of questions and answers. Then there is a discussion in the classroom.

The subject is history. Students pull out the history, geography, and civics workbook. It is found in the orange section. The teacher gives two claps to switch. It is the page with seven images. Through dialogue, the teacher explains the monuments of history. The discussion is about the buildings and the area surrounding a citadel, typically the old part of a city. The word's origin is French, from Arabic kasaba 'citadel.' It usually has high walls without windows.

The subject is art. The lesson is about the horizontal view above and below. There is an art workbook with art techniques. The teacher explains the concept using a diagram on the board. He draws a horizontal line with objects above the line and below the line. This could simulate birds and fish in the air and in the water. Students have an opportunity to draw practising this perspective of drawing and art. Students use their own interpretation and ideas for drawing.

What is Taught in Islamic Education? Writing with chalk on the blackboard in two different colours—red and white. The subject is religion. There is chanting. The students begin to chant very loudly and with a clear voice. Students are following along and some have bowed heads. One person raises his hand. It's continual dialogue with the students. There is reading, some explanation, some chanting, some explanation. The teacher is showing how to wash one's hands and then referring to a bottle of water. One student goes to the front of the class and shows his two hands open with palms up. He then returns to his desk. The students read quietly. This must be the washing of the hands, face, arms, and feet in preparation for prayer. If one doesn't have water then one uses a rock and water. Students talk to each other in pairs. They are completing an exercise to demonstrate their comprehension.

Students begin to chant the Qur'an. Before the student has completed the chant, another student begins "SSSSS" to be the next student to chant. My understanding is that

SSSSSS refers to Monsieur and/or Sir in Arabic. The translation in Arabic is *sayidi* *almuhtaram* or **سيدي المحترم**. The teacher helps with pronunciation and one or two student(s) also help. The student continues. Three girls together are at the front of the classroom chanting. There are a couple of students chanting lightly in the background. There are four girls together now at the front of the classroom chanting. The teacher seems to offer suggestions. Five boys are together at the front of the classroom chanting. One chants/sings on his own but the four remain at the front of the classroom. The whole class chants and some students shout a correction to the pronunciation. The teacher chants quietly with the students. Students become louder.

The teacher explained that Islamic Education includes four things. One is the Qur'anic suras, which are the chapter sections of the Qur'an. These are all of the things that tell students about Islam. One can prepare for prayer with water and/or a stone. On the prairies where there is a farm, one can prepare with a piece of wheat. There are parts of the suras in each grade. They have to be memorized. The exam may ask a student to write from one line to another so one has to memorize.

It is Friday and the teacher is wearing a dishdasha. He also seems to be wearing white cotton thobe pants/trousers underneath above the ankles with white socks and Moroccan slippers. This may be for Jumma on Fridays. In contrast, some students are wearing full skirts, jeans, sweat pants, knee-high capri pants/jeans, white smocks, blue smocks, shirts, sweaters, both long and short sleeves. The red/white checkered cloths that were placed on each student's desk go into the students' backpacks/bags just before the siren/foghorn motions another school day.

What is Science? The lesson is about the rainbow in the summer and the winter. It is about the bending of light. White light—rainbow. Red light—red. The colour wheel—red, blue, green. The teacher is starting with an overview. Students are filling out the colours of the rainbow in their workbooks—red, orange, yellow, green, blue, indigo, and violet. Some students are working in pairs. The teacher circulates and talks to a couple of students and then generally. The teacher leaves to pray. Some students have completed the exercise and take out a puzzle. Others chat. The questions about the rainbow are taken up. It seems like the colours are asked as a question. I saw the

workbook for science and the next lessons include making a colour wheel from the paper in the workbook.

The students are asked to move their desks to work in groups of 4. The wooden desks are moved with another desk. Each desk sits two students. One group is 6. The two students move together since the desks are for 2 students. The students are working on a question in the workbook. Students present their food chain. Then the teacher reads another question and all students respond in unison for comprehension. The students move the desks back to their original spots. They carry the desk together with one student at one end and another student at the other end. All students stand up after the teacher says something. They are standing in front of their desks. They begin to jog on the spot. The next day a student brought in a diagram of a food chain with images on an 11 X 17 blue paper that he had put together. The teacher shows it to the class and then puts it up in the classroom with tacks.

Curriculum-as-implemented and Curriculum-as-lived

The chanting also raises the issue of Qur'an schools in Morocco. I was struck by the chanting of one male student. It sounded so melodic with fast and slow sounds. It turns out this student attended one of the Qur'anic schools where young students are taught all of the rules for chanting. As a consequence, the student learns all about Islam through the suras. The traditional pre-primary school in Morocco which is considered Qur'anic is called *the M'sid*. Approximately 12 percent of students are enrolled in the Qur'anic schools for pre-primary education and are run by a teacher referred to as *fkih* (Llorent-Bedmar, 2014). In the Qur'anic schools recitation of the suras is paramount. Kuntz (1999) states that "choral drilling and individual recitation of suras are the instructional method...Perfection in oral and written production may be a more important goal than listening, reading, or knowledge of culture" (p. 16). Moroccan identity also plays an importance in the Qur'anic schools. Llorent-Bedmar (2014) articulates:

Their principal mission was, and still is, to preserve Moroccan identity and maintain the fundamental ethical values and morals of their society. Original education is an aid in reviving and strengthening national identity, making the citizen feel identified with and part of Islamic society. (p. 103)

Qur'anic schools serve as a rich history for Morocco and the Muslim world since this is how pre-primary school children were taught the educational foundations (Ayoub, 2014; Souaiaia, 2007; Kuntz, 1999; Khattab, 1995; Bouzoubaa & Benghabrit-Remaoun, 2004). They currently exist, but there is also reading and writing. The public education system, on the other hand, educates students based on the National Ministry of Education curriculum.

While I am standing outside near the centre of the main playground during la *récréation*, a group of students that may not necessarily be all from the Classroom 3 group of students approach me to ask me my name. They readily introduce themselves. They are kind, friendly, gregarious, and there's a fearless quality. The artifacts, spaces, and places for students to socialize and learn a critical peace education occur in the classroom, but outside on the playground also, which is just outside of Classroom 3's room.

The Green March and the formal decolonization of Morocco from France present the students' experience of critical peace education through individual and coalitional agency, another competency of critical peace education. Students learn about Mohammad V's resistance to silencing as a means to act for the larger social good of the nation-state of Morocco. Students live a care of the self because of the combination of art, science, Arabic language, and civics in one day. While certain activities are ritualized from day to day, the students communicate and development is stimulated with an exchange of ideas or information between individuals within informal groups. The students and the teacher guide their own self-conduct morally when students contribute an understanding about when to fight and when to retreat through answering questions in the classroom and learning about how to be a good citizen at school. Foucault refers to this ethical care of the self as to how the individual tells the truth about him/herself (as cited in Jardine, 2010).

Exclusive to this classroom was the interest from the students about providing examples considering how to be a good citizen at school. The students sitting at the back of the classroom tended to dominate the learning space when responding to questions regardless of their distance from the front of the classroom. Through ongoing reflective practice, a main concept of critical peace education, "learning spaces are seen as the site

of transformative possibilities and where empathy and solidarity can be nurtured and developed” (Bajaj, 2016, Loc. 2286). This chapter speaks primarily to the curriculum-as-lived.

Chapter 10

Classroom 4: اتخاذ قرار (Making Decisions) and البرهنة (Verification)

The fourth group consists of twenty-five students in a classroom with a teacher who was the first teacher hired at the school. Photos, student responses to written accounts of connected events to “making peace,” and my fieldnotes about transitioning between subjects and lesson planning in a Moroccan school characterize the decisions made by students and teachers, and how establishing the truth and accuracy is validated by comparing student responses in the classroom. This fourth classroom delves into the photos in relation to ‘What are the artifacts, spaces, and places for students to socialize and learn a critical peace education curriculum?’ For the section on student responses and the participant-observation notes, the interpretation speaks to the students’ lived experiences in relation to people, about him/herself, and the school, and finally, ‘How might students and teachers live a “care of the self” through a critical peace education curriculum?’

Photos

Four photos depict the students responding to random Arabic language questions. When the two students hold up their framed slates, the Arabic response matches, but the two students cannot see each other’s response because both are looking towards the front of the classroom (see Figure 22, photo 7). The girl holds a yellow-framed chalk slate and a boy holds the red-framed one. One young girl in the foreground has not displayed her response and seems to continue writing a response to the teacher’s question. These mini chalkboards seem to form an extension of the large one at the front of the classroom that the students and the teacher write on. Some students have dry-erase whiteboard slates framed in blue, yellow, pink, and green (see Figure 22, photo 5). The teacher seems to have adopted a passive position taking on the role of a support rather than a learning partner or a dominant leader in this activity. Wong (2015) refers to this power strategy as “the teacher gave the students space to solve their problems and to learn through experience and cooperation” (p. 80). I think of the photos as both objects and images which suggest to me they can be considered as texts and treated like a landscape or a

letter. In this case the camera has the power to record, classify, and document power structures dissipated throughout the classroom as students hold up their slates and speak visually about their ideas with other students.

Another pattern that I observed was the one on one teaching between the student and the teacher. In two photos, the teacher visits the student seated at his desk. In one image, the teacher stands behind the student with his hand on the student's left shoulder and the other hand pointing towards the notebook/workbook located in front of the student (see Figure 22, photo 4). Another male student sits beside the student who seems to be assisted by the teacher. In another photo, the teacher approaches the student from the front of the desk. Natural light comes through the frosted window while books, paper, pens, and pencils cover the desks. Instead of the student having control over his learning as in the previous activity with the chalkboard and whiteboard slates, the teacher helps the student solve a learning problem. A relinquishing of power on the part of the teacher or the student leads to a balanced opportunity for power sharing. These micro-level human relations are consistent with Foucault's study of power.

The teacher also teaches from the front of the classroom, but he stands on the classroom floor so he is on the same physical level as the students at their desks. In one photo, the teacher stands casually with his elbow gently bent as students calmly look towards him. One student is grinning. In a second photo, the teacher has crossed his arms while continuing to dialogue. Two students look up towards the teacher, but one student continues to read from her workbook silently. The third photo has the teacher approaching the centre of the classroom and the desks amidst the students while he speaks (see Figure 22, photo 2). One student has chosen to stand up to read from his workbook soundlessly and three other students have their eyes focused in the workbook. In these photos, I question whether the images are copies of a reality that I have observed. These photos depict "constructions that have a complex relationship to the world they depict" (Tinkler, 2014, p. 5). The photos are two-dimensional, but they depict three-dimensional behaviour of a moment in time that I selected when I decided to take these photos. Tinkler (2014) refers to the timing as temporal editing and the field of view as spatial editing. Both time and space suggest the teacher's identity, individuality, and intellectuality. The teacher is not unilaterally controlling the physical environment;

however, the mere fact that he is standing while the students are sitting I observe that the student-teacher power relationship suggests “multilevel intertwined interactions” (Wong, 2015, p. 16).

Personal and social life can be seen in the photos where students answer questions that the teacher poses. Students have the option to sit, but most students stand at their desk when responding to a question (see Figure 22, photo 3). This provides knowledge about the critical role of responding to questions. Four students in the back row have decided to stand with enthusiasm to respond to the question. Another photo depicts a young female student standing to respond to a question. She wears a floral coloured hijab. Another girl in the class stands to reply to a question with long brown hair past her shoulder wearing one of the white smocks over her clothing, part of the school uniform which allows students to wear what they choose (see Figure 22, photo 1). I refer to the hijab in this classroom also because of the diversity in the way the students are dressed. There is clearly no set clothing to attend school. I see evidence of what I would regard as part of a social world which involves inclusivity. Although I think about these images in the present, the reality is that these photos represent the past because they were created in the past. Already these photos have a biography (Tinkler, 2014). I took this group of photos to embed a memory and then it subsequently became a source of data. Students have become involved in learning because the teacher initiated the opportunity for the students to respond to questions. Because of this balance of power shared between students and teacher, the students become empowered as they stand to signify he/she can offer an answer and to eventually respond to the question. According to Wong (2015), “student empowerment is the result of student-teacher cooperation; both teacher facilitation and student engagement are essential to student empowerment” (p. 61).

Three images illustrate students sitting at their desks working independently reading, writing, and thinking. One photo portrays seven students sitting in pairs. I took this photo in a straightforward way without any uncommon angles. Two boys sit at the same two-seated desk and a girl and a boy sit together at one of the desks. I didn’t specifically place boundaries on this photo since additional students can be seen on the edges. Natural light comes through the window from the back corner of the room but light and dark sections of the room occur because of the sets of windows on two sides of

the classroom. The brightest part of the classroom appears at the front because the door opens to the outside and remains agape. While the students take ownership of the learning, the teacher is invisible in these photos. Foucault discusses varying techniques of power which can include the dominance of a teacher and the resistance of that power from the students. I am physically affected by these three photos because the power relationship between the student and the teacher is not conflictual. At the same time, students are not assuming an obedient posture to please the teacher as each student contemplates how to proceed next based on what he/she has learned. In this case power is positive, as Foucault considers the knowledge/power interconnection.

As students are seen leaving the classroom the teacher oversees and walks with the students as they proceed to lunch. Three boys and the teacher are wearing jeans and T-shirts (see Figure 22, photo 8). The juxtaposition of students and teacher suggests a space external to the classroom and implies a holistic community where students and teacher manage their lives independently after the many ways that student empowerment occurred within the classroom based on a dialogic method of teaching.

'Photos'



Figure 22: Teacher 2, Group 2 (Formal Interactions with Teachers and Informal Interactions Among Students)

Student Responses

About People. Twenty students responded to this question about how people unexpectedly experience disagreements and resolve them. The majority of the responses related to the Green March and the revolution of the King and his people. In this class the responses recounting these two issues were more evenly divided.

Table 18: Teacher 2, Group 2 Response Summary About "Making Peace"—About People

Particular Shared Characteristics	Number of Responses: T2G2
About People—Interrelationships Between Nation-states	1
About People—Intervention from People	2
About People—Narrative	2
About People—Revolution of the King and the People	6
About People—The Green March	9

Examples of the student responses relating to the Green March, revolution of the King and the people, and intervention from people emerged as follows:

I still remember last year, I was in the village during the summer holiday when two farmers had an argument about a piece of land; both of them were very angry to the extent that they used white arms like a chopper and other metallic tools, but people intervened and solved out the conflict and reconciled the farmers. (Student, Nesma)

Once upon a time there was a King fighting for his people but he died and his son continued the fighting against terrorism with the sword and he killed all of them, but one day he didn't kill a man because he considered him as his father and he told them: "we will not treat you as slaves". There was a queen near their village whom he married but people didn't like the king, so he said to himself why they don't like me. One day he wore cloths of a poor man and walked through the village and heard them saying that the king obliges them to pay the price of pilgrimage for their parents but he did not know about the pilgrimage tax. Then the king cancelled that tax and organized a party but a terrorist man stabbed the king with a sword but the king resisted and didn't die and other terrorists came and people killed all of them all and they got control of the march and lived in peace. (Student, Zubayr)

Occupation: when Morocco was occupied, people agreed to bring freedom Back to Morocco and their freedom as well, so they went on demonstrations saying: my country, my country, my country ... you have my love you have my heart. (Student, Mennana)

About You. Nineteen students responded to this question about individual human agency to intervene in a disagreement to find a resolution. The majority of the responses chronicled a personal narrative about the student’s response to a disagreement about “making peace.” Once again the desire and the openness to tell a personal narrative dominates the role of critical peace education as empathy, solidarity, and ongoing reflective practice.

Table 19: Teacher 2, Group 2 Response Summary About "Making Peace"—About You

Particular Shared Characteristics	Number of Responses: T2G2
About You—Disagreement among Family	1
About You—Disagreement Among Friends	2
About You—Disagreement among People	1
About You—Disagreement among People at School	2
About You—Narrative	13

Examples of the student responses empathized with narratives and disagreements among family and people emerged as follows:

One day my brother and my cousin engaged in a dispute. After that, they didn’t speak with each other during some days. I didn’t like the situation so I intervened to solve the issue and advised them to reconcile and told them that the family (ties) is everything for the human being, at the end I made them reconcile with each other. (Student, Amsah)

One day two of my best friends fought so some of my friends and I intervened and at the end we manage to reconcile them. (Student, Rifky)

My brothers, my father and my mother and I were under occupation and they killed many of them and my youngest brother. (Student, Tissam)

About Your School. Nineteen students responded to this question about disputes that can occur in the school environment either inside the classroom or on the playground. The majority of the responses generalized a personal narrative. Additional intervention involved teacher intervention and principal intermediation. These actions contribute to the varying actors within a school and a collective onus for resolving disputes to “make peace.”

Table 20: Teacher 2, Group 2 Response Summary About "Making Peace"—About Your School

Particular Shared Characteristics	Number of Responses: T2G2
About Your School—Dispute with Intervention from Students, Teachers, and Parents	1
About Your School—Dispute with Principal Intervention	2
About Your School—Dispute with Student Intervention	1
About Your School—Dispute with Teacher Intervention	4
About Your School—Narrative	11

Examples of the student responses identified with personal narratives and disputes alongside teacher intervention and principal intercession emerged as follows:

One day a teacher engaged in a dispute with a student's father so some others teachers came and intervened to stop the dispute and tried their best to reconcile them with each other. (Student, Aminah)

There was a school called Khansa and they announced that they will close it but the students, teachers and parents struggled for our school so they kept it open thanks to our action and we like it. (Student, Moulham)

The teacher had an argument with a student so other students and the director and parents reconciled them with each other. (Student, Hachmia)

Participant-observation Notes

How Do the Students Transition Between Nationalism and Subjects? When I got to the school this morning there was the raising of the flag ceremony. The students sang the national anthem, right hand over the heart and a few arms up for a strong completion to the national anthem. It was just before 8:00 a.m. The students then proceeded to class.

The subject is grammar. Students pull out the slates. The teacher hands out chalk to the students. As the teacher asks questions or gives statements/words, the students write answers on the slates and show the teacher and the other students their responses. A student has a book that she seems to use for reference. The teacher seems to keep questioning and answers continue coming from the students. There was a written exercise and now there is an oral exercise.

There is a double clap to switch subjects. The lesson today is science with a lesson on the food chain. The student brings the teacher his white overcoat. The workbook is used to show the images and the students work together to look at the pictures. The students didn't understand the food chain after the first explanation. The teacher is aware of this so he continues to explain with repetition. The students respond to say what happens when one animal eats another. There are arrows used on the board to demonstrate the hierarchical series of organisms each dependent on the next as a source of food.

The students put themselves in groups and move the two-seated desks. A book flies off the desk. The students discuss in five groups of four and one group of five. The discussion looks intense with the students huddled around the workbook. The teacher begins to ask questions although students remain in their groups. When responding, the students speak loudly and clearly. They eagerly put their heads together to answer the next question.

The teacher walks towards the groups parallel to the blackboard, but lets them work independently. The teacher lets the students know it is time to take up the answers. Group one puts up all of the answers on the blackboard. Groups two, three, and four put the corrections on the blackboard. The students are doing individual work, but remain seated in groups. Students explain their answers and the teacher writes on the blackboard using arrows and words. Students return to their desks. They lift the double desks together. The teacher picks up a pen for the student.

What Have I Learned About Lesson Planning in Moroccan Education? It turns out that there are two weeks of a lesson and now an application of the two weeks. The students work individually and quietly. My understanding is that the schedule in weeks one and two are for learning, week three is for application, and week seven is for a test. Any areas that are weak, they redo. Then the students are characterized in either strong, middle, and weak for that particular unit. Strong students help weak students to understand. The grade received is a number. There is more than one chance to try a test. The schedule also varies over five days. For example, one group's schedule could include

8–10 and 1–6 on a Monday, 8–12 and 1–6 on a Tuesday, 8–10 and 1–6 on a Wednesday, and 10–12 and 2–6 on a Thursday.

Curriculum-as-implemented and Curriculum-as-lived

Within this classroom the curriculum becomes implemented through multi-level interactions between students and the teacher. The interactions occur while students are using the slates to respond to questions and when the teacher approaches students to assist with a problem on a one-to-one basis. Once again students experience critical peace education by exploring their lived experiences in learning about the Green March and the return of the exiled King Mohammad V. While Classroom 3 seemed to discuss the Green March repeatedly, Classroom 4 chose to talk about these independence issues of Morocco as equally important. By learning about nationalism and a curriculum that is structured in terms of learning, application, and assessment with a larger focus on learning and application repeated attempts are available to students to learn the material through dialogic teaching from the teacher or peer tutoring. Students learn about the care of the self by having stronger students assist weaker students so that understanding occurs as inclusivity. Students learn to make choices about how to approach the food chain and verify their information on the blackboard. These ways of assisting students and taking the initiative to respond to questions demonstrate the care of the self by how students feel free to be themselves.

What struck me about this classroom was the frequent use of the blackboard to write, read, and make corrections to whatever sentences were being analyzed. The classroom space at the front seemed to be occupied by students in 2s and 3s at varying times helping each other and presenting their information to their classmates. Critical peace education calls for communication strategies and fluency in various pedagogical approaches through the use of multimedia and storytelling. While the curriculum-as-implemented mainly speaks to my experience as a participant-observer, the one missing element concerns the lack of technology as a medium of communication. Mass media can be oppressive and it can also be a means to provoke social change and augment the critical peace education occurring in the classroom.

Chapter 11

Cross-Case Analysis

The subsequent discussion includes the learning environment, teacher-student relationships, and the human environment. When I analyzed the data with these broad settings in mind to form a genealogy of the Abdelaziz Khammar School's four Grade 5 classes, I noticed that the overriding issues of power and discourse that construct a critical peace education surfaced and textured. I chose this order from the learning to the human environment because of the different spaces that Foucault (1998) discusses as the "inevitable interlocking of time with space" (p. 176) and "we live inside an ensemble of relations that define emplacements that are irreducible to each other and absolutely nonsuperposable" (p. 178). Space is heterogeneous and filled with potentials, abilities, and advantages. When I completed the matrix for the cross-case analysis from the methodological framework, I noticed that these three themes emerged (learning, teacher-student relationships, human) as having a high importance within the four classrooms. The cross-case analysis also includes global issues that were found to be present in places out-of-classroom and out-of-school which occurred and developed as part of my interactions with the students, the teachers, and the learning environment.

Learning Environment

The classrooms illustrate the importance of the built environment, the objects, and the spaces allocated to teaching and learning. Both classrooms have desks which have two attached seats. They are wooden with some metal. The tops are painted in a variety of colours: natural, red, blue, green, yellow. There is a shelf below the writing top area for storage of school supplies, books, and writing materials. Each desk has a pencil slot for pen/pencils, etc. at the top and what appears to be an inkwell. While the desks are heavily marked and chalk spots can be seen on the desks, they are well constructed and sturdy. The seats of the desks are made of three 2X4 wood slats placed close together with a back support. One wooden teacher desk is found in each classroom with a chair.

The formation of the desks varies from rows to U-shapes, and a blend of the two. The desks can be easily moved. At the back of the classrooms posters informing students about health and safety and paintings adorn the classroom and are tacked on to a wooden

strip/corkboard. Each classroom has a portrait of Muhammad VI in a wooden frame at the front of the classroom above the blackboard. The desks sit on a floor that appears to look like Marmoleum.

Each classroom has two sets of windows on either side of the classroom. Approximately twelve windowpanes framed in wood are on each side of the classroom. Some can be opened and some remain closed. Some drapes are brown and some are grey. One set is drapeless and the other has at least three to four panels of drapes. Paperboard and paint seem to block one row and/or part of a row of windowpanes on the side facing the centre of the school where the playground is located. The curtains are pinned/knotted and natural sunlight comes in the classroom. The ceilings have lamps which are not turned on because of the natural light which comes in through the classroom door and the windows. The walls, ceilings, and lamps vary in pastel colours. These colours include pink, yellow, blue, purple, and eggshell.

Each classroom has a blackboard consisting of three panels. The blackboard is ruled with approximately four-centimeter lines. One of the panels is lined horizontally and vertically to provide a graph paper-like panel. At the front of the classroom there are usually clay pots, planters, wastepaper baskets, and bottles of water. The flowerpots look like they are made of terra cotta. The front of the classroom has a raised level surface of approximately ten centimetres on which people or things can stand. It is the length of the blackboard with an overlap on each side. It is made of solid concrete.

The classrooms are spacious, but consist of the number of desks required for the size of the group. They are in good physical condition, but the history of the buildings permeates the classroom. Everything in the classroom is moveable and desks are moved depending on the activity. There does not appear to be any heating system in the school which suggests that it is not necessary given the climate in Morocco. The classrooms on the first floor have one door going out to the main grounds of the school. The classrooms on the second floor have one door exiting to the outside platform like a side porch or a deck, where students/teachers can walk to the classroom(s). Teachers readily move throughout the classroom as do the students so defined spaces for teachers and students oscillate.

Two classrooms contained four groups of students using the spaces within the classroom differently. One of the rooms containing two groups was in close proximity because the class sizes were greater than forty students. In the other room, the class sizes were just over twenty students so learners physically got up and walked over to another student to talk and/or discuss a question, at times. To tie these relations into Foucault's concept of knowledge/power, students coalesced informally to write notes, to complete their written work, and to talk to the teacher using disciplinary power that produces effects on individuals. Students learn a care of the self because they are with these individuals on a daily basis. The curriculum document or the curriculum-as-planned, which forms a discursive regime overlooks the dialogic teaching and informal relations between teachers and students, and amongst students. The curriculum is implemented through situational praxis because it is grounded in the students' experience within the classroom (Aoki, 1983). Since each student lives their own story within the classroom, the curriculum-as-lived relays a dynamic interchange of conversations and ideas. These components of knowledge/power, care of the self, discursive regimes, curriculum-as-planned, curriculum-as-implemented, and curriculum-as-lived feed into critical peace education as a transformative force providing students with human agency.

Teacher-Student Relationships—Objects and Space

Teaching and learning occurs primarily through formal interactions between students, formal interactions between students and teachers, and informal interactions amongst students. Through these interactions many pedagogical methods are used to ensure repetition and understanding of the content. The goal is to have the student understand the material in the classroom before returning home. For this reason there are several opportunities to learn the material, I discover, based on an exchange between the teacher and me while the students worked in groups or independently. If the teacher senses that the students have not grasped a concept, the material is reviewed in a different way. Although some teachers do things multiple ways regardless of whether students understand the first time or not, once again, in conversation with the teacher he explained the reasoning for this approach. This approach occurs through continuous dialogue and examples.

One method of teaching relates to students taking a prominent role in the classroom to practice the content and to formally interact with students. This was exemplified in the Islamic Education curriculum with the chanting of the suras in the Qur'an. Students have sections of the suras memorized and stand at the front of the classroom on the elevated step. Their arms are crossed and their heads are bowed to ensure that he/she is available for prayer. The teachers correct and help the students with words, pronunciation, and the modulation of the chant. Teachers have no books because they have memorized the Qur'an. Many humorous moments occurred amongst the students and the teacher as the students tried to chant the suras in a respectable way. Many times students stand in twos, threes, and fours with one student chanting and the others with him/her. The relevance of recounting the significance of the suras is to emphasize how important Islam and the Qur'an is to the Abdelaziz Khammar School.

Students write on the blackboard questions from their workbooks and notebooks as the basis for the lesson. At times two students go to the blackboard with one writing and the other helping with the content. At other times, the teachers may write on the blackboard and the students that are reading the information may notice an omission and freely go up to the blackboard to correct what is written. The teachers view the students' actions and confirm the correction/modification. While students are copying notes from the blackboards students may shift seats so that there are three students sitting in a two-seated desk. At other times, two students may sit arm-in-arm while reading from the blackboard. The students are sitting, writing, reading, and talking to each other. Students are reading, talking, looking at each other, smiling, and thinking. I find it necessary to narrate the information about the fluid relationships about positions within the classrooms because of the comfort level the students feel when interacting with each other.

Consistent within the classes are the students' eagerness to be selected next for alternating activities of reciting the suras from the Qur'an, reading poems and their own stories, and responding to questions in the social sciences and science. Students stand up spontaneously from their desks hold their arm and hand up with the index finger pointed upward repeating SSSSS to demonstrate to the teachers that he/she wishes to be selected next for reading, writing, and/or responding. The SSSSS represents the Arabic version of sir. It causes an energy in the classroom which is partway competitive, partway engaged,

and partly entertaining. Their lack of inhibition to hold the hand and arm up in front of the teachers as they are circulating the classroom ties in well with human agency.

Students use curriculum materials provided by the school for each subject. There is one workbook for Islamic Education, one for social sciences, one for the Arabic

language, one for art, and one for science. The workbooks are kept by the students and placed in front of the students depending on the subject and/or lesson. Each workbook consists of words and images. The workbook is a companion to the curriculum provided by the school. It also gives students an opportunity to cut things out, write it in it, and cut and paste. It's a dynamic workbook which

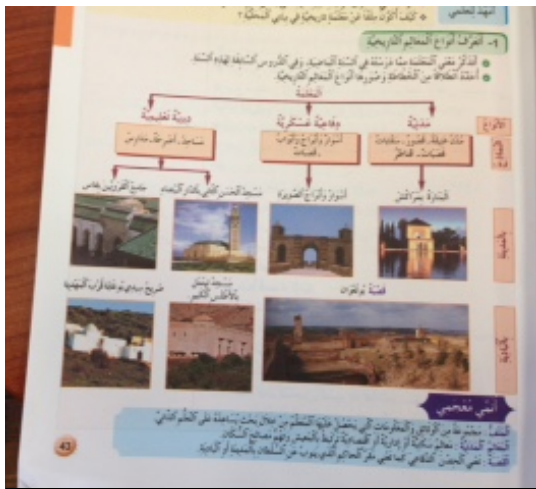


Figure 23: Page 43 of the Social Sciences Workbook, Structures of Religion, Military, and Citizenship of Moroccan and Muslim History

also contains the information/explanation for the lesson, including colours and diagrams.

The social sciences workbook is divided into three sections: orange (history), blue (geography), and pink (civics). It is written in Arabic, but there are photographs, diagrams, drawings, charts, tables, and many colours (green, pink, orange, blue, yellow, red) in the shading and the writing. Most of the writing is in black. Students carry the workbooks in their backpacks and they remain with the students. Many students use the workbooks to preview lessons at home, study, and review previous lessons.

The configuration of desks in the classroom allows students and teachers to freely move throughout the classroom despite differing class sizes. In some classes students physically move desks to form groups of four or five. In some classes students are situated closely such that they can speak to another student in four different directions. Also these informal groups form when asking the teachers questions. Since the location of the teachers fluctuate, the centre of interest may occur at the front of the classroom on the elevated step near the blackboard. It can also occur on the main floor of the classroom and/or the back of the classroom. Teachers are seen within the aisles of the desks and conversing with students on a one-on-one basis.

Students often serve their teachers. For example, students get water for the teacher. When the teacher asks for a pencil, four or five students approach the teacher offering a pen/pencil. Students often handle the laying of the carpet for the calling of prayer. Systematic ways of collecting notebooks—green, yellow—and returning them to the cupboard occur with students previously assigned to these duties. The classroom has a locked cupboard for retaining these objects for another lesson and/or another day.

Art plays a role in the students' formal education and to give pleasure, to exercise and strengthen the way one sees, and to learn artistic techniques. Students have coloured pencils and draw in their workbooks and on paper. The workbook outlines techniques for drawing which include parallel lines, space, and perspective. The techniques evoke concepts of the past and reading the picture. Students share these drawings with their classmates and the teacher by holding them up and by dialoguing with the teacher and their peers. Students welcomed learning the English words to the objects in their drawings and willingly shared the Arabic translation. With this description, I am trying to show the importance of art and dialogue, and the openness of the students to learn English words that I provided to them and how they responded by trying to teach me Arabic words.

Human Environment

About People. Responses to questions about specific events/times that students remember when people were “making peace” clearly articulate the students' awareness of protest movements and social divisions. Religious friction, human agency when resolving conflict, and events in countries affecting Arab peoples infuse the students' responses when asked about people and peace. When discussing consequential and far-reaching events, students tend to call to mind matters related to the Palestinian–Israeli question and the Green March. The students expressed an affinity of Moroccans to Arabs and Muslims living in other parts of the Arab world.

Many students are fully aware of the Palestinian–Israeli question. Comments on both the Palestinian and Jewish perspectives were discussed by the students. The students

also discussed the conflict and a prospective peace process. One student articulated the following in response to one of the three open-ended questions:

Yes I remember an event when people were making peace. I speak about the Palestinian people who fight in order to bring peace to their country so that their children can go to school and play in freedom. (*Student, Thawab*)

Two additional students stated:

Jewish people should stop their offensive war against Palestinians so that they can live in peace. (*Student, Zaheda*)

Jewish people should stop their offensive war against Palestine in order to live in peace and security. (*Student, Samir*)

Referring to Jewish peoples rather than Israelis suggests that the students may be referring to Judaism and/or Jews collectively rather than specifically individuals who inhabit the state of Israel. Alternatively, another student offered:

Palestine people should stop the war so that people can live in peace. (*Student, Alina*)

Another student said:

Jewish people must live in peace with Palestinians. (*Student, Zakwan*)

One student particularly connected the Palestinian–Israeli question to his country when he/she stated:

It is the people of Palestine who were making peace and are still making it. Despite wars, despite the killings and death, they are still making peace. The people of Morocco too struggled to make peace for the return of the Late Mohamed V between August 20, 1953 and November 18, 1955. (*Student, Areej*)

Together these comments reveal the clarity of the debate that exists and the arguments about the geographic location of Jerusalem for both Arabs and Jews.

In turn, the Green March represents a truly Moroccan demonstration of solidarity fought without any weapons.

One student proclaimed:

In the class of history, I read about the Green March that is commemorated every year by the Moroccan people and which took place in 1975. It was a peaceful

march. The weapon held by volunteers was the Quran and their objective was to take back the Sahara. (*Student, Muwaffaq*)

The Green March represents a mode of protest which contravened the International Court of Justice's (ICJ) ruling that neither Morocco nor Mauritania had sovereignty over the Western Sahara. The march was called green because this colour signifies Islam.

Initially the King went to the International Court of Justice about Morocco's claim to the land. The decision did not clearly state that Morocco was not entitled to the land, but "Rabat interpreted the ICJ decision in its favour, contending that historical ties between Morocco's sultanates and Sahrawi tribes entitled it to the territory" (Chopra, 1997, p. 53). "The International Court of Justice, while acknowledging a historic connection between Morocco and Mauritania (another country making claims upon the Sahara), found that neither should have sovereignty over the area" (Campbell, 2003, p. 47). The fact remains that the protest occurred without any weapons which suggests that protests can be peaceful, and the objectives can be met.

Repeatedly, the students detailed:

People who made peace are those who took part in the Green March and in the Revolution of the King and of the People. The Green March is a popular peaceful Moroccan march in which 350 thousand volunteer took part. 10 per cent of these volunteers were women. The March headed towards our Southern Sahrawi provinces on November 6, 1975. (*Student, Thamir*)

There is an event Moroccan people will not forget. It is the Green March that took place on November 6, 1975 and in which Moroccans participated in great numbers. They marched in a peaceful way to take back the Sahara as a part of the country. (*Student, Tahani*)

Another student eloquently recounted the narrative of a participant of the Green March:

Once upon a time, I was sitting in front of the school when I saw a group of people agree to take part in the Green March. This is a testimony made by an eyewitness who took part or at least heard about those events. These are true historic events that happened in the near past. (*Student, Dirar*)

Another student discussed the influence of the French and the Spanish:

The Green March is the best example of peace making because people were struggling against the French and Spanish occupation in 1961. (*Student, Tamou*)

One student recounted the peace aspect of the protest:

I mean with this event people made a big difference in the Green March, there was a big conflict on something we know, people doubted about it. (*Student, Ridouane*)

Together these students illustrate an understanding of the potential differing ways to settle disputes.

Students expressed a desire to intervene. One student recounted:

There were two kids fighting and I reconciled them and told them that peace was the most important thing in life. Do you know that people make peace with each other in everything in order to live in peace? (*Student, Farizah*)

Friends and neighbours are also important in the community of the Grade 5 student's circle. One student stated:

One day our neighbours were having an argument with each other so I intervened and reconciled them and this way I contributed in the peace process. That has made a big difference in the lives of our neighbours and people should love each other and help each other. (*Student, Hicham*)

While students tend to emphasize the events affecting their geographic region and the Arab peoples, the students realize that each child/adult can make a difference.

Students feel a need to declare how they wish to see their world because I asked open-ended questions and students chose how to respond. Students took an opportunity to put forth their opinions about how people should behave. Whether these voices are speaking about their world on the playground and/or something more expansive, their message rings clearly. There are ways for people to co-exist and they provide reasons for engaging in sensitive behaviour. One student said:

People should reconcile with each other in order to spread love between them.

Another student echoed this sentiment by saying:

People should not fight each other so that others cannot fight too and everyone lives in peace. (*Student, Khadija*)

Added another voice:

People should love each other and cooperate with each other and this way I contributed in the peace process. (*Student, Attiq*)

Together the message is not about a personal narrative but a call to action to live.

About the Student. Students acknowledge their role in making peace when discussing disagreements among friends, among neighbours, and among people. When discussing friends, the students see their role as conciliator even when they are involved in the disagreement. One student stated:

My friends I were playing then I argued with one of my friend and hit her and she started to cry so I went to her and I hugged her and we lived in peace. (*Student, Sadid*)

While consistency existed amongst the responses with an outcome of a situation resolved, fifteen counter-examples of the one hundred twenty-one responses occurred. Each one speaks about a situation that may not have been resolved and/or misfortune:

No, I was not part of it but I was asking people to stop the war. (*Student, Samaira*)

One day I was outside playing and one kid hit me with a rock and we started to fight then an old man came and reconciled us and peace prevailed. (*Student, Minhat*)

Yes I can describe an event in a concrete moment. For example, young people respect older people and old people respect younger people and thus they live in peace. (*Student, Nabila*)

Two kids engaged in a dispute and this had affected them enormously. (*Student, Chaymae*)

In a particular time people were fighting for peace and discussing with each other about particular positions. (*Student, Bahae*)

A woman's bag was stolen and found on the ground. (*Student, Batoul*)

One day I went as usual to school and the director told us that some people would create an association to raise awareness about traffic accidents and we took part in the association, but when we advised a pedestrian to cross the road from the pedestrian crossing he showed no respect for us and insulted us and I made a difference in that situation. (*Student, Aminah*)

Once upon a time, I saw a little girl who was hit by a lorry. She was hurt in the foot and the head; her arm was broken, and the parts of her body were all affected. (*Student, Azhar*)

Once upon a time, I saw a group people in the middle of the road and I asked then: “what is going on here?” A man among them replied: “this man was hit by a car.” (*Student, Nejlae*)

Two people were disputing with each other. Some people and I intervened and talked to them and managed to reconcile them. We said to them: “don’t dispute with each other, God doesn’t like the oppressors and the wrongdoers.” (*Student, Hudun*)

I never took part in any event anywhere and anytime. (*Student, Shayma*)

Once upon a time, my father and I witnessed an event that I can’t forget. My grandfather and other elder people... (*Student, Jubair*)

Morocco decided to set aside the 18th of February as the national day for road safety to encourage respect of the traffic laws and light instructions. I was one of those who held the signs. (*Student, Saadet*)

One day, some of my friends and I were sitting when an individual came in before all the people who were there. I got angry and insulted him. Everybody then started blaming him and advising him to observe piety. (*Student, Adil*)

One day, I was on my way to the market when I saw a man beating a little boy. I told him to stop beating the little boy and he stopped. The boy said to me: “thank you. You are like my old sister from now on.” (*Student, Balqis*)

These issues are laden with precise or clear statements or issuing instructions about the student’s locale.

The majority of responses directly related to student intervention. As an intervener, students recounted about their friends:

One day my friends were fighting in the school’s square so I reconciled them and they lived in peace. (*Student, Areebah*)

Once upon a time, I remember two of my friends started to quarrel with each other in the countryside. I could not intervene between them. I could not sleep that night. The following day, I called them and told them: “you can’t destroy your friendship because of a problem like this”. I told you: “Don’t you remember that we have promised to stay friends for ever?” Then, they became reconciled with one another and we were very happy. (*Student, Simohamed*)

Students contemplate these issues which may occur during their primary school days and realistically could relate to behaviour at other times.

Among neighbours, the students recalled instances describing their neighbours.
(*Student, Durya*)

One day two neighbours were faithful to each other in the past but now they become enemies, so I intervened and told them that conflicts were not useful and peace is the symbol of love and faith. (*Student, Rasil*)

The terminology that is being used also causes me to ponder the profoundness of their comments of the terminology that is being used.

Two neighbours engaged in a dispute and I reconciled them and this way I contributed in the peace process. (*Student, Hanane*)

The phrase, the peace process, signifies a series of actions or steps taken in order to achieve a particular end. The term can sometimes be used when discussing a natural or involuntary series of changes.

This term also emerges as a student recounts a time regarding misinformation and how that can lead to conflict and hopefully a peaceful resolution.

I engaged in a dispute with a boy because I hear him say bad words about me, and another boy came and told me that the other boy had not said anything bad about me, so I reconciled with him and this way I contributed in peace process. (*Student, Brahim*)

Once again relating to people in general some Grade 5 students feel it is necessary to speak:

One day I saw some men fighting so I told them: you are adults why do you fight? Then I intervened to reconcile them and they lived in peace. (*Student, Ayat*)

Finally, when discussing events relating to him/herself, the students offered a narrative.

I saw on TV wars between Palestine and Libya and innocent kids so I told myself that they don't know peace. Peace is everything in the future. (*Student, Sabriye*)

I shouldn't fight with others and others should also respect me, that is why I don't speak a lot with kids because some of them want to fight without any reason.
(*Student, Lubaid*)

One disturbing comment clearly moderates the reality sometimes after one student wrote:

My brothers, my father and my mother and I were under occupation and they killed many of them and my youngest brother. (*Student, Dulamah*)

These narratives clearly stipulate the diversity of experiences across classes.

About Your School. The constructed memory of a school from the perspective of Grade 5 students involves interventions from teachers, parents, principals, and security/guardians. Along with specific events, the students also take this opportunity to recount a personal narrative that connects to the school.

This instance relates to parents, teachers, security/guardians, and principals.

Last year, I was present when a quarrel broke out between the father of one of the student and the school guard. Teachers and the school principal intervened on the spot and resolved the problem peacefully. (*Student, Askari*)

This instance relates to parents, teachers, and principals.

Last year, a father of student insulted the teacher at school because of a simple dispute that has developed into a big and dangerous problem, but one man intervened to solve the problem, and this man is the respected director of the school, and this way he made peace between them. (*Student, Gharam*)

Another comment considers teachers, students, and principals.

I took part in an incident that happened in my school. The teacher and one of the students disputed with each other and then the principal intervened to solve the problem. I also talked to them. We managed to reconcile them. At his point, I have made a big difference. (*Student, Mimoun*)

In 2014 two kids were fighting at the entrance of my school so the director and the teachers intervened and I helped them to reconcile the two kids and bring peace which had a positive effect on them. (*Student, Khadisha*)

These instances outline the information reflecting the constructed memory of the school attributing critical peace education.

Additional circumstances connecting the resolution to critical peace education include students, teachers, and parents:

One day, two of my classmates quarreled with each other. Their relationship was affected because of that incident. Then everyone at school tried to reconcile them. Students, teachers and some parents have met to resolve the problem between the two classmates and make peace. (*Student, Sufyan*)

This student outlined a situation involving students on the school grounds.

Two kids were fighting at school so I stopped them then they reconciled with each other and lived in peace. (*Student, Durya*)

The bell of 6:00 rang and when the students were leaving their classrooms some students were fighting so I went to one of them and asked him who do you fight? And he told me that the other accused him, so I contributed in the peace process. (*Student, Nezha*)

Together these comments tell the personal world of a young student on the playground.

Another prominent voice states:

Once upon a time, I was at school when I saw two boys quarrelling. I told them to stop quarrelling, reconciled them and asked them to apologize to each other. (*Student, Wasim*)

Students are well aware of the role of the security/guardian at the school. This student stated:

Last year, I was in the schoolyard and a thief wanted to enter the school but thank God there were guards at the door and the thief couldn't access it so some students and I made a difference in that conflict. (*Student, Fiza*)

Intruders don't seem to get far given the fortification of the school grounds and the role of security at the primary school.

Since the students responded to discussing making peace at school, personal narratives explain the importance of the memory of the school and how it can vary.

I love my school because it is organized. In the past, the kids were fighting, but now peace prevails. (*Student, Safwah*)

One student responded with the following:

Cultivation of wheat, barley and corn. Cultivation of citrus. Cultivation of olive trees. Grazing activities. These types of agriculture rely on modern means. (*Student, Amara*)

Another student shared the following powerful narrative:

Peace at school means security in the school history about very important events in the advance of acceptance. (*Student, Abdelkader*)

In a conversation between Jipson and Paley (1994), Paley asks: "Was it through...narratives that I first shaped the recognition—or the illusion—that stories are the most attractive way of structuring knowledge and that knowing something means

thinking it as a beginning, middle, and end?” (p. 222). The student responses tell stories to construct their knowledge about questions regarding disagreements and the aftereffects.

These subjugated knowledges that Foucault (1980) describes as disqualified because of “the required level of cognition or scientificity” that has yet to emerge, are overpowered by the curriculum-as-planned and society which places a value on the teacher as the producer of knowledge, need to be heard (p. 82). Within Morocco, the paradox that Foucault refers to about subjugated knowledges exists because the curriculum is characterized by critical peace education, but what is the definition of erudite knowledge and how do students in Grade 5 demonstrate showing great knowledge or learning. As Bajaj and Hantzopoulos (2016) iterate: “the critical peace education project perspective...seeks to uncover subjugated knowledge, challenge normalized truths, and illustrate wisdom from individuals and groups historically silenced” (Loc. 367). Students demonstrated knowledge and learning through their responses to the three questions because I asked students for their opinions and their voices were respected in the classroom. Their responses demonstrated a depth of understanding of dialogue and finding solutions and resolutions. These are strong voices and they have been relegated to the margins by curriculum developers, cultures, and people who choose to listen to individual decision-makers in a socially accepted position of authority. Within the classrooms, students had the option to participate, respond to questions, partake in chanting and reading, and to pose any questions. Students in the classroom also listened to the dialogue. Space exists to resist the content in the classroom in an indirect way that is not openly disruptive. This type of resistance is evidenced through the photos of students and the fact that teachers did not randomly select students without the student raising his/her hand and/or volunteering to respond. The positive flow of power, as outlined by Foucault, requires students and teachers to utilize power through their narratives on others and themselves throughout the classroom.

Global School Issues which Occurred and Developed as Part of my Interactions

Greetings. On one day, at 2:00 p.m., at lunch, there was a grounds man like person who used a low white whistle to get the students in a reasonable line, on the concrete square in the centre of the school where the basketball nets/courts are to enter the second floor of the one section of the school. I think the name for the security/guardian is *gardiennage* which seems to mean caretaking, child care, security, guard, guardian. The students walk up the stairs near the right-hand side and the teachers can walk up in the open space. The students also hold hands in two's. Two girls, two boys. Whenever I would stand around while the students were lining up, the students kept coming up to me to say hi. For the girls, in the Arab world there is a double-kiss on the cheek. My understanding is that even when two girls have just met, the double-kiss on the cheek is the usual thing to do. I would use the double air kiss. This is found with women. I thought I would never be able to do this in Ontario since I have such a fear of any type of contact with a student being misconstrued as something else. Maybe there is a *camaraderie* amongst women. One day some boys also joined the girls, but I knew girls and boys aren't supposed to be seen coming into contact with each other so I extended my hand to the boys and the boys would shake my hand. My understanding is that cheek kissing between a male and female is usually considered inappropriate in the Arab world. As I've learned two men can kiss in the Arab world. It's not an issue. Also, when the first time I saw two boys in line holding hands, it didn't seem to be an issue either. I don't even try to compare to my understanding of greeting rituals in Ontario. Any double cheek kissing comes probably from the French in Quebec.

Opening Exercises on Monday Mornings. On a Monday, I arrived extra early to see the opening exercises. Each Monday morning is The Flag Ceremony. A few minutes before 8:00 a.m., students line up in the rectangular paved centre of the school grounds according to class facing the director's office and/or opposite of the two-storey building of classrooms. The speakers above the director's office play the Moroccan national anthem so the national anthem can be heard throughout the proximate area of the playground. There is a sound system in the director's office that plays the music. The

students sing loudly and clearly. During the final line of the anthem, there is a strong raised arm and hand pumping up and down as a symbol of solidarity and support. It may also be a symbol of unity and strength. It also coincides with the music of the final line of the national anthem. This also occurs at the end of the week shortly before 6:30 p.m. on a Friday.

Students sing the national anthem called “النشيد الشريف” (Hymn of the Sharif). ‘Sharif’ refers to a descendant of Muhammad through his daughter Fatima or a Muslim ruler or religious leader. While not referring to the Abdelaziz Khammar School, “The morning exercises, known as the *taboor* in Arabic, involve the entire school body, from the administration and faculty to the students” (Shirazi, 2011, p. 288). The Arabic and English versions of the national anthem:

منبت الأحرار
مشرق الأنوار
منتدى السؤدد وحماه
دمت منتداه وحماه
عشت في الأوطان
للعلی عنوان
ملء كل جنان
ذكرى كل لسان
بالروح
بالجمد
هب فتاك
لبي نذاك
في فمي وفي دمي
هواك ثار نور ونار
اخوتي هيا
للعلی سعيا
نشيد الدنيا
أنا هنا نحيا
بشعار
الله الوطن الملك

(nationalanthems.info, n.d.)

The English translation is as follows:

Fountain of Freedom
Source of Light

Where sovereignty and safety meet,
Safety and sovereignty may you ever combine!
You have lived among nations
With title sublime,
Filling each heart,
Sung by each tongue,
Your champion has risen
And answered your call.
For your soul and your body,
The victory they have conquered.
In my mouth and in my blood
Your breezes have stirred both light and fire.
Up! my brethren,
Strive for the highest.
We call to the world
That we are here ready.
We salute as our emblem
God, Homeland, and King.

(nationalanthems.info, n.d.)

This type of morning exercises seems to be prevalent in other parts of the Muslim world, but may also include calisthenics, school announcements, student poetry, Qur'an reading, and/or nationalist speeches (Shirazi, 2011). At the Abdelaziz Khammar School, the singing of the national anthem occurs.

I was speaking with a teacher and the principal as the students were entering the big green gate on the Monday morning. I think the door was open, but the students were using the gate. It is the same gate that the few cars that are parked inside the grounds use. As far as I know they belong to the teachers. Parents who are dropping off their kids do not seem to come through the gate. I was told that some parents who live further away drop their kids off at 8:00 a.m. and if the schedule is until 10:00 a.m. the parent will wait outside the gate because it would be too far to travel home and then return to pick the student up. I asked the principal about the number of students in the school. There are 533 students. Boundaries indicate whether the students come to this school. Although there are other options, parents want to send their children to this school. I'm thinking it's because it seems to be academic. There is a foghorn/siren, nothing too startling, which seems to ring outside near the gate entrance and can be heard a little fainter outside the school, and in the classrooms. Students are still trailing in at around 8:00 a.m. I am told

that these are the students that come from farther away. It seems that class doesn't really start at 8:00 a.m. Students line up in the centre where the basketball nets and the soccer posts are. The centre of the community and the classrooms are surrounding this rectangular piece of concrete, stone, and/or slab. They are lined up in two's although not a strict line near the front of the classroom.

Today is May Day. This is an international day honouring workers. While Ontario celebrates Labour Day, my understanding is that the original workers' day is 1 May. The day is celebrated in communist countries and in South America. It's supposed to be a socialist day. Morocco celebrates May Day which means that it is a statutory holiday for students and teachers. In an article I located from an Australian alternative paper describing the activities for this year, it stated:



Figure 24: Image of May Day Demonstrations
lemag.ca, 2015

In Iran—where unemployment is running at 10%—protesters gathered in the capital city Tehran to demand improved labor conditions.

The Lebanese Communist Party and workers' unions in Lebanon launched demonstrations in downtown Beirut, rallying against class inequality, corrupt politicians, and the country's sectarian government. The protesters also attacked the government for failing to pass a long awaited wage hike bill, since public sector workers have been fighting for better

wages for over four years. (n.a., 2015, p. 1)

In Morocco, on that day, the headline read “Morocco raises minimum wage ahead of May Day” (lemag.ma, 2015, p. 1).

There will be a 5 percent increase starting July, with another 5 percent a year later.

The public sector minimum wage will be raised to \$370 a month.

Large worker marches are traditional in Morocco on May Day and the raise is expected to ease anger against the government. (p. 1)

A couple of online articles also indicated that Moroccan trade unions wanted to boycott the May Day demonstrations because they have decided to turn the month of May into a

month of protest (Solidarity Center, 2015; ICOR, 2015). The articles signified that this did not dissuade the students' association from affiliating with the workers to demonstrate. Since the government had announced the minimum wage increase ahead of May Day, the demonstrations may not be so confrontational.

Synthesis of Cross-Case Analysis Themes in Relation to the Research Questions

Figure 25 summarizes the cross-case analysis of the four classrooms. The purpose



Figure 25: Classrooms—Grade 5 Outcomes: Care of the Self within Power/Knowledge

of this chapter was to take a cross-section of the four classrooms of the Abdelaziz Khammar School, part of the research methodology to aggregate the findings of the case study. I organized the chapter into three types of environments: learning, teacher-student relationships, and human. Next I analyzed the relationships among the learning and human themes of the Abdelaziz Khammar School. A cross-case analysis synthesizes, dissects, and traverses the case study from four classrooms.

Formal interactions refer to interdependent relations between the students and the teacher through pedagogical patterns such as responding to instructions, referencing

formal documentation in a workbook, and engaging in questions and answers in a classroom environment. These types of interactions can also occur between students when one student is presenting, chanting, and/or writing on the blackboard as part of the curriculum where the teacher may take a role of facilitator or step away from the interface between the student(s) and the students. Informal interactions suggest a casual interaction amongst students when they talk, signal to each other to convey thoughts and feelings, and joke around. Informal interactions between the teacher and the students can occur through one-to-one tutoring or merely discussing issues while other students continue independently and/or with classmates.

All four classrooms experience critical peace education as a result of the students' interactions with his/her teacher through dialogue. With dialogic teaching as a component of the education and communication strategies competency of critical peace education, teachers convey ideas to students in a formal way. These interactions occur in spaces that are infinitely open. The proximity between students and the teacher can be centralized and decentralized. Movement throughout the classroom suggests that students and the teacher are not fixed in any one position. The bidirectional flow of conversation functioning in two directions between the student and the teacher suggests an interest in mutual understanding with competencies in communicative action and reflection. The curriculum-as-implemented provides actions that humanize rather than technologize and reproduce sameness that extinguishes the curriculum-as-lived. The four classrooms also consist of objects, formal interactions between students, and informal interactions among students.

The learning environment explains how students and teachers live through a critical peace education curriculum. Since the care of the self focuses on developing the individual, the dialogic interactions with teachers experienced by the students on a daily basis contribute to it. The built environment, the objects, and the spaces allocated to teaching and learning help foster and cultivate the care of the self. I do believe these claims are particular to this one school because this case study is bounded by space and time. The care of the self is exhibited in the students' attitude, modes of behavior, and exchanges.

Students clearly experience critical peace education through the curriculum-as-lived. At the school, students experienced conflict with friends, neighbours, and siblings, but the situations were resolved through dialogue and referencing words such as peace, love, positive effect, and respect. The students felt comfortable to voice their opinion when disagreements occurred regardless of whether he/she was speaking to an adult or a peer. One student felt that by holding a sign on a national day for road safety he contributed to the protection of pedestrians and drivers, demonstrating a student voice can be portrayed in more than one way. Rather than reading about the history of their monarchy, students were brought on an excursion to the mausoleum of Mohammad V to examine their historical roots and power relations to link themselves to a collective, two of the core competencies of critical peace education.

Within the classrooms, diverging thoughts suggest students become exposed to diverse opinions. Students experience critical peace education by looking at issues from multiple perspectives. One of the vulnerable criteria of critical peace education comprises “interrogating identity and unequal forms” of recognized subjects of a state (Bajaj, 2015, p. 162). Matters that the students referenced in their perspectives about specific events/times where individual(s) made a difference when there was a big disagreement about something demonstrated their comprehension through international and national politics. The Palestinian–Israeli question tells us that students deem “injustices facing others as limits on the freedom of all” (p. 162). When the students describe the Palestinian–Israeli question, calls to action, and the Green March, their nexuses bring awareness to both local and global trends.

Students also consider themselves having the power to exert on others and him/herself. The students create power with each other rather than power over individuals. This can take the form of intervening regarding disagreements among people and recounting personal narratives of how to facilitate decision-making that can lead to cognizant acts. Mediating when a dispute arises between two individuals and/or several individuals connects to the students’ many calls to action about the world the students wish to see. Although I asked students for situations that involved “making peace,” finding numerous examples of livable peaceful resolutions after conflict transpired did not pose an issue. At the same time, students took the opportunity to write statements

about their vision of their world and peace that were reflexive demonstrating the ability to think about themselves. This is awe-inspiring support for human agency. The Moroccan students recognize that peace is a valuable desire that cannot be taken for granted and which requires intervention on an ongoing basis to sustain and build engagement. Disagreements are not something that the Grade 5 students avoid becoming involved with due to a lack of confidence because critical thinking prompts a deeper understanding of the roots and forces of domination. The curriculum-as-lived becomes embodied in the stories the students wrote about in their environments.

Chapter 12

Conclusion

Critical peace education manifests itself in varying ways depending on the school, the culture, the curriculum, and the nation-state. The following diagram depicts the way the multiplicity of curriculum leads to the care of the self through critical peace education and power/knowledge. The ladder from the diagram emanates from the cross-sections of the Venn diagram and the tensioned relations of attempting to live across the three different types of curriculum: -as-planned, -as-implemented, -as-lived. The purpose of

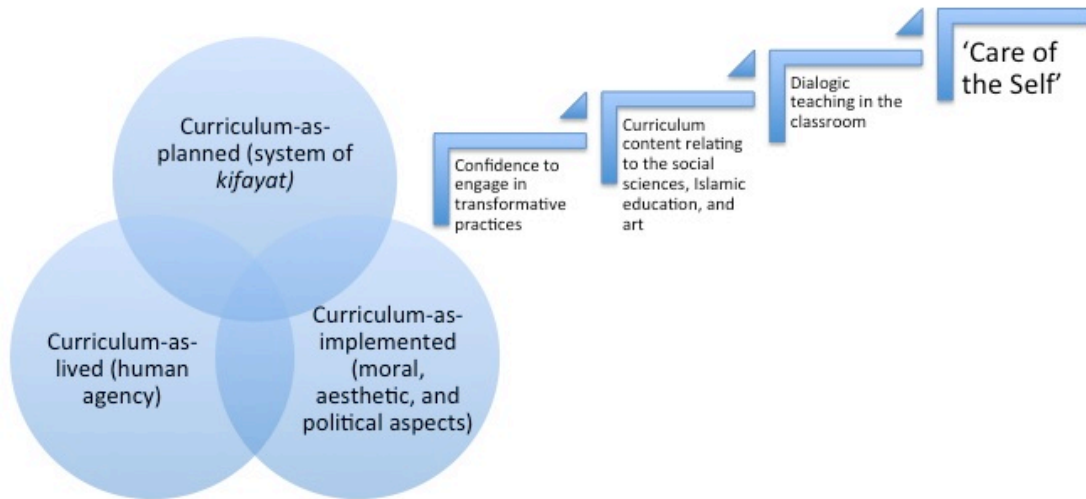


Figure 26: Critical Peace Education, Power/Knowledge, and Care of the Self

this case study was to travel through a curricular landscape of a school in Morocco from a postmodern worldview to determine how the curriculum-as-planned, -implemented, and -lived produced/inhibited critical peace education. The conclusions from this study follow the research questions and address four areas:

1. The Discursive Formation of the Social Sciences In Morocco—Critical peace education manifests itself within the Grade 5 Moroccan curriculum policy document.
2. Artifacts, Spaces, and Places for Students to Learn a Critical Peace Education Curriculum—Students socialize and learn a critical peace education curriculum.

3. Presence/Absence of Critical Peace Education—Students express their lived experiences of critical peace education.
4. “Care of The Self” through Critical Peace Education in the Classroom—Students and teachers live a “care of the self.”

The following is a discussion of the findings from this research which stipulate that the Abdelaziz Khammar School is an example of what would theoretically be called critical peace education. I follow this discussion with any limitations, an implication for practice through an example of what a “Critical Peace Curriculum” might look like, and my reflections.

Critical Peace Education within the Moroccan Curriculum Document

The first major finding in this research is that Morocco tends to focus on the *kifayat* concept to replicate critical peace education. In Grade 5 history, the curriculum-as-implemented should contain activities that advance student abilities comprising:

- Practice ordering events and dates chronologically
- Acquiring initial meanings for the concept of transformation
- Identifying historical antiquities in the surrounding area, and understanding the reality of the past
- Practicing describing a historical milestone/landmark
- Practicing comparing images from surrounding areas to the learner, in order to become comfortable with early stages of interpretation
- Becoming comfortable with historian tools: a written relic, document, fossilized remnants, museums (Ministry of National Education, 2002, p. 3)

For civics, the list for *kifayat* includes the following:

- Self-esteem
- Intellectual works
- Making decisions
- Verification
- Making a choice
- Expression
- Wants/needs
- Needs/rights
- Rights/duties
- Regulation/law
- Respecting differences (diversity)
- Equality
- Cooperation

- Sharing (p. 4)

Terms such as transformation, past, images, historian tools, expression, rights, diversity, and equality found in the curriculum are readily unearthed within the critical peace education competencies outlined in the theoretical framework. In Morocco, the *kifayat* helps students analyze the roots and unequal forms of social responsibility and nationality. Unequal forms of social responsibility convey growing personal powers to enhance independence, a social life, and civic education abilities.

Another finding is that critical peace education manifests itself as a correlation and an ability to think critically between the past and the present. Students learn democracy comprises “people power, movement building, and community engagement” (Bajaj, 2015, p. 162). Of each of the two classrooms and four groups of students, the ministry policy and Islam have shaped and/or historically shaped the discursive regime that I see performed in the classroom. According to Foucault (1972), “[t]he genealogical aspect concerns the effective formation of discourse, whether within the limits of control, or outside of them, or as is most frequent, on both sides of the delimitation” (p. 233). Discursive regimes transpire both inside and outside the classroom. If parameters such as restricting students’ behaviour or limiting dialogue on learning activities that allow a student to cultivate cognitive abilities and critically think in the classroom, the curriculum policy can become unrecognizable. When ministry policy occurs outside the classroom then discursive formations become maintained. In the Abdelaziz Khammar School, the ministry policy matches the content in the classroom because the workbooks—Social Sciences, Science, Arabic Language, Art Education—coincide with the ministry policy. For these reasons I can say that Morocco’s curriculum-as-planned possesses some of the critical peace education competencies, as outlined by Bajaj (2015).

In terms of the curriculum-as-planned, the discursive regime does not work perfectly well as a conduit for critical peace education. Curriculum policy documents continue to remain unfinished products and at the same time require acceptance from teachers, parents, and society. The curriculum-as-planned can potentially inhibit critical peace education by focusing on competencies as efficiencies rather than an individual’s subconscious, intuitive knowledge. While I am not advocating for a broad peacebuilding

framework, because peace is embedded in Islam, a core underlying base for the national curriculum, I question the direction of a next curriculum to confront changes in Moroccan societies. With an emerging democracy comes complications and sometimes tribulations. To truly engage critical peace education, facing history through the “pedagogies of resistance,” the technology of the self, and engaging educational praxis can be the formation of little ‘d’ democracy that can “counter cultural and economic marginalization” (p. 158).

Artifacts, Spaces, and Places to Learn a Critical Peace Education

The photos taken of activities/events at the school and/or within the classroom concerning critical peace education illustrate, as I suggest, the contradictory potential of power, spaces, and areas of visibility and invisibility so prevalent in Foucault’s work. The photographs clearly relate to “ongoing reflective practice,” one of the core competencies of the critical peace education framework. As Bajaj (2015) states, “ongoing reflective practice” also includes the “ability to link self to collective, family to community, and analyze sources of rupture and tension holistically” (p. 163). Students are continually asked to write and examine the roots of their Islamic spirit and Moroccan culture through the social sciences, Islamic education, and the Arabic language. The ongoing dialogue with/amongst the teacher and students continually views the shifting of power relations flowing throughout the classroom. This positive use of power as a creative force, as described by Foucault, plays out in varying spaces in the classroom. Although the power tends to circulate at the front of the classroom underneath the portrait of Mohammed VI and on an elevated step in comparison to whereabouts within the classroom, that space does not belong to individual students and/or the teacher. The movement of the teacher and the students mimics the movement of power throughout the classroom as students sit, stand, and walk around the classroom. Undoubtedly the teacher is responsible for the students, but formal assessment is not prominent. At the same time, students do write an exam at the end of Grade 5, but the regional government administers it. Also, it is based on the content of the subjects that the students have reflected on rather than unfamiliar standardized questions that could potentially be marked with technology. Their teachers are responsible for marking the exams.

Formal interactions with teachers and informal interactions among students exemplified the key appearances of pedagogy and activity within the classroom. Other photos dealt with formal interactions between students, objects, and space. Several photos dealt with formal interactions with the site, informal interactions between students and teachers, and informal interactions of students with the physical setting of the room itself. When categorizing the photos, several photos depicted activities, objects, and spaces within more than one kind. Table 21—Dominant Characteristics of the Four Classrooms outlines eight categories that the photos were catalogued into to determine the artifacts, spaces, and places of the classrooms filled with students.

Table 21: Dominant Characteristics of the Four Classrooms

	Formal Interactions Between Students	Formal Interactions with Teachers	Formal Interactions with the Site	Informal Interactions Among Students	Informal Interactions Between Students and Teachers	Informal Interactions of Students with the Physical Setting of the Room Itself	Objects	Space
Classroom 1—Photos	1	3	0	2	1	2	4	1
Classroom 2—Photos	3	5	1	2	1	2	0	2
Classroom 3—Photos	1	10	3	6	3	2	3	3
Classroom 4—Photos	4	10	0	5	2	1	3	3

Common to all four groups of students is the interactions with the teacher. It was an ongoing dialogue with the teacher and the students. While students interacted with each other through presentations, by means of signs and signals to convey thoughts and feelings, and owing to the location of their workbooks and notebooks, the teacher was involved. I noticed this dialogic method, but as Foucault (1980) states photographs make visible what was previously unseen. Foucault declares:

But to make visible the unseen can also mean a change of level, addressing oneself to a layer of material which had hitherto had no pertinence for history and which had not been recognized as having any moral, aesthetic, political or historical value. (p. 50)

By being behind the camera, I participated. At the same time, interaction between the students and me while taking the photos also guided some of the depictions. Students made suggestions of specific people and places I should photograph. Given that the language of instruction is Arabic, I focused on the interactions within the classroom rather than the complete content of the words spoken. This ties in with, as Christopher and Taylor reminds us (2011), the relevant, respectful, equitable, and informed interaction characterizing a critical peace education to respond to the question: What are the artifacts, spaces, and places for students to socialize and learn a critical peace education curriculum?

Presence/Absence of Critical Peace Education in Students' Lived Experiences

Students experience critical peace education at home within the family, according to the student responses, with neighbours, and at school. Collective efforts seem to permeate the students' responses about "making peace" in their lived curriculum. These mini-narratives allow the students to live amidst discourses that are different in kind. New meanings of curriculum emerge because of the tensionality that occurs between the curriculum-as-planned and the curriculum-as-lived. These lived experiences also demonstrate the confronting of conflict without outright reluctance away from uncomfortable situations. Students also recount national protest movements in a proud and celebratory way such as the Green March and the revolution of the King of Morocco. Rigidity in the Palestinian–Israeli conflict prompts students to demonstrate the alliances and the unity prevalent within the Arab world regardless of location. At the same time students recognize the need for peace between Arabs and Jews so that children can pursue education. Students recognize that between their individual stories and issues affecting the Arab world, events on one part of the earth are affecting events in another part of the world. These messages are clearly penned and/or penciled using a Grade 5 voice in the written responses to three questions about direct and/or indirect experiences regarding behind-the-scenes and day-to-day details of lived familiarities.

The responses suggested students' awareness of protest movements, social divisions, religious friction, human agency in resolving conflict, and events in countries

in the Middle East affecting Arab peoples. Bajaj and Brantmeier (2013) express definitively:

Scholars of critical peace education resist the forces towards regulation, universalization, and the development of rigid norms and standards for what peace education ought to be; instead, we argue that contextualized forms of peace education are those that are engaged in constant and meaningful conversation with other fields and traditions of critical inquiry... “Critical peace education” is pushed towards the particularistic, seeking to enhance transformative agency..., and open to resonating in distinct ways with the diverse chords of peace that exist across fields and cultures. (p. 146)

The responses suggest students’ understanding of “making peace” and their willingness to harness an opportunity to provide his/her thoughts and personal narratives. Repetitive terms found within the students’ responses include “reconcile,” “peace process,” and “dispute.” Reconcile comes from the Latin meaning of bringing back together which implies that relationships and/or disputes can exist, struggle, and then be resolved in some way. The “peace process” implies peacemaking, peacekeeping, peacebuilding and together the two words refer to the diplomatic and political efforts to negotiate a resolution.

According to Foucault (1998),

...the actuality of opinions, instead of being determined by the strategic possibilities of conceptual games, refers directly to the divergences of interests or mental habits among individuals; opinion would be the irruption of the nonscientific (of the psychological, of the political, of the social, of the religious). (p. 329)

Students conceivably responded because I was present in their class on a day-to-day basis and engaging with the students before the start of school, at times during class, and during their recreation time in the morning and afternoon. Also, on some days I would exit the school grounds, through the big green metal door and exchange a few words with the students at the end of the school day.

Within student voices, Aoki (2000) calls us to ask: “Where is living pedagogy located?” (p. 1). And yet, he cautions a privileging of “presence over absence” (p. 3). The student responses tell about the presence and the absence of critical peace education through their words, thoughts, ideas, and phrasing. One example which remains silent is the inculcation of the Arabic language in the classroom. Isolating individuals with one

language can form one part of radicalization. Understandably the preservation of the Arabic language combats the remnants of French colonialism. Morocco has recognized that multiple languages benefit its relationship with the global community and at the same time the nation-state wants to preserve its Arabic and Muslim identity. Youth are an important part of Morocco's future which can carry the Arabic language, maintain independence, and develop its democracy. The difficulty in resolving this inconsistency between language and independence critically questions the use of technology within the classroom because social media can be the medium through which the Arabic language becomes diluted. Many times, students expressed calls to action in addition to their personal narratives. Plenty of students included questions as part of their responses.

Living a “Care of the Self” through Critical Peace Education

Students and teachers live a “care of the self” through pedagogical methods (teaching strategies), dialogic teaching, and curriculum content. Dialogic teaching underlines the four groups of students. Students and teachers contribute to knowledge construction and decision-making. Students help each other in a safe environment to develop a “care of the self.” Both boys and girls co-existed in the classroom. The ability to laugh at each other's foibles while learning seemed delightful and welcoming. At the same time, the competitive nature of responding to the teacher's questions in a shared environment seemed to solidify the significance of unity regardless of gender. Teachers encouraged students with congenial actions like a tap on the shoulder, offering immediate suggestions, and bringing differing numbers of students together for support and harmony. Foucault (1986) explains “[a]round the care of the self, there developed an entire activity of speaking and writing in which the work of oneself on oneself and communication with others were linked together” (p. 57).

The care of the self refers to “how one should conduct oneself in relation to codes of action and to others” (St. Pierre, 2004, p. 339). Foucault (1986) discusses the care of the self, but he acknowledges that the concept predates him. For example,

And in the *Apology* it is clearly as a master of the care of the self that Socrates presents himself to his judges. The god has sent him to remind men that they need to concern themselves not with their riches, not with their honor, but with themselves and with their souls. Now, it was this theme of the care of oneself,

consecrated by Socrates, that later philosophy took up again and ultimately placed at the center of that “art of existence” which philosophy claimed to be. It was this theme which, breaking out of its original setting and working loose from its first philosophical meanings, gradually acquired the dimensions and forms of a veritable “cultivation of the self.” (p. 44)

The origins of the care of the self are relevant because of the depth of the concept predating Foucault’s writing.

In addition to students and teachers experiencing living a care of the self, the curriculum-as-lived “is the heart and core,” I argue, as to why teachers exist (Aoki, 1986/1991, p. 163). Aoki also cautions that focusing on the lived world, a teacher may disremember to ask “the fundamental question of the meaning of what it is to live life, including school life” (p. 163). The external curriculum-as-planned comes through since the field trip required registration with the regional government of all of the students’ names and teachers along with the security/guardian going on the field trip. For example, I had to sign several copies of a document to allow me to attend the field trip. Whenever a student chooses to leave school and/or their attendance is low, consultations with the regional government must also occur to ensure that all avenues have been pursued to retain the student. Living in the “Zone of Between” or tensionality “beckons the teacher to struggle to be true to what teaching essentially is” (p. 163).

Care of the self produces critical peace education and motivates me to outline my role in the case study through select fieldnotes as a participant-observer, who learned about education in Morocco and about life in a predominantly Muslim country. Prior assumptions in the media about Muslim education and communities not being supportive of peace or peace education are challenged and contradicted by this research. According to Foucault (1986), the care of the self and the connection to what’s happening in the classroom also embraces interrelationships. He discusses care of the self more deeply when he states:

It also took the form of an attitude, a mode of behavior; it became instilled in ways of living; it evolved into procedures, practices, and formulas that people reflected on, developed, perfected, and taught. It thus came to constitute a social practice, giving rise to relationships between individuals, to exchanges and communications, and at times even to institutions. (p. 45)

This form of critical peace education pedagogy in achieving the care of the self permeates the pedagogy found within the two classrooms and the four groups of students of the Abdelaziz Khammar School.

How do the curriculum-as-planned, -implemented, and -lived produce/inhibit Critical Peace Education within a Moroccan school?

The four Grade 5 Abdelaziz Khammar School classes produced critical peace education; however, one of the competencies of critical peace education relates to education and communication strategies. This involves narratives and oral history, but it also includes film and multimedia. The use of technology within the classroom is included in the curriculum-as-planned. That is, the Grade 5 curriculum is from the curriculum developers of the National Ministry of Education. The curriculum document says that in Grade 5 history, program elements include “items from daily life (radio, television, computer...)” (Ministry of National Education, 2002, p. 7). While the principal’s office contained at least four computers with flat screens that could probably be used by students, the visibility of this type of technology in the classroom seemed absent. At the same time, the focus on the depth of knowledge relating to testimonials from the past, historical antiquities, landmarks, images from the learner’s surrounding area, and the historian’s tools such as relics, documents, fossils, and museums infused the *kifayat* and the teaching strategies. Given the seven competencies of critical peace education, outlined by Bajaj (2015) are clearly present, this one element of one competency seems to place into perspective and problematize the role of technology in a critical peace curriculum.

An absence of technology within the classroom prevents an avenue of control and surveillance. Video cameras, intercommunication tools, telephones, etc., as technologies of power, are not present within the classroom. However, one has to question the paradox inherent in the state governmentalizing its citizens through the technologies of power where habits of mind, actions, and customs become ways of governing individuals’ existence (Foucault, 2007). On one hand we can attack the state, but on the other hand it is the “privileged position to be occupied” (p. 109).

Multiple examples of students helping each other in a safe environment develop a care of the self. Examples that Foucault provides include tutoring individually or collectively. He also talks about advising and helping each other. Foucault (1986) states:

But it is sometimes the case, too, that the interplay of the care of the self and the help of the other blends into preexisting relations, giving them a new coloration and a greater warmth. The care of the self—or the attention one devotes to the care that others should take of themselves—appears then as an intensification of social relations. (p. 53)

Through the interactions between/amongst the students and the teacher “care of the self” continued to cultivate the individual’s spirit. The curriculum content relating to the social sciences, Islamic education, and art nurtured the self. This lends itself to critical peace education through reflective practices, human agency, and the confidence to engage in transformative practices.

Limitations

Case studies are bound by time and space. In addition to its relevance to making postmodernism a reality in educational research, case studies have been undertaken within a scientific tradition (Yin, 2009). In turn, this defies the critique of modernism from postmodernism. The methodology does not include interviewing the classroom teachers. To interview teachers would challenge the Foucauldian (1980) aspect of the theoretical framework because of subjugated knowledges, “a whole set of knowledges that have been disqualified as inadequate” (p. 82). Students are an example of these voices that possess subjugated knowledges.

The unique experiences of the 121 students might not represent all possible responses of Grade 5 students to become transformative change agents. The influence of the state through the curriculum and Islam makes it complex to draw a clear line, in a few instances, between critical peace education and society. At the same time, compulsory schooling in Morocco is at age 13. Regardless of the hegemony of Islam and/or a national curriculum, these students had some type of choice about being in school. Despite these limitations, I feel the benefits of discovering flourishing approaches to critical peace education in a school in Northern Africa advances both theoretical and pedagogical perspectives. This occurs during a time of global conflict and the new and/or multiple

literacies of approaching curriculum regardless of whether it occurs within a school and/or in a multitude of spaces.

Critical Peace Curriculum

In requesting permission from the parents and the students to respond to questions, participate in photos, and to make them aware that I would be present in the classroom, I also explained that his/her son/daughter's participation in this study will help me to suggest ways to approach the educational needs of future students within the classroom. In response to that I am providing a prospectus for a "critical peace curriculum" in the Grade 5 social studies/social sciences curriculum based on the findings from the Abdelaziz Khammar School in Morocco. What I am attempting to do is to take the critical peace education principles consistent with the Abdelaziz Khammar School and making them available to any context targeted towards 21st century learners.

"Critical Peace Curriculum" can best be viewed as an inductive model. Kilbane and Milman (2014) mention "The Inductive model is an active, engaging model of instruction that encourages students' development of critical-thinking skills as they explore and learn concepts in the academic content areas and the facts associated with these concepts" (p. 186). Although this model can be applied to varying academic subjects such as art, language arts, mathematics, etc., I am going to focus on the social studies/social sciences subject for Grade 5. For example, the concept of culture, geographic features, and the concept of feudalism (Kilbane & Milman, 2014). This model outlines the roles of the teacher and the students by comprising five steps.

For each of the students and for each teacher there are different roles. These steps include lesson introduction, divergent phase, convergent phase, closure, and application (p. 190). The following chart outlines the steps for a Grade 5 social studies/social sciences class.

Reflections—We're Not All a Bunch of Terrorists

Through this research I also started to develop an understanding of why the Qur'an seems to surface in many terrorist acts portrayed in the media. I also started to

realize that this part of the world may be undergoing a change. Whenever change occurs as a way of moving forward towards a more equitable society embracing the self, others, and the world, immoral and malevolent personas find comfort in the ways of the past. Rather than allowing individuals to move forward, these hangers-on associate with other

Table 22: Critical Peace Curriculum

Inductive Model Steps from Kilbane and Milman (2014)	Teacher Role	Student Role
Lesson Introduction	The teacher explains that students will examine various examples (and possibly non-examples) relating to the interactions among and between the recent past and the present using an historian's tools.	Students listen and become interested in the lesson.
Divergent Phase	The teacher presents students with examples and non-examples. The teacher asks open-ended questions that stimulate student exploration. Examples and non-examples may include a contract, a birth certificate, a landmark, etc.	Students examine and compare the example(s) and non-examples presented in a divergent manner with guidance from the teacher.
Convergent Phase	The teacher asks questions or provides other materials that challenge students to consider observations related to the examples and non-examples.	Students examine and compare the example(s) and non-examples presented in a more convergent manner with guidance from the teacher. This could include changes in daily life from the past to the present.
Closure	The teacher presents opportunities to demonstrate their learning of the content or concept using their own words, drawings, or actions. The teacher provides support for learners who may need it.	Students demonstrate their learning of the content or concept using their own words, drawings, digital devices, or actions with feedback from students and the teacher.
Application	The teacher challenges learners to apply their learning to real-life scenarios.	Students apply their learning to real-life scenarios and share these comparisons and interpretations with classmates and the teacher.

Adapted from Kilbane, C. & Milman, N. (2014). *Teaching models: Designing instruction for 21st century learners*. Boston: Pearson. (pp. 186–210)

persons and/or groups in a sycophantic manner for the purpose of gaining some personal advantage. It is happening in Syria with ISLA and I would go so far as to say it is

happening in Saskatchewan⁵ with loyalties to the previous government, the “Harper Government.” As a result of their associations, it is not enough for these individuals to allow citizens to live their lives as he/she chooses. Rather these individuals want to injure, capture and/or kill individuals that wish to move forward for change and transformation of societies which are welcoming and may not be functioning in the twenty-first century. As a result, the strategies employed from ISLA include terrorist acts regarding people enjoying themselves. It is as though happiness is anathema to their loss of the dysfunctional past.

I didn’t intend to write about the role of Islam in the world today as a result of my stay in an Arab league country. My intent was to learn, observe, and experience a school in a developing democracy in Northern Africa to create new knowledge about critical peace education through an intersectional framework of postmodernism and use Foucault’s method of genealogy, within the field of Curriculum Studies. This analysis would in turn enhance our educational knowledge about how students experience critical peace education in the classroom and/or at school and suggest ways to approach the educational needs of future students within the classroom. I feel I have accomplished this goal and I am confident that my research will benefit the students as the coalition of states who are combatting ISLA move into an era where a clash of civilizations becomes a coexistence of civilizations (Huntington, 1993). The western world does not have to become Islamic to exist with the Arab world. The Arab world does not have to become Christian. Critical peace education allows us to find “the capacity to fuse reflective openness to the new with reflective loyalty to the known” (Hansen, 2010, p. 153). It offers the avenue for this renovation through its transformative actions.

The worldview of postmodernism that I have chosen to situate this research within tells me definitive conclusions are elusive; however, I can provide an account of my critical peace education during the research. This includes the lessons that I learned, insights, inspirations, and new learning as a result of the qualitative research experience. As a result of this research, I really see the merit in learning about a school whose spirit is Islamic and the language is Arabic. This process added to my critical thinking of what the media bombards me with. When I hear about the difference between men and women,

⁵ I wrote this statement prior to the mass shooting in La Loche, Saskatchewan at a high school.

boys and girls, in a Muslim country, I sit in awe after having seen such a different image of Muslims and Arabs. The thesis challenges assumptions in the media about Muslim education and communities not being supportive of peace or peace education.

This research would not have been possible without the support of students and teachers at the Abdelaziz Khammar School, an Arabic-speaking school imbedded in Islam. I felt like they understood that my intentions were genuine about learning about interactions within a school in mid-eastern Morocco in Northern Africa so they supported the research. I experienced “power with” rather than “power over” others when speaking with teachers, students, administrators, and friends/colleagues/children of the teachers.

Speaking in the classroom was encouraged, but it also occurred in a respectful way. At the same time, I think my liberal views and finding enjoyment about learning about new societies made it a terrific experience. Situating myself, I feel my education in Ontario prepared me to write about the Abdelaziz Khammar School. Bajaj discusses interrogating identity as part of critical peace education. My individuality, self, personality, character, originality, distinctiveness, differentness, singularity, and uniqueness prompts me to think about why I experienced this curriculum-as-lived in the way that I did. I was born in Ontario and I completed my elementary and secondary education in English schools. When attending university, I attended universities in different cities in Ontario with the exception of one course that I completed at a university in Montreal. It was at that time that I was contemplating university and thought I should take a graduate course. I learned that I was not Quebecois although I lived in Canada. I speak of this because it is the most recent course before returning to teacher’s college on a full-time basis and subsequently pursuing a doctoral degree.

During that course called Media Technology as Practice, I became familiar with the writings of Ursula Franklin, Pierre Bourdieu, Trin Min Hah, Michel de Certeau, Paolo Freire, Sally Hacker, Hal Foster, and Georgina Born. It was interesting. I had added a few more names to my repertoire of philosophers.

Travelling has also helped. I visited the Wall of the Reformation located at the Bastions Park in Geneva, Switzerland. It depicts Guillaume Farel, John Calvin, Théodore de Bèze and John Knox, pioneers in the Reformation, during the 1500’s, which founded Calvinism and stripped the Catholic churches of their ornateness. This founded the

Protestant theological system of John Calvin and his successors, which developed and reformed Christianity to the theology of Luther. He was a German theologian. He preached the doctrine of justification by faith rather than by works and denounced the sale of indulgences and papal authority. Although the wall spans one hundred metres in length and also depicts additional proponents of the Reformation, along the wall is written in Latin, *After Darkness, Light*. “Islam did not undergo what Christianity did, that is, a reformation” (Alatas, 2007, p. 509).

Now I just want to step back in time to recount some key memories that remain with me. Around the dinner table, the question wasn’t how was your day at school. My father would usually begin the conversation with some statement about the political milieu of Canadian politics, both federally and provincially, and both contemporarily and historically. Through these discussions, I could narrate political party platforms—Liberals, Progressive Conservatives, New Democrats, Democrats, Republicans, etc.—before I reached Grade 6. I became well-versed in questioning and speechifying. This served me well when I had to write papers about Quebec nationalism, whether the perception of Canada as a regionalized country is questionable, and the merits of American foreign policy. Although I didn’t really have anyone to talk to about this at the time, I continued to listen and offer an opinion. One day, the discussion began with “Pierre Elliott Trudeau surprised the country one night and got married.”

A Progressive Conservative Member of Parliament served as a learning opportunity. It was at that time, my father pointed out Joe Clark. He continued, “He’s married to Maureen McTeer. She didn’t change her name.” At the time, I didn’t really know what to make of this. As I learned and continued to find my role in society as a young girl, a young lady, and most importantly, an individual, I realized that my name could remain the same regardless of any societal conventions in a North American realm that suggests my surname should change for any reason.

While I’m not attempting a chronology at this point, I can’t help but reminisce about key events and teachings of my education in Ontario. In Grade 5, we worked through a unit on Thailand. Thailand was depicted as a focus on Buddhism, and particularly Buddha. I had to prepare a culminating project of my interpretation of Thailand. Through the use of yellow and multicoloured plasticine, I sculpted Buddha

using the yellow plasticine to represent gold, and depicted the water life of the Thai people in their canoe-like boats. I strategically placed Buddha on the gold spray painted board with the floating canoes surrounding him. I just recall making Buddha omnipresent. Muslims recognize two additional religions: Christianity and Judaism. Buddhism has no creator god and gives a central role to the doctrine of karma.

In high school, I encountered a staunch Grade 9 conservative geography teacher who disliked my liberal and freedom-loving ways through laughter and dialogue. I vowed never to take a geography course again. Fortunately, I was able to learn geography through my international relations courses.

In Grade 10, I started to do better on the math tests than the male science-oriented boys who were known as the brains in the class. The math teacher used to read the names of the papers for the math tests from highest to lowest. My name used to be called before theirs.

As I continued in high school, I looked forward to taking a sociology course in Grade 11. I was really excited about taking this course. During the first week, the teacher discussed controversial issues and decided to show us a film about a woman getting raped. Following the film, he explained that the one way to protect oneself is by carrying your keys so they project from between the two forefingers. If anyone tries to approach, one should take the keys and poke the person in the eyes. When I was living in Hamilton and on the occasion when I'd be walking home in the dark, I used to carry my keys that way. In retrospect, I wonder why that film, which was more about fear and the degradation of women, prompted me to carry the keys that way. Fortunately, moving to Ottawa, a very safe city, seems to have alleviated that perception.

Collecting data for a qualitative study is a lot of work because I had timelines, ethics, and a lot of methods to collect data that I had to keep systematized. When I found out the size of the classes, I had to go find a place that would provide photocopies. At that point, I had to deal with A4 paper instead of 8 ½ X 11 paper.

In terms of communication, I had to speak in French and then I was in an Arabic environment. I felt like I was in that fluid space between student and teacher. Fortunately, that worked well because I could communicate with the teachers and understand the

students. I heard things that were so diametrically opposed to what I've been taught, but it wasn't so extreme so I was capable of trying to see another perspective.

The Abdelaziz Khammar School remains tightly secured through fortification and security/guardians to protect the students while at school. Foucault's concept of panopticism which refers to observing from a strategic vantage point without individuals' knowledge comes to mind when thinking of the architecture of the school. At the same time, I did not sense a depth of surveillance other than supervision of students while playing in arranged and unstructured environments on the school grounds. Without any computer technology in the classroom, surveillance becomes unlikely. The notion of critical peace education does not suggest that its method of critical thinking and analysis naively protects individuals from harm. Regardless of the setting, the space was safe for students and the architecture was overflowing with history.

Foucault (1972) asks us to question anything that has been traditionally accepted as the truth. Validity, forms, documents that once represented a voice, and relationships and interrelationships traditionally found within discourse "must be driven out from the darkness in which they reign" (p. 22). During his lifetime, he continued to criticize history because of the discontinuities that emerge when excavating these ideas.

Although my theoretical framework focused on Foucault and critical peace education, I feel it is necessary to extend the analysis to bring in critical peace education as a form of cosmopolitanism. I cannot ignore the relevance of cosmopolitanism because it dates back to the Stoics in 3rd Century BCE and resembles some of the same tenets of critical peace education. Individuals live regardless of different ideologies and/or interests. Stoics believed that cosmopolitanism could develop through the aesthetic dimension of imagination. Loyalty to one's country does not preclude acceptance of the self, others, and the world. Cosmopolitanism also opens up research possibilities for critical peace education by allowing it to interact with varying disciplines so I envision cosmopolitanism as a recommendation for future research.

As a result of postmodernism, concepts such as lifelong learning and historical moments have been coined. It contests the structures and instructional strategies of education theory and the philosophy of education because it disrupts by changing the traditional power structure. The postmodern condition calls for the dismantling of

traditional forms of educational teachings founded on principles put forth by the Enlightenment which focuses on traditions related to a liberal education consisting of the Classics of ancient Greek and Latin literature (Wain, 2004). Postmodernism provides a worldview that counters the scientific-based evidence of postpositivism and rejects the metanarrative characterizing the modern era. I think that postmodernism is more than fracturing words and syntax (Goldman, 2011). It also reframes, remixes, and recycles different modes of activity. Critical peace education, at least for me, affords us the necessary pedagogical room for adapting to any given situation rather than looking for a utopian universalized meaning of peace.

Contributing Back to the Literature

Having written a case study on a school in Morocco, I'd like to believe that I've contributed to the existing literature on critical peace education by providing another example, an alternative case study, and an added variant of how this pedagogical method plays havoc with unobstructed, unimpeded and unsighted acceptance of the status quo. Soto (2005) calls this outrage

the energy from our frustration with the political, with the aggressive, with the patriarchal, with the privileged, with the capitalist, with the racist, with the sexist [that] tends to make us feel quite powerless as the neo-liberals continue to exert their all encompassing right wing ideologies. (p. 91)

After having written the account of the Abdelaziz Khammar School, I don't feel powerless. I feel empowered that change in the political milieu can occur through education rather than revolution. So many studies have been written about particular nation-states and their civic-political concepts. It seems that that few studies have gone into the classroom to locate how these right-winged, racist, sexist, and capitalist individuals that have been voted in, sometimes democratically, to lead movements have been educated. By examining how power relations manifest within a Moroccan classroom and teaching students how power is central to collaborative conversations, I feel that Foucault helps us understand the care of the self. Once one understands the care of the self in relation to how one conducts him/herself in relation to codes of action and others, the "outrage" that Soto (2005) refers to becomes more of an embracement of cultural diversity.

This case study contributes to Bajaj's (2015) call for global examples to inform critical peace education. The case study analyzes the tenets of critical peace education in an Arabic-speaking classroom centralized within Islamic teachings. The core doctrines of critical peace education such as critical thinking, empathy, solidarity, democracy, communication, and conflict transformation manifested within the Abdelaziz Khammar School. To provide the evidence for this intersection of theory and practice, I looked at the mandated curriculum, analyzed student voices on "making peace," and observed/participated in the daily life of the school and in the classroom. At the same time, I embraced Aoki's curricular questions of curriculum-as-planned, -implemented, and -lived for both the students and myself. By looking at a school in Northern Africa, I do believe the case study went beyond studies of peace education that are rooted in pacifism, conciliation, and harmony (Call-Cummings & Hook, 2015; Hager & Mazali, 2013; van Oord, 2008) to excavate Foucault's contradictions within discursive formations and his abstruse concept of knowledge/power.

Appendices

Appendix A—Letter of Information to Parents



Université d'Ottawa | University of Ottawa

Faculté d'éducation | Faculty of Education

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

Dear Sir/Madam:

As part of my doctoral research at the Faculty of Education within the University of Ottawa, your son/daughter is invited to participate in research about peace education.

As part of the research, I will be present in the classroom for approximately one week as an observer/participant. No identifying information will be collected, but I will be describing the classroom, activities, and my experiences. In addition to being involved in research, I currently teach in the elementary schools. Permission from the school has been received and approval from the Research Ethics Board of the University of Ottawa has been obtained.

Participation includes responding to three questions online/on paper that share his/her experiences about peace education. The goal of the questions is to enhance our educational knowledge about how students experience peace education in the classroom and/or at school. The questions are as follows:

1. Can you describe a specific event/time that you remember where people were "making peace". That is, where people made a difference when there was a big disagreement about something.
2. Can you describe a specific event/time that you remember where people were "making peace" that involved you? That is, where you made a difference when there was a big disagreement about something.
3. Can you describe a specific event/time that you remember where people were "making peace" at your school? That is, a time where people (students, teachers, parents, anyone) made a difference that happened at your school when there was a big disagreement about something.

It would also include having photos taken of activities/events at the school and/or within the classroom engaged in peace education. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space.

In the near future you'll receive a consent form which outlines the project in more detail. If you are interested in having your son/daughter participate, you can select how you would like him/her to participate and sign the form. There is also an assent form for your son/daughter which he/she will be asked to sign. It does not replace a consent form signed by you. The assent is in addition to the consent and signals the student's willing cooperation in the study. Data is not collected specifically about the student and no student is identified in any future publications. I hope you'll seriously consider allowing your son/daughter to participate. Participation in this study is voluntary.

Sincerely,

Rita Forte, B.A.(Hons.), M.A., B.Ed.
PhD Candidate

Appendix B—Letter of Information to Parents (Arabic)



Université d'Ottawa | University of Ottawa

كلية التربية

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

سيدي العزيز/سيدتي العزيزة،

في إطار بحثي لنيل الدكتوراه بكلية التربية من جامعة أوتاوا، ابنك (ابنتك) مدعو للمشاركة في بحث عن تعليم السلام.

وفي إطار هذا البحث، سأكون موجودة في الفصل على مدى نحو أسبوع كراصة/مشاركة. إن تجمع معلومات تكشف عن هوية الشخص، لكنني سأصنف الفصل والأنشطة وخبراتي فيه. أنا مشغلة حالياً بالتدريس في المدارس الابتدائية، بالإضافة إلى اشتغالي بهذا البحث. وقد حصلت على إذن من المدرسة، ولت موافقة لجنة أخلاقيات البحث العلمي بجامعة أونتاريو.

تشمل المشاركة الإجابة عن ثلاثة أسئلة على الشبكة/كتابياً للتعرف على خبراته/خبراتها مع تعليم السلام. والهدف من هذه الأسئلة هو تحسين معرفتنا التعليمية بالكيفية التي يعيش بها الطلاب تعليم السلام في الفصل و/أو في المدرسة. وهذه الأسئلة كالتالي:

1. هل يمكنك وصف حدث/وقت معين تذكره كان الناس فيه "يصنعون السلام"؟ وأعني بهذا المواقف التي كان للناس فيها تأثير بالغ حال وجود خلاف كبير على شيء ما.

2. هل يمكنك وصف حدث/وقت معين تذكره كان الناس فيه "يصنعون السلام" وكنت طرفاً فيه؟ وأعني بهذا المواقف التي كان لك فيها تأثير بالغ حال وجود خلاف كبير على شيء ما.

3. هل يمكنك وصف حدث/وقت معين تذكره كان الناس فيه "يصنعون السلام" في مدرستك؟ وأعني بهذا الوقت الذي كان فيه للناس (الطلاب، المعلمون، الآباء/الأمهات، أي أحد) تأثير بالغ وقد حدث هذا في مدرستك حال وجود خلاف كبير على شيء ما.

كما ستشمل أيضاً التقاط صور للأنشطة/الفعاليات في المدرسة و/أو داخل الفصل الملخبط في تعليم السلام. ستشمل هذه الصور الفعاليات والأنشطة والإنشادات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وأيضاً بين الطلاب والمعلمين، والحيز المادي.

وستشمل في المستقبل القريب استمارة إن تصف المشروع بمزيد من التفصيل. فإذا كانت لديك الرغبة في مشاركة ابنك (ابنتك)، يمكنك اختيار الكيفية التي تريد أن يشارك بها والتوقيع على الاستمارة. هناك أيضاً استمارة قبول خاصة بابنك (ابنتك) ويلزمه التوقيع عليها. ولا تغني هذه الاستمارة عن استمارة الإذن الموقعة منك. فالتوقيع يأتي بالإضافة إلى الإذن، ويدل على تعاون الطالب برضاء في هذه الدراسة. لا تجمع بيانات على وجه التحديد عن الطالب، ولا يرد ذكر هوية أي طالب في أية مطبوعات مستقبلية. وأرجو منك النظر بجدية في أمر السماح لابنك (ابنتك) بالمشاركة، علماً أن المشاركة في الدراسة تطوعية.

وتفضلوا بقبول فائق الاحترام،

ريتا فوري (بكالوريوس أداب، ماجستير في الآداب، بكالوريوس تربية).
طالبة دكتوراه

Appendix C—Informed Consent Form for Parents/Guardians of Grade 5 Students



Université d'Ottawa | University of Ottawa
Faculté d'éducation | Faculty of Education
145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

Informed Consent Form for Parents/Guardians of Grade 5 Students in [name of school]

Title of Project: [Understanding A] Cosmopolitan praxis for peace: Case studies of model schools in Ontario and Morocco

As part of my doctoral research at the Faculty of Education within the University of Ottawa, your son/daughter is invited to participate in responding to three questions online that share his/her experiences about peace education. The goal of the questions is to enhance our educational knowledge about how students experience peace education in the classroom and/or at school. The research is being supervised by Nicholas Ng-A-Fook, Associate Professor.

Purpose of the Study: The proposed study aims to understand the issues facing students in a global world and how peace education is understood in different countries. The research analyzes the presence and/or absence of peace education in the curriculum documents and how it is being translated into the classroom.

Participation: My son/daughter's participation will consist essentially of participating in responding to three open-ended questions online in a 30-minute class and having photos taken of activities/events at the school and/or within the classroom engaged in peace education. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space. I am aware that Rita Forte will visit the Grade 5 classroom as a participant-observer for approximately one week.

Risks: My son/daughter's participation in this study will entail providing responses to questions about his/her experiences relating to experiences learning about peace, a day-to-day experience connected to peace, and an experience affiliated to the school established to peace online or on paper. I have received assurance from the researcher that every effort will be made to minimize any risks attributed to responding to these questions. It has been made clear to me that my son/daughter can refuse to answer any questions that may upset him/her or that he/she does not wish to answer.

Benefits: My son/daughter's participation in this study will help the PhD candidate to suggest ways to help find out more about how students experience peace education and approach the educational needs of future students within the classroom.

Confidentiality and anonymity: I have received assurance from the researcher that the information my son/daughter shares will remain strictly confidential. I understand that the contents will be used only for *the dissertation, conference presentations, publications of scholarly articles and books* and that a fictitious name will be used in any written results of the project in order to protect my son/daughter's identity. No identifying information will be revealed in future publications. The name of the school will be kept confidential. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space. Any photos will have no identifying information. There are no risks in terms of information shared with the PhD candidate (Rita Forte) and the supervisor (Dr. Ng-A-Fook, Ph.D.).

Conservation of data: The data collected such as written responses to questions from students will be safeguarded in a cabinet and photos and online responses will be kept in a computer file which is protected with a password. Only the PhD candidate (Rita Forte) and the supervisor (Dr. Ng-A-Fook) will have access to data. *The data will be kept for 10 years from the time of its publication.*

Voluntary Participation: My son/daughter is under no obligation to participate and if I choose to have my son/daughter participate, I can withdraw him/her from the study at any time and/or have him/her refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw my son/daughter, after the data has been gathered, it will not be possible to locate the data because there is no way of identifying the responses.

Acceptance: I, _____, agree to participate in the above research study conducted by _____ of the *Faculty of Education at the University of Ottawa under the supervision of Dr. Ng-A-Fook.*

If I have any questions about the study, I may contact the PhD candidate at _____, Email: _____, ext. _____, Email: _____ or her supervisor at the Faculty of Education, University of Ottawa,

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5, _____, Email: ethics@uottawa.ca

There are two copies of the consent form, one of which is mine to keep.

- ☐ I wish my son/daughter to participate in responding to the three questions
- ☐ I wish my son/daughter to participate in having photos taken of activities/events at the school

Parent's signature:

Date:

Name of the student:

Researcher's signature:

Date:

Appendix D—Informed Consent Form for Parents/Guardians of Grade 5 Students (Arabic)



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كلية التربية

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

استمارة إذن عن علم لأباء/أولياء أمور طلاب الصف الخامس في [اسم المدرسة]

عنوان المشروع: [فهم] التدريب التعليمي الدولي على السلام: دراسات لمدارس نموذجية في أونتاريو والمغرب

في إطار بحثي لنيل الدكتوراه من كلية التربية بجامعة أوتاوا، ابتك (البتك) مدعو للمشاركة في الإجابة عن ثلاثة أسئلة على الشبكة تنبئ بخبراته (خبراتها) مع تعليم السلام. والهدف من هذه الأسئلة هو تحسين معرفتنا التعليمية بالكيفية التي يعيش بها الطلاب تعليم السلام في الفصل وأو في المدرسة. يشرف على البحث الأستاذ المشارك نيكولاس إنجي-ألفوك.

الغرض من الدراسة: تهدف الدراسة المقترحة إلى فهم القضايا التي تواجه الطلاب في عالم معولم وكيف يفهم تعليم السلام في مختلف البلدان. يحل البحث وجود وأو غياب تعليم السلام في وثائق المنهج وكيف تجري ترجمته داخل الفصل.

المشاركة: ستتألف مشاركة ابني (البتك) في جوهرها من المشاركة في الإجابة عن ثلاثة أسئلة مقروحة على الإنترنت في حصة مدتها 30 دقيقة والصور الملتقطة للأنشطة/الفعاليات الجارية في المدرسة وأو داخل الفصل المنخرط في تعليم السلام. ستشمل هذه الصور الفعاليات والأنشطة والإنشاءات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وفيما بين الطلاب والمعلمين، والحيز المادي. أنا أعلم أيضاً أن ريتا فورتني ستزور الفصل التابع للصف الخامس الابتدائي كمشاركة وراصة لنحو أسبوع.

المخاطر: ستطوي مشاركة ابني (البتك) في هذه الدراسة على تقديم أجوبة عن أسئلة عن خبراته (خبراتها) فيما يتصل بخبرات تعلم السلام والخبرة اليومية المتصلة بالسلام والخبرة المرتبطة بالمدرسة المنشأة لتعليم السلام على الشبكة أو كتابياً. وقد حصلت على تظمين من الباحثة ببذل كل جهد لتقليل أية مخاطر تتصل بالإجابة عن هذه الأسئلة. وقد وُضِعَ في تماماً أن ابني (البتك) يمكنه رفض الإجابة عن أية أسئلة قد تزعجه (تزعجها) أو لا يرغب (ترغب) في الإجابة عنها.

المنافع: ستساعد مشاركة ابني (البتك) في هذه الدراسة طالبة الدكتوراه على اقتراح سبل للمساعدة على اكتشاف المزيد عن كيفية معاشية الطلاب تعليم السلام، والتعامل مع الحاجات التعليمية للطلاب المستقبليين داخل الفصل.

السرية وإخفاء الهوية: حصلت على تظمين من الباحثة بأن تظل المعلومات التي يقدمها ابني (البتك) سرية للغاية. وأنا أدرك أن المحتويات لن تُستخدم إلا لأغراض الأطروحة، والعروض التقديمية في المؤتمرات، ومطبوعات المقالات والكتب الأكاديمية، وأنه سيتم استعمال اسم صوري في أي نتائج كتابية للمشروع من أجل حماية هوية ابني/البتك. لن يتم الإفصاح عن معلومات كاشفة للهوية في مطبوعات مستقبلية. وسيظل اسم المدرسة سرية. ستشمل هذه الصور الفعاليات والأنشطة والإنشاءات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وفيما بين الطلاب والمعلمين، والحيز المادي. ولن تحمل أية صور معلومات كاشفة للهوية. لا توجد مخاطر من حيث المعلومات المتبادلة مع طالبة الدكتوراه (ريتا فورتني) والمشرف على البحث (الدكتور إنجي-ألفوك).

حفظ البيانات: ستُحفظ البيانات المجمعة، كأجوبة الطلاب الكتابية عن الأسئلة، في خزانة حفظ، وستُحفظ الصور والإجابات الإلكترونية في ملف حاسوبي محمي بكلمة مرور. لن يطلع على هذه البيانات أحد سوى طالبة الدكتوراه (ريتا فورتني) والمشرف على البحث (الدكتور إنجي-ألفوك). ستُحفظ هذه البيانات لمدة 10 سنوات من تاريخ نشرها.

المشاركة الطوعية: ابني (البتك) غير ملتزم بالمشاركة وإذا قررت مشاركة ابني (البتك)، فيمكنني أن أسحبه (أسحبها) من الدراسة في أي وقت وأو أجعله (أجعلها) يرفض الإجابة عن أية أسئلة، دون أن تترتب على ذلك أية عواقب سلبية. إذا أثرت سحب ابني/البتك بعد جمع البيانات، فلن يتسنى تحديد موضع البيانات لأنه لا سبيل إلى معرفة هويات أصحاب الأجوبة.

القبول: أوافق أنا، _____ على المشاركة في الدراسة البحثية المذكورة أعلاه التي تجريها

_____ بكلية التربية بجامعة أوتوا تحت إشراف الدكتور إنجي أ فوك.

إذا كانت لدي أية أسئلة عن الدراسة، يمكنني الاتصال بطالبة الدكتوراه على الرقم: ، أو البريد الإلكتروني:
أو الاتصال بمشرفها بكلية التربية بجامعة أوتوا على الرقم: ، أو بالبريد الإلكتروني:
داخلي:

حررت استمارة الإذن من نسختين إحداها لي أحفظ بها .

☐ أُرغب في مشاركة ابني/ابنتي في الإجابة عن الأسئلة الثلاثة.

☐ أُرغب في مشاركة ابني/ابنتي في الصور الملتقطة للأنشطة/الفعاليات الجارية في المدرسة.

توقيع الأب (الأم): التاريخ:

اسم الطالب:

توقيع الباحث: التاريخ:

Appendix E—Informed Assent Form for Grade 5 Students



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Faculté d'éducation | Faculty of Education

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

Informed Assent Form for Grade 5 Students in [name of school]

An Informed Assent Form does not replace a consent form signed by parents or guardians. The assent is in addition to the consent and signals the student's willing cooperation in the study.

Title of Project: Understanding Peace Education in Ontario and Morocco

My name is Rita Forte and I am a PhD Candidate at the Faculty of Education within the University of Ottawa. I am doing a study about Grade 5 students' experiences about making peace.

Purpose of the Study: Rita Forte wants to know what you think about peace education to help people understand how students experience peace education in the classroom and/or at school in different countries.

Participation: My participation will consist of responding to three open-ended questions either online or on paper in a 30-minute class and having photos taken of activities/events at the school and/or within the classroom engaged in peace education. Also, I am aware that Rita Forte will be present in the classroom and participate in some of our activities.

I can choose whether or not I want to participate. I have discussed this research with my parent(s)/guardian and they know that you are also asking for my agreement. If I do not wish to take part in the research, I do not have to, even if my parents have agreed. It's up to me. If I decide not to be in the research, it's okay and nothing changes. Even if I say "yes" now, I can change my mind later and it's still okay.

Conservation of data: The data collected such as written responses to questions will be kept in a cabinet and photos and online responses will be kept in a computer file which is protected with a password. Only the PhD candidate (Rita Forte) and the supervisor (Nicholas Ng-A-Fook) will have access to data. *The data will be kept for 10 years from the time of its publication.*

I have read this information (or had the information read to me). I have had my questions answered and know that I can ask questions later if I have them.

Acceptance: I, _____, agree to participate in the above research study conducted by _____ of the Faculty of Education at the University of Ottawa under the supervision of Nicholas Ng-A-Fook.

If I have any questions about the study, I may contact the PhD candidate at _____, Email: _____ or her supervisor at the Faculty of Education, University of Ottawa, _____ ext. _____, Email: _____.

There are two copies of the consent form, one of which is mine to keep.

- ☐ I wish to participate in responding to the three questions
- ☐ I wish to participate in having photos taken of activities/events at the school.

Student's signature:

Date:

Researcher's signature:

Date:

Appendix F—Informed Assent Form for Grade 5 Students (Arabic)



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كلية التربية

Jean-Jacques-Lussier, Ottawa ON K1N 6N5 145

استمارة قبول عن علم لطلاب الصف الخامس في [اسم المدرسة]

لا تعني استمارة القبول عن علم عن استمارة الإذن الموقعة من الأبوبين أو أولياء الأمور. فالقبول يأتي بالإضافة إلى الإذن، ويدل على تعاون الطالب برضاه في هذه الدراسة.

عنوان المشروع: فهم تعليم السلام في أونتاريو والمغرب

اسمي ريتا فورتى، وأنا طالبة دكتوراه بكلية التربية بجامعة أوتاوا. وأنا أجري دراسة بحثية عن خيارات طلاب الصف الخامس مع صنع السلام.

الغرض من الدراسة: تريد ريتا فورتى معرفة رأيك في تعليم السلام لمساعدة الناس على فهم كيف يعيش الطلاب تعليم السلام في الفصل و/أو في المدرسة في مختلف البلدان.

المشاركة: ستتألف مشاركتي من الإجابة عن ثلاثة أسئلة مفتوحة، إما على الشبكة وإما كتابياً في حصة مدتها 30 دقيقة، والتقاط صور للأنشطة/الفعاليات الجارية في المدرسة و/أو داخل الفصل المنخرط في تعليم السلام. أنا أعلم أيضاً أن ريتا فورتى ستكون موجودة في الفصل وستشارك في بعض أنشطتنا.

يمكنني أن أختار المشاركة أو عدمها. لقد ناقشت هذا البحث مع أبوي/ولي أمرى وهم يعلمون أنك ستطلبين موافقتي أنا أيضاً. إذا كنت لا أريد المشاركة في هذا البحث، فأنا لست مضطراً إلى المشاركة فيه حتى وإن وافق أبواي. فلنا بالخيار. فإذا قررت عدم المشاركة في البحث، فلا بأس ولن يتغير شيء. وحتى إذا "قبلت" المشاركة الآن، فإمكاني تغيير رأيي فيما بعد، ولا بأس في ذلك أيضاً.

حفظ البيانات: ستُحفظ البيانات المجمعة، كالأجوبة الكتابية عن الأسئلة، في خزانة حفظ، وستُحفظ الصور والإجابات الإلكترونية في ملف حاسوبي محمي بكلمة مرور. لن يُطلع على هذه البيانات أحد سوى طالبة الدكتوراه (ريتا فورتى) والمُشرف على البحث (نيكولاس إنجي أ فوك). ستُحفظ هذه البيانات لمدة 10 سنوات من تاريخ نشرها.

قرأت هذه المعلومات (أو قرأت علي). وقد تلقيت أجوبة عن أسئلتي وأعرف أن بمقتوري طرح أية أسئلة تتباعد إلى ذهني فيما بعد.

القبول: أوافق أنا، _____ على المشاركة في الدراسة البحثية المذكورة أعلاه التي تجريها _____ بكلية التربية بجامعة أوتاوا تحت إشراف نيكولاس إنجي أ فوك.

إذا كنت لدي أية أسئلة عن الدراسة، يمكنني الاتصال بطالبة الدكتوراه على الرقم: _____ ، أو بالبريد الإلكتروني: _____
أو الاتصال بمشرفها بكلية التربية بجامعة أوتاوا على الرقم: _____ داخلي: _____ ، أو بالبريد الإلكتروني: _____

حُوت استمارة الإذن من نسختين إحداها لي أحفظ بها.

☐ أريد المشاركة في الإجابة عن الأسئلة الثلاثة.

☐ أريد المشاركة في الصور الملتقطة للأنشطة/الفعاليات الجارية في المدرسة.

توقيع الطالب: _____ التاريخ: _____

توقيع الباحث: _____ التاريخ: _____

Appendix G—Letter of Information to Teachers



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Faculté d'éducation | Faculty of Education

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

Dear Sir/Madam:

As part of my doctoral research at the Faculty of Education within the University of Ottawa, I am inviting you to participate in research about peace education.

Participation will include allowing me to visit your Grade 5 classroom as a participant-observer for approximately one week. This would involve allowing me to be present in your classroom and asking me to participate as you see appropriate. I'm an Ontario Certified Teacher (#624272). In addition to becoming involved in research, I currently teach in the elementary schools. Permission from the school has been received and approval from the Research Ethics Board of the University of Ottawa has been obtained.

I'll be journaling about my experience in the classroom which will form fieldnotes for the data collection. This would include portraits of the students, reconstruction of dialogue, description of the physical setting, accounts of particular events, depiction of activities, and my behaviour and assumptions that may affect the data collection. I would be more than happy to review these notes with you at a convenient time and/or on a daily basis if you wish.

As part of the research, your participation would also involve having photos taken of activities/events at the school and/or within the classroom engaged in peace education. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space.

I would also be asking the students to respond to three questions online/on paper that share his/her experiences about peace education. The goal of the questions is to enhance our educational knowledge about how students experience peace education in the classroom and/or at school. This would take approximately 30 minutes during the instructional day that would be convenient for you.

Data is not collected specifically about any individual and no teacher is identified in any future publications. If there are more than two teachers that would like to be included in the study then two teachers would be randomly selected. Participation in this study is voluntary. Should you wish to participate and/or if you have any questions about the study I may be contacted at _____, email: _____. I hope you'll consider participating.

Sincerely,

Rita Forte, B.A.(Hons.), M.A., B.Ed.
PhD Candidate

Appendix H—Letter of Information to Teachers (Arabic)



Université d'Ottawa | University of Ottawa

كلية التربية

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

سيدي العزيز/سيدتي العزيزة،

في إطار بحثي لنيل الدكتوراه من كلية التربية بجامعة أوتوا، أنت مدعو/مدعوة للمشاركة في بحث عن تعليم السلام.

ستتضمن المشاركة السماح لي بزيارة فصلك التابع للصف الخامس كمشاركة وراصة لنحو أسبوع. وسيشمل هذا السماح لي بالوجود في فصلك وطلبك مني المشاركة كما ترى/ترين مناسباً. أنا معلمة معتمدة في أونتاريو (رقم 624272)، وأشتغل حالياً بالتدريس في المدارس الابتدائية، بالإضافة إلى اشتغالي بهذا البحث. وقد حصلت على إذن من المدرسة، وثلت موافقة لجنة أخلاقيات البحث العلمي بجامعة أونتاريو.

سأقوم بتكوين يوميات عن تجربتي داخل الفصل، وستُدرج هذه الملاحظات كهوامش للبيانات المجموعة. وسيشمل هذا صور بورتريه للطلاب، وإعادة إنشاء للحوارات، وصفاً للمحيط المادي، وسرداً لأحداث معينة، وعرضاً للأنشطة، وسلوكي وافتراساتي اللذين قد يؤثران على البيانات المجموعة. ويسرني استعراض هذه الملاحظات معك في وقت مناسب بشكل يومي إذا شئت.

في إطار هذا البحث، ستطوي مشاركتك أيضاً على صور تُلتقط للأنشطة/الفعاليات الجارية في المدرسة و/أو داخل الفصل المنخرط في تعليم السلام. ستشمل هذه الصور الفعاليات والأنشطة والإنشاءات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وفيما بين الطلاب والمعلمين، والحيز المادي.

كما سأطلب أيضاً من الطلاب الإجابة عن ثلاثة أسئلة على الشبكة/كتابياً للتعرف على خبرات كل منهم مع تعليم السلام. والهدف من هذه الأسئلة هو تحسين معرفتنا التطهيمية بالكيفية التي يعيش بها الطلاب تعليم السلام في الفصل و/أو في المدرسة. سيستغرق هذا نحو 30 دقيقة أثناء اليوم الدراسي في الوقت الذي يناسبك.

لا تجمع بيانات على وجه التحديد عن أي فرد، ولا يرد ذكر هوية أي معلم في أية مطبوعات مستقبلية. في حالة وجود أكثر من معلمين اثنين يودان المشاركة في الدراسة، فسيختار منهم اثنان عشوائياً. علماً أن المشاركة في الدراسة تطوعية. إذا كنت تود المشاركة و/أو لديك أية أسئلة عن الدراسة، يمكن الاتصال بي هاتفياً على: ، أو بالبريد الإلكتروني: . والمرجو النظر في أمر المشاركة.

وتفضلوا بقبول فائق الاحترام،

ريتا فورتى (بكالوريوس أداب، ماجستير في الآداب، بكالوريوس تربية).
طالبة دكتوراه

Appendix I—Informed Consent Form for the In-class Observation Portion of the Study for Teachers of Grade 5 Students



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145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

Informed Consent Form for the In-class Observation Portion of the Study for Teachers of Grade 5 Students in [name of school]

Title of Project: [Understanding A] Cosmopolitan praxis for peace: Case studies of model schools in Ontario and Morocco

As part of my doctoral research at the Faculty of Education within the University of Ottawa, you have been asked to participate in this research study between the dates of _____ and _____. The research is being supervised by Nicholas Ng-A-Fook, Associate Professor.

Purpose of the Study: The proposed study aims to understand the issues facing students in a global world and how peace education is understood in different countries. The research analyzes the presence and/or absence of peace education in the curriculum documents and how it is being translated into the classroom.

Participation: My participation will include allowing Rita Forte to visit my Grade 5 classroom as a participant-observer and having photos taken of activities/events at the school and/or within the classroom engaged in peace education. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space.

Risks: Minimal risks are anticipated as a result of my participation. While the researcher is in class she'll ensure that minimal disruptions would occur.

Benefits: My participation in this study will help suggest ways to help find out more about how students experience peace education and approach the educational needs of future students within the classroom.

Confidentiality and anonymity: I have received assurance from the researcher that the information observed remains strictly confidential. I understand that the contents will be used only for *the dissertation, conference presentations, publications of scholarly articles and books* and that a pseudonym will be used in any written results of the project in order to protect my identity. No identifying information will be revealed in future publications. The name of the school will be kept confidential. The photos will include events, activities, and physical structures of the classroom/school relating to informal and formal interactions among students, between students and teachers, and the physical space. Any photos will have no identifying information. There are no risks in terms of information shared with the PhD candidate (Rita Forte) and the supervisor (Dr. Ng-A-Fook, Ph.D.).

Conservation of data: The data collected such as written responses from students to questions will be safeguarded in a cabinet and photos and online responses will be kept in a computer file which is protected with a password. Only the PhD candidate (Rita Forte) and the supervisor (Dr. Ng-A-Fook) will have access to data. *The data will be kept for 10 years from the time of its publication.*

Voluntary Participation: Participation in this study is voluntary. If you initially decide to participate, I am still free to withdraw at any time later. If I choose to withdraw, given the observational nature of the research, the field notes would include information related to the classroom. If the student chooses to withdraw after the data has been gathered, it will not be possible to locate the data because there is no way of identifying the responses.

Acceptance: I, _____, agree to participate in the above research study conducted by _____ of the *Faculty of Education at the University of Ottawa* under the supervision of Dr. Ng-A-Fook.

If I have any questions about the study, I may contact the PhD candidate at _____, Email: _____ or her supervisor at the Faculty of Education, University of Ottawa, _____ ext. _____, Email: _____.

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5, _____, Email: ethics@uottawa.ca

There are two copies of the consent form, one of which is mine to keep.

☐ I wish to participate

Teacher's signature:

Date:

Researcher's signature:

Date:

Appendix J—Informed Consent Form for the In-class Observation Portion of the Study for Teachers of Grade 5 Students (Arabic)



Université d'Ottawa | University of Ottawa

كلية التربية

145 Jean-Jacques-Lussier, Ottawa ON K1N 6N5

استمارة إذن عن علم فيما يخص جزء "الرصد داخل الفصل" من الدراسة لمعلمي طلاب الصف الخامس في [اسم المدرسة]

عنوان المشروع: [فهم] التدريب التعليمي الدولي على السلام: دراسات لمدراس نموذجية في أونتاريو والمغرب

في إطار بحثي لتلil الدكتوراه من كلية التربية بجامعة أوتاوا، طُلب منك المشاركة في هذه الدراسة البحثية بين تاريخي _____ و _____. يشرف على البحث الأستاذ المشارك نيكولاس إنجي أ. فوك.

الغرض من الدراسة: تهدف الدراسة المقترحة إلى فهم القضايا التي تواجه الطلاب في عالم معولم وكيف يُفهم تعليم السلام في مختلف البلدان. يحل البحث وجود و/أو غياب تعليم السلام في وثائق المنهج وكيف تجري ترجمته داخل الفصل.

المشاركة: ستشمل مشاركتي السماح لريتة فورتية بزيارة فصلي التابع للصف الخامس كمشارك/اراصدة وصوراً تُلتقط للأنشطة/الفعاليات الجارية في المدرسة و/أو داخل الفصل المنخرط في تعليم السلام. ستشمل هذه الصور الفعاليات والأنشطة والإنشاءات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وفيما بين الطلاب والمعلمين، والحيز المادي.

المخاطر: يتوقع أدنى قدر من المخاطر نتيجة مشاركتي. ستضمن الباحثة أثناء وجودها في الفصل أقل درجة من التعطيل.

المنافع: ستساعد مشاركتي في هذه الدراسة على اقتراح سبل للمساعدة على اكتشاف المزيد عن كيفية معاشية الطلاب تعليم السلام، والتعامل مع الحاجات التعليمية للطلاب المستقبليين داخل الفصل.

السرية وإخفاء الهوية: حصلت على تظمين من الباحثة بأن تظل المعلومات المستقاة بالرصد سرية للغاية. وأنا أدرك أن المحتويات لن تُستخدم إلا لأغراض الأطروحة، والعروض التقديمية في المؤتمرات، ومطبوعات المقالات والكتب الأكاديمية، وأنه سيتم استعمال اسم مستعار في أي نتائج كتابية للمشروع من أجل حماية هويتي. لن يتم الإفصاح عن معلومات كاشفة للهوية في مطبوعات مستقبلية. وسيظل اسم المدرسة سرياً. ستشمل هذه الصور الفعاليات والأنشطة والإنشاءات المادية للفصل/المدرسة ذات الصلة بالتفاعلات غير الرسمية والرسمية بين الطلاب، وفيما بين الطلاب والمعلمين، والحيز المادي. ولن تحمل أية صور معلومات كاشفة للهوية. لا توجد مخاطر من حيث المعلومات المتبادلة مع طالبة الدكتوراه (ريتة فورتية) والمشراف على البحث (الدكتور إنجي أ. فوك).

حفظ البيانات: ستُحفظ البيانات المجموعة، كأجوبة الطلاب الكتابية عن الأسئلة، في خزانة حفظ، وستُحفظ الصور والإجابات الإلكترونية في ملف حاسوبي محمي بكلمة مرور. لن يطلع على هذه البيانات أحد سوى طالبة الدكتوراه (ريتة فورتية) والمشراف على البحث (الدكتور إنجي أ. فوك). ستُحفظ هذه البيانات لمدة 10 سنوات من تاريخ نشرها.

المشاركة الطوعية: المشاركة في هذه الدراسة طوعية. إذا قررت في البداية أن تشارك، يظل لي مطلق الحرية في أن أنسحب في أي وقت فيما بعد. إذا أثرت الانسحاب، ونظراً للطبيعة الرصدية للبحث، فسوف تشمل الملاحظات الميدانية معلومات تتعلق بالفصل. إذا أثر الطالب الانسحاب بعد جمع البيانات، فلن يتسنى تحديد موضع البيانات الخاصة به لأنه لا سبيل إلى معرفة هويات أصحاب الأجوبة.

القبول: أوافق أنا، _____ على المشاركة في الدراسة البحثية المذكورة أعلاه التي تجريها بكلية التربية بجامعة أوتاوا تحت إشراف الدكتور إنجي أ. فوك.

إذا كانت لدي أية أسئلة عن الدراسة، يمكنني الاتصال بطالبة الدكتوراه على الرقم: _____، أو البريد الإلكتروني: _____، أو بالبريد الإلكتروني: _____ داخلي: _____

إذا كانت لدي أية أسئلة بخصوص السلوك الأخلاقي للدراسة، يجوز لي الاتصال بمسؤول بروتوكول أخلاقيات البحث العلمي بجامعة أوتاوا
على العنوان التالي: University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5، هاتف رقم: 562-5387 (613)، البريد الإلكتروني: ethics@uottawa.ca

خُبرت استمارة الإذن من نسختين إحداهما لي أحفظ بها.

☐ أُرغب في المشاركة

التاريخ:

توقيع المعلم:

التاريخ:

توقيع الباحث:

Appendix K—Interview Questions for Grade Five Students

Interview Questions for Grade Five Students

Please provide written responses to the following questions.

About People

1. Can you describe a specific event/time that you remember where people were "making peace". That is, where people made a difference when there was a big disagreement about something.

About You

2. Can you describe a specific event/time that you remember where people were "making peace" that involved you? That is, where you made a difference when there was a big disagreement about something.

About Your School

3. Can you describe a specific event/time that you remember where people were "making peace" at your school? That is, a time where people (students, teachers, parents, anyone) made a difference that happened at your school when there was a big disagreement about something.

Appendix L—Interview Questions for Grade Five Students (Arabic)

أسئلة حوارية لطلاب الصف الخامس

يرجاء الإجابة تحريراً عن الأسئلة التالية.

عن الثاني

1. هل يمكنك وصف حدث/وقت معيّن تذكره وكان الناس فيه يصنعون السلام؟ وأعني بهذا المواقف التي كان للناس فيها تأثير بالغ حال وجود خلاف كبير على شيء ما.

عنك

2. هل يمكنك وصف حدث/وقت معيّن تذكره كان الناس فيه "يصنعون السلام" وكنت طرفاً فيه؟ وأعني بهذا المواقف التي كان لك فيها تأثير بالغ حال وجود خلاف كبير على شيء ما.

عن مدرستك

3. هل يمكنك وصف حدث/وقت معين تذكره كان الناس فيه "يصنعون السلام" في مدرستك؟ وأعني بهذا الوقت الذي كان فيه للناس (الطلاب، المعلمون، الآباء/الأمهات، أي أحد) تأثير بالغ وقد حدث هنا في مدرستك حال وجود خلاف كبير على شيء ما.

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