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**AN ETHNOGRAPHIC STUDY ON
PEACE AND JUSTICE EDUCATION**

By

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ABSTRACT

AN ETHNOGRAPHIC STUDY ON PEACE AND JUSTICE EDUCATION

By

Magaly Alt. Piña Martinez

This is a study to understand how secondary teachers and students integrate the doctrine and social teachings of the Catholic Church on peace and justice in their daily lives, through school experiences.

Relevant Church encyclicals and documents were analyzed and compared with the concepts taught in two courses: "Peace and Social Justice" and "Understanding Christian Morality." Additional sources of data included participant observation and interviews with: (1) faculty and students and (2) selected Church and school documents. Analysis of data produced the following findings:

- 1. That there was congruence between the Church's teachings and the school curriculum;**
- 2. That the Peace and Social Justice, and the Morality courses were most effectively taught in a dialogical mode; and**
- 3. That the Peace and Social Justice and the Morality Courses had an impact on the students' decision-making about their lives, their careers, and their role as citizens and community members.**

Finally, it may be concluded that courses on peace and justice for high school students together with service programs, school experiences and activities in the community, provide the intellectual, moral and experiential tools to

participate in the building of social justice and peace to realize the "Christian community".

DEDICATION

"PARA MIS QUERIDOS PADRES CON TODO MI AMOR"

I am dedicating this dissertation to my dear parents Alfredo and Ana Julia, from whose life and examples I was first inspired to strive for the accomplishment of justice and peace.

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CHAPTER I

IDENTIFYING THE PROBLEM

General Introduction

At present there is an increasing concern with the proliferation of nuclear arms and a growing skepticism of their effectiveness as a deterrent to war and an incentive for peaceful negotiations.

Most experts agree that if present trends continue they will eventually lead to catastrophe. Despite almost continuous rounds of arms control negotiations since World War II, more deadly weapons exist in the arsenal of more national governments spending greater amounts of money for instruments of more frightening destruction than at any time in history. (Stevenson, 1961, p. 1).

In the meantime, while we contemplate these events, people continue to suffer from malnutrition, lacking basic human resources such as food, clothing and medicine. To what extent do schools prepare young people to address these realities any more effectively than their elders? To what extent do private, elite schools which cater to the most advantaged of society, integrate morality and responsibility for peace and justice into the ethos of their students?

Many educators have claimed as has Tesconi (1975) that ". . . schools, in themselves, often perpetuate, indeed sometimes create, social, economic and political inequalities" (p. 228). Katznelson and Weir (1985) were concerned that the issue of social inequality among people in this nation has not been addressed adequately in the school. Education has not integrated the interests of blacks

and other minority groups in this society, instead, it has caused segregation and isolation in the urban areas.

The purpose of this study is to understand what happens when attempts are made to implement social teachings and principles on peace and justice education in a private secondary school. The focus is on a religion course where the teacher and the students tried to integrate values and principles of peace and justice into their school activities, experiences, and their daily lives. The study also includes descriptions of how another course "Understanding Christian Morality," helped students to better integrate what they learned in the "Peace and Social Justice" course into their daily lives and future careers. Did these courses truly help the 11th grade students become better citizens and responsible members of their society? Did these courses truly develop the 11th graders into an "educated person" prepared to make the decisions and address the challenges of the 21st Century?

Peace and Justice

The concepts of peace and justice for this study are generally meant to mean understanding and harmony in human relationships, and equality among peoples in communities, societies and nations in the world, based on the principle of giving to each person what is due according to their human dignity and rights. These ideas of peace are found in the Old Testament and have continued to be reaffirmed in subsequent teachings of the Catholic Church, as well as other religions of course.

The Research Problem

The concern for a more just, humane society, and the hopes for peace and justice in our world today may be only a utopian dream. But whatever the existential reality may be, the purpose of the courses studied were to help students to confront current social issues and to devise non-violent ways to make the world a more peaceful, just, pleasant, and nonfrightening place to live.

Such social issues as poverty, malnutrition and hunger; human dignity, responsibility and rights; population, aging, health care and services; drug abuse, crime and violence; terrorism, war and peace were studied. The purpose was to explore and reflect upon causes and to understand the social systems which govern in the context of these major problems. In addition, students were encouraged to find solutions and consequently to question the status quo. Students were challenged to engage themselves effectively in solving some of their community problems as part of their secondary educational experience as recommended by Church leaders.

No human joy, no human sorrow is a matter of indifference to the community established by Jesus. In today's world this requires that the Christian community be involved in seeking solutions to a host of complex problems, such as war, poverty, racism, and environmental pollution, which undermine community within and among nations. Christians render such service by prayer and worship and also by direct participation in the cause of social reform. (National Conference of Catholic Bishops, 1972, p. 8)

Will an authentic problem solving type of educational system help students to deal directly with socio-economic, political events and happenings in their society, so that students may become more consciously aware of the humane needs in their nation and abroad? Is a more action oriented and

humane educational approach possible? Will students learn through a dynamic participatory process of community involvement to find answers, solutions and alternatives to their societal problems? The results of this study are a qualified yes to each of these questions.

A problem-solving approach to education emphasizes a divergent methodological thinking process. This divergent methodological approach pursues a conceptual understanding of the subject matter being studied, some logical reasoning and analysis accomplished by the students, as well as some observations and comparisons. The convergence or traditional methodological approach emphasizes memorization by rote with little reasoning. An example of this convergent style of learning is the passive recitation of some laws or definitions by students who may not have a thorough understanding of the concepts and principles in which they are embodied. Through executing effective projects where they might become enriched by engaging themselves in practical experience student not only learn the laws, but they understand and will incorporate into their daily lives the concepts and principles underlying the rules.

The Brazilian educator Paulo Freire (1970) referred to the traditional way of teaching as "banking system of education". His book Pedagogy of the Oppressed, pointed out that teaching was simply an act of depository knowledge, where the teacher is normally the depositor and the students the depositories. Depository knowledge is used instead of permitting a dialogical participatory process of education where students will have an opportunity to freely communicate their thoughts and experiences in order to learn from their teachers

and from one another. According to Freire, an experiential dialectical process of education would focus on a genuine creative, divergent process of thinking and a continuous sequential scheme of learning actions. Students then would learn through personal and communal observations, research projects and particular investigations, disagreements and constructive discussions, seeking to clarify their ideas and sort out their values with authentic mature guidance from their teachers. Participatory problem-solving education would emphasize divergent thinking instead of convergence. It would help the students to logically analyze, compare, synthesize and evaluate their own social system and other nations' social systems throughout the world.

There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the practice of freedom, the means by which boys and girls, men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilitates this process will inevitably lead to tension and conflict within society. But it could also mark the beginning of a new era in Western history. (Freire, 1970, p. 15).

Dewey (1958), like Friere, considered people as dynamic, biosocial creatures, who are active participants in their world of events. Dewey was an outspoken critic of the traditional system of education. He rejected the normal practice of traditional education, of separating the subject matter from the actual living experience of the students. In his book Democracy and Education, he offered the following definition of education. "It [education] is that reconstruction or reorganization of experience which adds to the meaning of experience

and which increases ability to direct the course of subsequent experience" (p. 82). He openly rejected any theory of knowledge which separated knowing from experience or doing and which did not promote pragmatic action. "Human knowing, for Dewey, is a reflective/active process grounded in the person's interaction with his or her social and natural environment . . . All genuine knowledge in Dewey's epistemology is ultimately experiential" (O'Hare (ed.), 1983, p. 14).

Both Dewey (1958) and Freire (1970) believed that experiences and actions by the students are necessary for the transformation of the world. However, Freire required critical thinking and analysis as a pre-requisite for action. He theorized that knowledge which is acquired through experience should be used to bring forth changes in society. Whereas, Dewey emphasized primarily pragmatic action preceded by reflection, which would give the students some experiences or "experiential knowledge" that should be for use and not only acquired for possession.

The Catholic Church's social teachings and principles concerning the issue of peace and justice reflect some of the philosophical foundations of Dewey (1958) and Freire (1970) in regard to experience and action in education. The church recommends that action for peace and justice should be preceded by reflective thought based on Christian doctrines and on the body of knowledge promulgated by the leaders through their writings and documents.

Pope John XXIII in his encyclical Mater et Magistra (1961), "Christianity and Social Progress," gave practical suggestions. Christians should first examine "the actual situation" of the society and community in which they live:

The situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norm may be adapted to circumstances of time and place. These three steps are at times expressed only by three words: observe, judge, act" (Gremillion, 1976, p. 193).

Pope John XXIII in Mater Magistra (1961), by suggesting to "observe, judge and act," basically instructs educators that students must understand that what they are expected to learn in a course is both something to be "thought about" and something to be "acted upon".

The bishops in the Catholic Church have also been concerned with the issue of peace and justice. In the document Justice in the World (1971), they expressed their concern that education should awaken a critical sense that will lead students and teachers to reflect upon society and its values. Critical reflection on peace and justice in our world, they hold, should lead to the renunciation of the values to promote justice for all. Finally, they affirm that participation and proximate contact with the reality of injustices within a community are necessary components of a practical education.

*All of the encyclicals quoted in this work were originally written in Latin. Various authors have translated and interpreted the works. See the bibliography for complete references.

General Summary

The documents of the Catholic Church on peace and justice confirm the role of education to act upon social matters prevalent in society. Pope John XXIII in his encyclical Mater et Magistra (1961) or "Christianity and Social Progress," in relationship to instruction stated:

Consequently, it is not enough for men [sic.] to be instructed, according to the teachings of the Church, on their obligation to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can properly fulfill their duty in this regard. . . . Just as, proverbially, no one really enjoys liberty unless he [sic.] uses it, so no one really knows how to act according to Catholic teachings in the economic and social fields unless he [sic.] acts according to this teaching in the same area. (Gremillion, 1976, p. 191-192).

The social teachings of the Catholic Church recommend that teaching about peace and justice be associated with the everyday lives of the students. Christians of all ages should fully consider options that may promote peace and justice within the immediate community and larger world community.

Therefore, instruction and formation on peace and justice education must also be followed by action as a way of giving practical experience to the learner. The question is how does this private Catholic school teach students to act upon gospel principles and values on peace and justice education? That is, how do they fulfill the charge given to them by Church leaders?

Catholic education is an experience of the mission entrusted by Jesus to the Church He found. Through education the Church seeks to prepare its members to proclaim the Good News and to translate this proclamation into action. Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in light of Christian values. (National Conference of Catholic Bishops, 1972, p. 3).

Purpose of the Study

The purpose of the study is to identify the basic content of the Roman Catholic Church's teachings on peace and justice, and to discover what attempts were made to integrate these social teachings and values in the eleventh grade in a high school in central Michigan. The specific objective is to describe what happened during a religion course in a classroom situation, when the teacher and students tried to implement concepts and teachings of the Church on peace and justice. In addition, the study focuses on how the Morality course helped the students integrate and complement what they have learned in their Peace and Justice course with their daily lives.

The Research Questions

1. What is the position taken by the Church in the basic selected documents regarding peace and justice?
2. To what degree are the concepts and social teachings studied congruent with the position taken by the Church?
3. What are the general goals for the peace and justice education program in the school curriculum?
4. When during classroom practices, and in what ways are the teachings on peace and justice related to the students' activities and experiences?
5. In what ways is this secondary school preparing the students to participate in the building of social justice and peace as citizens and members of the Catholic community?

Limitations of the Study

Although this ethnographic study is limited to one particular school, it contributes to the existing body of knowledge concerning the teachings of the Roman Catholic Church on peace and justice education in a secondary school. The findings represent a contextual cultural reality within a single Catholic high school community. Therefore, the inferences which have been drawn from the triangulation process of the study may only be generalized to the one cultural setting.

Significance of the Study

This ethnographic study is a follow-up to the efforts of two surveys done by the National Catholic Education Association in Washington, D.C. in the Fall of 1975, on Peace Studies Education for Catholic High Schools.

The first survey of the NCEA was a national survey that was directed toward all the high school administrator members of their association. The second survey was sent to their secondary schools on the west coast (California, Oregon and Washington State), for a peace study in their high schools. It consisted mainly of six questionnaires: administration, social studies, science, religion, English and student activities. These two surveys were not a comprehensive study of all justice and peace programs. They concentrated only on problems of international conflict, global justice and world peace. These surveys, done by the NCEA members, were an effort to complement and bring up-to-date their peace studies survey of 1973, and to "identify curriculum needs

in approaches to global justice and international peace. (Secondary School Department, 1976, p. 10).

The NCEA surveys and this ethnographic study differ in several respects: the national survey was directed toward all administrators of all NCEA high school memberships. The west coast survey was an in-depth study of secondary schools in California, Oregon and Washington. The surveys were not a comprehensive study of all justice and peace programs. They concentrated only on problems of international conflict, global justice and world peace. This ethnographic study is an in-depth study of a peace and justice education course in a particular Diocesan secondary school. The major participants of this study were the 11th grade students and their teacher. Other participants were the religion department coordinator and the religion teacher(s).

The concentration of the study lies in the examination of the content selected of the Catholic Church for the teachings on peace and justice as they were used during classroom practices. Its objective was to discover what attempts were made during religion classes at the 11th grade level to implement doctrines through students' experiences and school activities. The similarity is the area of concentration on peace and justice education and programs for Catholic high schools in this nation. The questionnaires used for the administrator, religion coordinator, and the coordinator of students' activities were basically the same as those used in the second-survey of the NCEA, with the proper adaptations for this ethnographic study, which include deletions and

additions in several of the items for the Students Activities Questionnaire, the Administration and the Religion Department.

The National Catholic Education Association (NCEA), has already expressed an interest and a personal concern in this ethnographic study: (1) through the legal permission granted by the President of the Secondary School Department to use the NCEA instruments and questionnaires with revisions; and (2) by requesting a final copy of this dissertation.

Since the secondary school in which this ethnographic study was done belongs to a Diocesan Office in the State of Michigan, both the superintendent of secondary schools and the director of peace and justice education in the Diocesan Office of Education, have also expressed interest and concern. The findings and results could possibly be useful for curriculum specialists, principals, religion coordinators and teachers.

For this researcher, this study has significant value in learning how to do research through the experience of an ethnographic study. The author's future work will include planning with a team in the Dominican Republic a curriculum project for peace and justice education at the secondary level, and in working together with teachers in order to implement this program there.

CHAPTER II

PRECEDENTS IN LITERATURE

General Introduction

Chapter two has four sections. Section one, General Introduction, is followed by section two, Definition of Terms; essential for the reader to understand the Catholic Church written documents selected for this study. Section three, Historical Background for Peace and Justice Education, explains each document in a historical framework of peace and justice principles and social teachings. Section four encompasses the qualities and traits emphasized in the Church's literature as well as giving a summary of these works.

Definition of Terms

Encyclical

An Encyclical is a written message from the Pope of the Catholic Church addressed to the faithful and to bishops in communion with the Holy See. Encyclical letters for the most part deal with currently relevant doctrinal and moral matters of general concern in the Church. Generally speaking, the Pope, in an encyclical, does not attempt to resolve technical or scientific matters, unless they have a direct bearing on a dogma of the Catholic Church.

An encyclical represents a solemn exercise of the teaching authority by the Pope who is the highest authority of the Church. Some encyclicals have

been written to commemorate special events and festivities in the universal Church.

The word encyclical comes from the Greek words, en, in, and Kyklos, a circle.

Thus enkyklike means a circular letter, a letter that is meant to go rounds. . . . Originally the term was applied to pastoral letters of the bishop in the Church. Usually when the Pope writes an encyclical for the whole church, he begins with these words: "To our venerable brethren, Patriarchs, Primate, Archbishops, Bishops, and other local ordinaries, in peace and communion with the Holy See. (Fremantle, 1956, p. 21).

Social Doctrine or Social Teaching

Generally, Social Doctrine or Social Teaching is an organic tradition of teachings of the Church on human-social issues and events. It does not mean a ready made pattern, or an immutable set of truths or an specific system (Dorr, 1983).

Synod

Synod is any assembly, meeting or council of Church officials. In the case of the Catholic Church, a synod is normally held by bishops and the Pope in Rome.

Vatican

The Vatican is the residence of the Pope and the members of the Papal government in Rome and where most of the Church's councils, assemblies and meetings are held.

Historical Background for Peace and Justice Education

The encyclicals and major documents of the Catholic Church, selected for this ethnographic study because of their significant impact on the teachings of social justice and peace, which will be presented in a summary form are as follows:

1. Rerum Novarum. "A Call for Justice," by Pope Leo XIII, May, 15, 1891.
 2. Quadragesimo Anno. "The Social Order," by Pope Pius XI, May 15, 1931.
 3. Mater at Magistra. "Christianity and Social Progress," by Pope John XXIII, May 15, 1961.
 4. Pacem in Terris. "Peace on Earth," by Pope John XXIII, April 11, 1963.
 5. Populorum Progressio. "On the Development of Peoples," by Pope Paul VI, March 26, 1967.
 6. Justice in the World. Synod of Bishops, Rome, 1971.
 7. Quest for Justice. J. Brian Benestad and Francis J. Butler, co-editors. United States Catholic Conference and the National Conference of Catholic Bishops, 1981.
 8. Laborem Exercens. "On Human Work," by Pope John Paul II, September 14, 1981.
 9. The Challenge of Peace: God's Promise and Our Response. United States Catholic Conference of Bishops, June, 17, 1983.
1. "A Call for Justice"

The first social encyclical written by Pope Leo XIII approximately 98 years ago, must be viewed as a significant move of the church on the side of the poor and the oppressed. Leo XIII wanted his encyclical to be a major

intervention in defense of the poor of his time. He courageously chose to speak out and intervene in a solemn way on a burning social issue. He publicly protested against the harsh conditions industrial workers had to endure. In this encyclical, Rerum Novarum (1891), the Pope insisted on the duty of the state to protect the poor and the oppressed. Pope Leo's view called for a change of heart by those who held economic and political power. He wanted changes to occur according to the hierarchical structure in society from the top down rather than from the bottom up.

Pope Leo, throughout his explanations and literary piece of work, defended the existing political order while condemning the existing economic order of his times, despite the fact that the two were closely linked. This was primarily due to the fact that even though he acknowledged this link, he believed that stability and order were important in society and that legal authority must be respected by citizens.

Pope Leo's social teachings have remained the basis of the official Catholic position on social concerns and issues. And his encyclical has confirmed and insured that ". . . social issues could no longer be treated as marginal or secondary to the mission of the Church, . . ." (Dorr, 1983, p. 12).

2. "The Social Order"

This encyclical possesses the same kinds of criticism concerning society's economic liberalism that was viewed as the cause of the sufferings and oppression of the poor. The social teachings of this encyclical occupied a similar position concerning the poor and the oppressed, as those expressed in the

previous one, "A Call for Justice," by Leo XIII. This second encyclical vindicated and developed the teachings of the preceding one, but it also looked at current social events and happenings in a radical way, showing specifically how they can be dealt with when applying Christian principles and values. Pope Pius XI, like Pope Leo XIII, presented in his writings a middle way between liberal capitalism and Christian socialism.

Quadragesimo Anno (1931), was written especially to commemorate the 40th anniversary of Pope Leo XIII's Rerum Novarum (1891). Pope Pius XI, in his encyclical, "The Social Order," was mainly concerned with the whole socio-economic order present in society. His major focus of attention was on the basic causes of injustices and poverty. According to this Pope's opinions and ideas, there were several urgent reasons why the Church should have been actively involved in social issues and events at that particular time:

1. There was widespread unemployment in 1931;
2. There were some harsh and unjust working conditions in the Americas and the Far East;
3. Wealth was concentrated in the hands of a relatively small number of people;
4. Because of this concentration of wealth, there was also a concentration of economic and political powers in the hands of a few.

3. "Christianity and Social Progress"

Pope John XXIII, when explicating his concerns and ideologies on societal issues, cannot be considered a radical. In regard to the fundamental restructuring of society, his ideas were not different from those of Pius XI. He could be considered an optimist toward the positive processual transformation of society. He believed that the necessary improvement for a more just society would take place from within, and that it would occur step by step, without any radical revolutionary disruption of the system.

His optimism was directed to the modern world of technological advancement. He firmly believed that the modernization of society would have more advantages than disadvantages, especially if they are properly and justly controlled and directed. He was also well aware of some of the institutionalized evils that can be negotiated and influenced in a technological modern society such as elitism, so he warned the people against abuses of power. "The whole presupposition of his two great encyclicals was that people needed only to be encouraged and animated to cooperate more fruitfully." (Dorr, 1983, p. 90).

This well known encyclical Mater et Magistra (1961) of Pope John XXIII, stands in the Catholic Church as a turning point within the different spectrums and views of Catholic social teachings. "It raised doubts about attitudes that had not previously been questions -- the attitude of suspicion about State intervention and a conviction that it ought to be kept to a minimum." (Dorr, 1983, p. 115).

4. "Peace on Earth"

This encyclical, which was written in 1963 -- more than 25 years ago -- has an introduction on the order of the universe, according to the biblical Psalms and the Letters of St. Paul to the Romans. Pope John XXIII's major concerns in Pacem in Terris (1963), is the establishment of universal peace in truth, justice, charity and liberty. Part I has general directives and admonitions on: Order between Men, Rights and Duties. Concerning the order that should exist between people, he stated:

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle that every human being is a person; his [sic.] nature is endowed with intelligence and free will. By virtue of this, he [sic.] has rights and duties of his [sic.] own, flowing directly and simultaneously from his [sic.] very nature, which are therefore universal, unviolable and inalienable. (Gibbons, 1963, p. 291).

Part II of this encyclical, "Relations between Individuals and the Public Authorities within a Single State," comprises explanations and Christian principles on the divine origin of authority; responsibilities of the public authority and the rights and duties of individuals in society; and law and conscience. Regarding law and conscience the Pope explained, ". . . social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been prudently and thoughtfully established is always inadequate for the needs of society" (Gibbons, 1963, p. 305).

Part III: "Relations Between States." Among the major rules governing relations between political communities, according to his view, was that of truth, justice and liberty. According to Dorr (1983) in his book, Option for the poor,

these two passages contained very important insights from Pope John XXIII's encyclical:

One of the fundamental duties of civil authorities . . . is so to coordinate and regulate social relations that the exercise of one man's [sic.] right does not threaten others in the exercise of their own rights. (p. 112)

The common good requires that civil authorities maintain a careful balance between coordinating and protecting the rights of the citizens on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received professional protection. (p. 112)

5. "On the Development of Peoples."

In this encyclical, Pope Paul VI does not give solutions to the problem of poverty without first explaining and pondering upon its basic causes. This document, Populorum Progressio (1967), represented a very notable advancement on social teachings, especially if compared with some of the Church's earlier documents. He analyzed the global situation in the world and tried to explicate why there is such an imbalance between rich and poor nations.

The main causes of poverty and injustices mentioned in this encyclical are: ". . . the evil effects left as a legacy by colonialism in the past, the present neo-colonial situation which has largely replaced the older form of colonialism, and the imbalance . . . that gives rise to injustices in trade relations between them." (Dorr, 1983, p. 139-140).

This document contains features that explain the characteristics of a neo-colonial situation such as: (1) economic domination at the international level, and (2) the political and economic domination at the national level.

At the national level, he refers to regimes where a small privileged elite hold a monopoly of wealth and power. And his treatment of the international issue is perhaps the most trenchant part of the whole encyclical: he challenges the present system of international trading relations, It is clear then that the pope does not simply assume that poverty and underdevelopment arise from purely natural causes or the laziness of the people living in the poorer parts of the world. (Dorr, 1983, p. 140-141)

It is interesting to note that these two encyclicals: Quadrogesimo Anno (1931) and Populorum Progressio (1967) both called for a change of attitudes in people's minds and hearts and for a change of social structures and systems in society. Pope Paul VI's conceptualizations on human development and progress are those in which individuals, groups and nations should be "the agents of their own destiny and to assume responsibility for their world" (Dorr, 1983, p. 144).

6. "Justice in the World"

In 1971, the bishops who were gathered in Rome from all over the world had a major concern about the Christian mission of promoting justice. The main objective of their document Justice in the World (1971), is not necessarily to make a very profound analysis of the situation present in the world, but simply to remind members of the Church about their obligation on behalf of justice, to participate in the transformation of the world since it is a "constitutive dimension" in the preaching of Christ's gospel.

This document has four sections: (1) Justice and World Society, (2) The Gospel Message and the Mission of the Church, (3) The Practice of Justice, and finally, (4) A Word of Hope. In the first section, the bishops mentioned the many injustices that migrants, farmers and workers have to put up with and how

restricted their individual rights are on account of the social system and the structures of society. They recommended a spirit of dialogue among peoples of all nations in order to achieve unity of purpose for the establishment of peace and justice in the world.

In the second section, they explained the Biblical foundations for justice as revealed in the Old and New Testaments. Their concluding arguments stated that:

Christian love of neighbor and justice cannot be separated. For love implies an absolute demand for justice. . . . For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the men [sic.] of our times. (Byers, 1985, p. 255-256)

In the third section on the practice of justice, there is an important part concerning educating for justice. According to this document, the educational methods for achieving this goal must teach people to live their lives according to the "evangelical principles of personal and social morality," instead of encouraging "narrow individualism" as they have normally done in the past. The human family is surrounded by an environment that promotes material possessions and these principles are also endorsed by the media. Therefore, Catholic education should demand a renewal of heart based on the awareness of sin "in its individual and social manifestation." Education should also awaken critical awareness that will lead to reflection on the values of society. This critical sense should lead to the denunciation of all values that hamper peace and justice. Education should help the person resist "manipulation by communications media or political forces" (Byers, 1985, p. 258). This

denunciation should be done with prudence, firmness, charity and a sincere dialogue with the groups concerned. The content of this type of education, according to the bishops, should involve respect for the dignity of the human person. International cooperation and solidarity among people and nations is enforced throughout this section.

The bishops' ideas that educational methods should promote critical awareness is similar to Freire's (1970) ideas on the conscientization process of education. He believes that through the analysis of reality within a particular community, people can become aware of the oppressive values prevalent in society that are preventing them from growth and development. Freire held that a person has the ability to know reality and the capacity to apprehend it critically. Critical reflection is an essential component in Freire's ideas for action and experience in education. "Conscientization refers to the process in which men, [sic.] not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and their capacity to transform that reality" (Freire, 1970, p. 27).

7. Quest for Justice

The preface of this compendium written by Bishop Thomas Kelly (1981), O.P. General Secretary of the National Conference of Catholic Bishops and the United States Catholic Conference, contains a very specific summary on the Catholic Bishops' national stands and positions concerning issues and statements related to political and social matters.

In recent years the bishops have taken public positions on numerous domestic and international issues and have articulated these positions not only in statements but in congressional testimony, meetings with government officials, and similar efforts. Yet relatively few Americans are aware of this activity. Typically, bishops' statements are published in pamphlet form and receive passing coverage in the secular press. (Benestad and Buttler, 1981, p. v)

This volume gives a record of the bishops' stands on political matters and social issues between 1966 and 1980. The texts are arranged in three parts: "Political Responsibility," "Foreign Policy," and "Domestic Policy." "Foreign Policy" is divided into: war and peace, development and human rights. The statements found in "Domestic Policy" are organized alphabetically and they contain the following issues: abortion, birth control, the U.S. Bishops' Bicentennial Consultation on Social Justice, crime and punishment, economic issues, family life, freedom of religion, housing, immigrants, labor disputes, minorities, race, rural America and television. There are three appendices sections included in this volume of bishops statements. Appendices A and B provide the reader with a list of selected political and social statements made by prominent speakers and members of different organizations.

8. "On Human Works"

This encyclical is considered of major importance in the Catholic Church because it represents a new style of social teaching concerning the just conditions on labor and human work. Pope Paul II explained in Laborem Exercens (1981), that capital is to be used in the world as an instrument at the service of the human person, especially the workers in society. Human labor may not be

simply treated as a tool in the process of production to be sold to those who control the means of production.

Some recent studies have helped to bring out the fact that the misdevelopment and poverty of the Third World are due less to nature than to human intervention; they are largely the result of unjust actions in the past and the present -- mainly the actions of people in the wealthier countries (though now, increasingly a small group of collaborators in the poorer countries must also be held responsible). (Dorr, 1983, p. 239)

9. "The Challenge of Peace: God's Promise and Our Response"

This pastoral letter is addressed mainly to the Catholic Community in this nation, as an exercise of the teaching ministry of U.S. Bishops. The contents and topics covered in this Church document on peace and justice were approved by two-thirds of the United States Catholic Bishops in 1983.

In this pastoral letter, the bishops address many contemporary concrete questions prevalent in society concerning the arms race, warfare, weapons systems and various negotiations strategies. There are two more parts which comprise this letter: Part I had some principles, norms and premises of the Catholic teachings on peace, covering the topics of war, deterrence, arms race, and disarmament and personal conscience. Part II contains some moral Catholic principles and policy choices on the use of nuclear weapons, on deterrence and on promoting peace. "The Catholic tradition on war and peace is a long and complex one; it stretches from the Sermon on the Mount to the statements of Pope John Paul . . . " (Catholic Conference of Bishops, 1983, p. 3).

The Catholic social teachings on peace as contained in this pastoral letter are a mixture of biblical, theological and philosophical elements which were brought to bear upon the concrete problems of the day. The document emphasizes that the Church is called in a unique way to be the instrument of the Kingdom of God in history. Peace is one of the signs of God's Kingdom present in the world. Peace is both a divine gift and a human work. Peace must be built on the basis of justice in a world where the personal and social consequences of sin are evident. "Justice is always the foundation of Peace" (Catholic Conference of Bishops, 1983, p. 9).

General Characteristics and Summary

Most of the encyclicals cited as a referential framework for this study were originally written in Latin since it is considered the official language of the Catholic Church. However, they have been translated and compiled for publication in a variety of vernacular languages. The documents of the popes and leaders of the Church are normally printed in the Acts of the Apostolic See or the Acta Apostolicae Sedis and in some cases in the Vatican newspaper, the Observatore Romano in Rome.

The word encyclical means a letter which should go around and as a general norm these documents have been addressed to the members of the Church through the bishops. Most of these encyclicals are structured in the following manner. The author begins with a greeting to the people which is normally followed by a review of the literature that has been written on the subject matter. Then, they continue with the development of the major topic

including a short summary of concepts and ideas which are considered important in relation to the subject being developed. Finally, they send a blessing to the faithful.

The section in which the subject matter is developed is divided up into major titled sections and each part has numbered title headings and sub-headings. Actually, what is done in these sections containing structured numbers, is to cluster a series of doctrines and thoughts which are very similar in content and important for the development of the social teachings of the Church. When the reader is able to concentrate on the theological content of these extensive descriptions, the numbered sections become an asset to the reader in the understanding of these documents.

Numbered sections like those described above are found in all encyclicals and demonstrate a very unique style of writing used by the popes and leaders of the Catholic Church. For example Mater et Magistra (1961) or "Christianity and Social Progress," have 265 numbered sections and a total of 56 normal sized printed pages. Populorum Progressio (1967) or "On the Development of Peoples" have 21 normal sized printed pages and contain 87 cluster numbered sections. Laborem Exercens (1981) or "Human Work" have 26 numbered structured sections and possess 47 normal size printed pages. It can be concluded that the encyclicals that were written between 1891 and 1931, were more structured with numbers and sections than those written between 1967 and 1980.

Another distinctive characteristic of these encyclicals is that the leaders usually make a lot of references to previous work that have been written on the subject. In relation to the topic of peace and justice, they frequently cited in an orderly manner, the encyclical Rerum Novarum (1891) or "A Call for Justice," expecting the reader to recall what they know as a fundamental basis for a better understanding of their new work relating to the social teachings of the Catholic Church.

The language used in these encyclicals is plain, simple and straightforward. But, there is also creativity and eloquence found in the written documents and many of the narrated conceptualizations are striking, appealing and persuasive. The official communications of the leaders are interesting to the reader because they deal with common social problems and a multiplicity of affairs that people may be experiencing in their daily lives. The many humanitarian concerns and the societal messages given sometimes contain suggestions and specific solutions for some social problems. For example, in Rerum Novarum (1891), when referring to people's dignity and rights, Pope Leo XIII suggested:

The following duties, on the other hand, concern rich men [sic.] and employers: Workers are not to be treated as slaves; justice demands that the dignity of human personality be respected in them, ennobled as it has been through what we call the Christian character. If we hearken to natural reason and to Christian philosophy, gainful occupations are not a mark of shame to man [sic.], but rather of respect, as they provide him with an honorable means of supporting life. It is shameful and inhuman, however, to use men [sic.] as things for gain and to put no more value on them than what they are worth in muscle and energy. (Byers, 1985, p. 21)

Pope Leo (1891) was referring to a very basic Christian principle, that people are worthy because of what they are on account of the nature of their being. The dignity and the respect which is due to them springs from the nature of their creation since people were created by God according to God's image and likeness. He implies that this ontological reality is what substantiates people's dignity, not necessarily any material profits nor any economical or professional status in society.

An important summary is that throughout all these written documents and encyclicals, there is continuity and sequence in the development of the social teachings on peace and justice education of the Church. For example, in the first five encyclicals cited in this study, there is continuity of theological teaching on people's dignity and rights. The elements which are carried through and further developed in them may be summarized by stating that people have the right to organize, associate, and assemble in order to advocate for justice. People have the right to participate at all levels in society in order to achieve this goal. In Mater et Magistra (1961) or "Christianity and Social Progress," Pope John XXIII stated that an important requisite for people's complete participation in society is proper training and education in order to increase their capacity for a more efficient participation. Accordingly, in part, these educational opportunities should be provided by the factory or company where the person is employed.

In Laborem Exercens (1981) or "On Human Works," Pope John Paul II broadened within the context of his encyclical, all these principles and added a

new dimension by explaining that respect is necessary because of people's innate dignity and rights, and that it is a basic condition for obtaining peace in the world today. In Section IV on the Rights of Workers, he expanded the horizon of this principle by emphasizing that people must also work out of regard for others, especially their family, their society and the progressive development of their nation.

The document of the U.S.A. Catholic Conference of Bishops written in 1983, "The Challenge of Peace: God's Promise and Our Response," addresses many contemporary questions on the proliferation of weapons and the arm race in the world. The other two documents, "Justice in the World" and "Quest for Justice," also written by the bishops, possess the same continuity trend found in the encyclicals in relationship to people's dignity and rights. The bishops emphasize respect for the dignity of the human person, reminding Christians of their obligation on behalf of justice and the transformation of the world. Justice is viewed throughout the Church's writings as the foundation of peace. At the center of all Catholic social teaching are the transcendence of God and the dignity of the human person. "The human person is the clearest reflection of God's presence in the world; all of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person" (Bishop's Pastoral Letter, 1983, p. 6).

Related to the teachings of peace and justice, other subjects which have been found to be of common concern throughout these documents are: (1) the relationship between employers and employees, (2) the relationship between

people and the state or those who govern them, (3), the right of ownership and private property, (4) the just distribution of wealth among people and countries in the world, and (5) just trading between developed and developing nations.

Finally, it may be concluded that it is evident that the Church's position has been on the side of the poor, the oppressed and the needy, in contrast to the historical fact that on other occasions leaders have also identified themselves with the rich and powerful. The Church has passed from a contemplative status to becoming an agent for encouraging members for an active, responsible participation in political matters as well as in the socio-economic life for all humankind.

Table 2.1

Summary of Content from Selected Encyclicals and Documents

Encyclicals and Documents	Central Content
1. <u>Rerum Novarum</u> . "A Call to Justice," (1891).	The poor and the conditions of the working class.
2. <u>Quadragesimo Anno</u> . "The Social Order," (1931).	The basic causes of injustices and poverty in society.
3. <u>Mater et Magistra</u> . "Christianity and Social Progress," (1961).	Examines the abuses of power that were oppressing the human person.
4. <u>Pacem in Terris</u> . "Peace on Earth," (1963).	Charter of human rights with duties and responsibilities. Addressed the fundamental duties of civil authority in relation to human rights.
5. <u>Populorum Progressio</u> . "On the Development of Peoples," (1967).	Points out the basic causes of poverty in the world. Analyzing the international situation and the imbalance between rich and poor nations.
6. <u>Justice in the World</u> . Synod of Bishops, (1971).	Reminded Christians to participate in the transformation of the world for justice and peace. Included recommendations for educating the person for justice and peace.
7. <u>Quest for Justice</u> . (1981).	Contains written records of the United States Bishops' stand on political and social issues between 1960-80.
8. <u>Laborem Exercens</u> . "On Human Works," (1981).	Built upon the social teaching of the Church on human work and the just conditions of labor.
9. <u>The Challenge of Peace: God's Promise and Our Response</u> , (1983).	Dealt with concrete problems of the present such as negotiations strategies among nations; the arms race, warfare and weapons systems.

CHAPTER III

METHODOLOGY

General Introduction

Chapter three has four sections. The first section is comprised of the curriculum and conceptual background showing what principles guided the study and how they were applied throughout the research. The second section contains expositions on the school's cultural environment, the educational goals, curricula and the religion curriculum offered to the students. The third section explains the general plan of study, how the research changed and the work that was accomplished in the field. The fourth section includes descriptions of the research methods that were used in the study.

Conceptual Framework of the Study

The conceptual framework from which the data of the study have been viewed and analyzed sprang mainly from the following concepts of what curriculum is. Curriculum is all the activities, experiences, resources and materials, as well as the methods and techniques of teaching that the teacher uses in a classroom with students in order to accomplish the behavioral objectives and educational goals (UNESCO, 1958, Document 28). Curriculum is also a plan or program for learning in which special attention is given to the process and the act of learning. Taba (1962) stated that, "A curriculum is a plan for learning" (p. 11). This definition played an important role in the analysis of data

because the specific aim of the study is to demonstrate how one may find out what happened during a religion program when the teacher and the students tried to implement doctrines and values on peace and justice education through classroom practices, school experiences, and into their daily lives.

Special consideration was given to what it is that constituted an educational experience for students. Dewey (1938) was used as a guide for finding meaning and better understanding what an educational experience is for students. His definition was used throughout the data analysis to interpret an educational experience:

An experience is always what it is because of a transaction taking place between an individual and what, at the time constitutes his [sic.] environment, whether the latter consists of persons with whom he [sic.] is talking about some topic or event, the subject talked about being also a part of the situation; . . . the book he [sic.] is reading (...); or the materials of an experiment he [sic.] is performing. The environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience which is had. (Dewey, 1938, p. 43-44)

In relation to this same topic, Sperb (1973) stated that curriculum is everything that happens in the life of a person as well as in the life of the parents and teachers. Everything that surrounds the students at every hour of the day constitutes the content for curriculum. "It is the environment in action" (p. 343). In the process of planning a curriculum for students, the selection of activities and experiences is as important as the selection of content matter, since they are a means for developing the content and obtaining some of the goals for the learning plan.

The Catholic Church's documents and encyclicals in relationship to the content matter on peace and justice education that were mentioned in Chapter II were confirming since the Church leaders' recommendations for teaching religion affirm the practical foundations of curriculum and instruction of the authors. The Church's writers promote instruction in which the teacher uses techniques and methods that facilitate an active learning process for the students so that their theoretical learning may be put into practice through productive activities and experiences.

In the process of applying the principles of ethnography to the conceptual framework of the study, the writings of Bogdan and Biklen (1982), Spradley (1980), Hammersley (1983) and Atkinson (1983) were of much help in the analysis of data, the discovering of linkages and patterns, as well as in making inferences and describing the major findings of this study. For example, Spradley (1980), stated that, "analysis of any kind involves a way of thinking" (p. 85), that analysis is the systematic examination of the data to determine its parts, the relationship that exists among its parts and their relationship to the whole. He further stated that analysis is also a search for patterns and that one must discover these patterns before moving on to describe the cultural behavior, the cultural artifacts and the cultural knowledge of the setting.

Bogdan and Biklen (1982) in their discussion on analysis after data collection suggest that when developing coding categories one can imagine a large gymnasium in which thousands of toys are spread out on the floor and "You are given the task of sorting them into piles according to a scheme that you

are to develop" (p. 156). Following their suggestions, this researcher selected the following coding categories for the classification of the different units of data, the event codes, the activity codes and the strategy codes since these families best fit into the specific purpose of the study and its hypotheses. "Particular research questions and concerns generate certain categories. Certain theoretical approaches and academic disciplines suggest particular coding schemes" (p. 156). Event codes, according to Bogdan and Biklen, are the units of data that are related to activities that occurred in the setting or in the lives of the subjects participating in the study. Activities codes are directed to regularly occurring kinds of behavior such as showing films, special conferences, etc. Strategy codes refer to "the tactics, methods, ways, techniques, . . . and other conscious ways people accomplish various things" (p. 161). For example, teachers may employ certain selected methods and strategies to teach a subject matter that they develop during their daily lesson plans etc. Hammersley and Atkinson (1983) stated that "data in themselves cannot be valid or invalid; what is at issue are the inferences drawn from them" (p. 191).

School Setting

Isaias High School is a diocesan private Catholic secondary school. It is located within an industrial city of 50,000 inhabitants, in an urban area but not innercity. The total population of boys and girls in the school is of 1000. Among the races with the student body are white, black, asian and hispanic.

¹In order to protect the anonymity of the school and the participants, the pseudonym Isaias High School was chosen for the school's name.

Most students attending the school are from the middle class and some from the upper middle class. Also, there are some students from low family incomes who are on scholarships. Following are two tables illustrating the student population according to racial distribution in the school.

Table 3.1

**Racial Distribution of Students
in the School**

Race	Students	Percent
White	963	96.30
Black	20	2.00
Asian	9	0.90
Hispanic	8	0.80

Table 3.2

**Racial Distribution of Students
Who Participated in the Study**

Race	Students	Percent
White	60	92.33
Black	2	3.07
Asian	2	3.07
Hispanic	1	1.53

The school is located on approximately 70 acres of land. The landscape and panorama of the school is ample and the architecture of its buildings is modern and functional. The buildings are made of bricks and cement. Among the physical facilities which the school has available for the students are a chapel, a library and resource center, a cafetorium (combination of cafeteria-auditorium), common areas rooms for students, a dome gymnasium, and several

classrooms including home economics rooms; arts and drafting rooms; a computer center; a business room with typewriters; an audio-visual room with T.V., V.C.R., tape recorders etc.; science lab rooms with equipment and a choral room. The school also has main administrative offices, as well as other offices for the department coordinators and teachers. The school has facilities and services for all of the sports which are offered for the students. The school is painted with different colors including bone white, yellow, blue, green, brown and black panel for the wooden brown doors. The hallways are spacious with aluminum student lockers painted in a variety of colors matching the colors of the walls. The floors are made out of dark color granite. The structure and comfortable physical settings of the building complex provide the students with a very pleasant and neat school environment.

Following are two diagrams of the physical setting of the school and the sports facilities available for the students. The dark-shaded areas in Figure 3.1 illustrate the present buildings' complex and landscape. The light-shaded area demonstrates parts of the construction plan for the future. Among the sports facilities presently available in the light-shaded areas are the practice fields, the basketball and tennis courts. The future facilities include a baseball field, a football stadium, a natatorium, an auditorium, more tennis courts and more classrooms for the students. Parking areas are located in front and on the sides of the school. Figure 3.2 contains the building complex distribution within the school. This information was gathered from the interviews with the faculty and school documents.

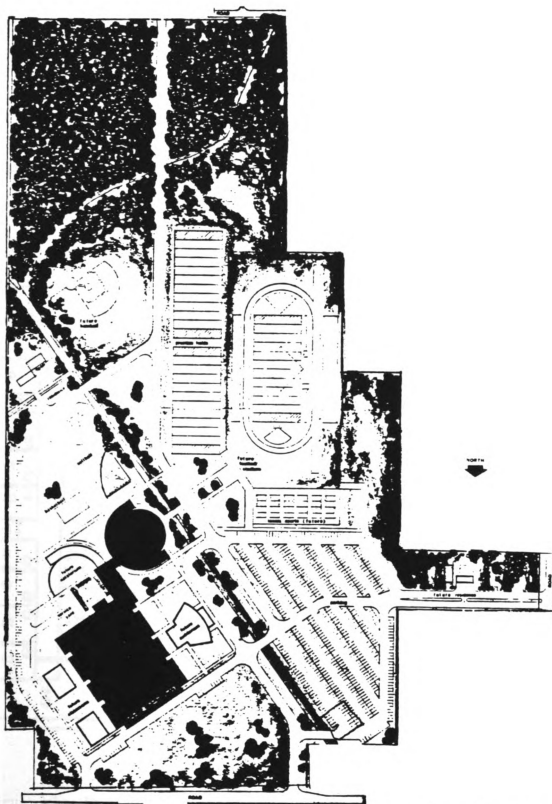


Figure 3.1 Buildings of the School, Including Landscape and Sports Facilities.

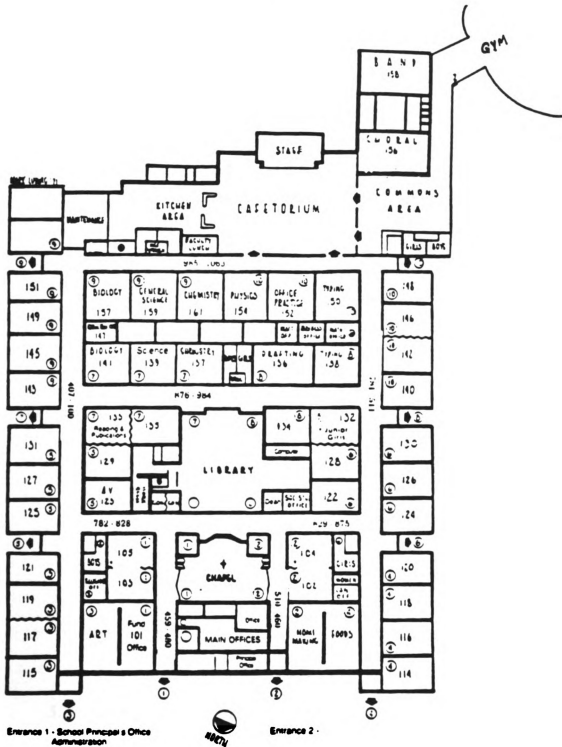


Figure 3.2 Building Complex Distribution Within the School.

Isaias High School has numerous extra-curricular activities for the students. Among them are:

1. The Student Council gives students a voice in the school's events and happenings.
2. The National Honor Society recognizes students who show outstanding "character, academic excellence, community leadership and school service" (Curriculum Guide, 1985-86, p. 3). Students qualify for this organization if they have a grade point average of 3.2 at the end of their sophomore year. The N.H.S. sponsors many school activities for the student body, including the Oxfam hunger-poverty month, school tutoring programs, a Christmas dance and a Valentine's party for elderly and people with handicaps.
3. The school provides the students with a variety of clubs. These are the Chess Club, the Culture Club, the Drama Club, the Pep Club, the Science Club, and the French, Latin and Spanish Clubs. Each of them has a series of activities for the students.
4. Other groups include a Writer's Guild for those who enjoy writing where they study different styles of writing, a newspaper, a yearbook and a marching band.
5. Sports that they offer include cross country skiing, baseball and softball, basketball, football, golf, gymnastics, hockey, tennis, track, volleyball, and cheerleading squads.

Students are encouraged to become involved in a number of areas. Most students agree that high school is much more fun if a person gets involved in activities outside of school hours.

Isaias High School is a comprehensive secondary school with a tradition of excellence due to the school curricula and the numerous extra-curricular activities available for the students. Its educational goals are to cultivate Christian values and to promote a general education for all students: "to offer electives programs for those who wish to use their acquired skills immediately after graduation; to provide a strong program to prepare those who desire to continue their education in a college or university" (Curriculum Guide, 1985-86, p. 1).

According to the mission statement of the religion department, the school community provides the teachers and the students with a Christian living environment where, through their secondary education, they can develop their gifts and talents in order to cooperate "in the transformation of society in justice and peace" (Mission Statement Curriculum Guide, 1985-86, p. 10). The primary obligation for education resides with the parents. The curricula for the students do not aim to replace the education of the home, but only to complement it since parents have the essential role as chief educators of youth.

Thus, the principal objective of the school is to offer a Catholic educational environment and program that covers the whole human nature, that is, the body and soul along with the physical, emotional, intellectual and spiritual facilities so that its students can live intelligent and full lives on this earth and in eternity. (Curriculum Guide, 1985-86, p. 1)

Isaias High School is subject to the limitations of Title VII of the Civil Rights Act of 1964, as amended, and Title IX of the Education Amendments of 1972, and may not discriminate on the basis of sex, color, race, or national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, athletic and other school administered programs and activities, employment policies or contractual agreements. "Our curriculum places high value on the development of knowledge, self-esteem, a sense of personal worth, sensitivity to others, an internalization of Gospel values as proclaimed by the Catholic Church and the democratic values of the United States of America" (Curriculum Guide, 1985-86, p. 1).

The minimum requirements for graduation are: 4 years of religion, 4 years of English, 2 years of mathematics, 2 years of social studies, 2 years of science and 1 year of physical education. This secondary school has seven departments: Language Arts, Arts, Business, Science, Math, Religion, and Social Studies. The members of the Religion Department are called to model, offer leadership and support the formation of a Christian community. Through the Religion Department program of studies:

Each student, . . . will be able to deepen the call of faith through catechesis, to make a commitment to the Church as a community and institution, to participate in celebration of the commitment in sacraments, to develop social awareness and finally to perceive the relationship of this commitment to one's legitimate desire for self-fulfillment and satisfying relationships. (Curriculum Guide, 1985-86, p. 10)

The Religion Department Education Program offers the following courses to their students.

- 0090 Understanding the Bible. Grade 9. (1 semester, 1 credit).
- 0905 The Church and Western Civilization. Grade 9. (1 semester, 1 credit).
- 0234 Western Civilization. Grade 9. (1 semester, 1 credit).
- 0910 The Sacraments. Grade 10. (required, 1 semester, 1 credit).
- 0910 Christian Personality Development. Grade 10. (required, 1 quarter, 1/2 credit).
- 0910 Jesus Christ -- The New Testament. Grade 10. (required, 1 quarter, 1/2 credit).
- 0920 Understanding Christian Morality. Grade 11. (required, 1 semester, 1 credit)
- 0921 Peace and Social Justice. Grade 11. (elective, 1 semester, 1 credit).
- 0925 The Church and Western Civilization. Grade 11. (elective, 1 semester, 1 credit).
- 0237 Western Civilization. Grade 11. (1 semester, 1 credit).
- 0930 Christian Service. Grade 12. (required, 1 semester).
- 0930 Christian Marriage. Grade 12. (required, 1 semester).

Description for the Religion Course:
"Peace and Social Justice"

This course will acquaint students with the realities of injustice and lack of peace in the world in which they live. It will give them an opportunity to discuss achievable solutions so that, as they move into adult life, they may take steps to bring the world closer to that ideal which they desire. This ideal world is the one held in the vision of Christians ever since Christ came with His message of hope; and His solution to the human problems that plague all human beings in their earthly existence. A world where God lives among men [sic.], and there will be no deaths and no more mourning or sadness. (Curriculum Guide, 1985-86, p. 10)

Description for the Religion Course:
"Understanding Christian Morality"

The morality of Christ will be explained in the Gospel and applied to contemporary moral issues affecting our lives. The positive expression of the Christian interpretation of life will be emphasized. The students will be exposed to values clarification techniques that will help them become more aware of the way they acquire and apply their values. Christian moral principles will be compared to other moral orientations. (Curriculum Guide, 1985-86, p. 10)

Description of Fieldwork

Negotiations for the Study

The first negotiations for this research project were made during the months of March, April and May, 1985. The most decisive negotiations concerning the project were made with the superintendent of Catholic Schools in the State of Michigan. She demonstrated interest and concern for the dissertation project and was open and flexible in regard to visiting any Catholic Secondary Institutions.

The Peace and Justice Education Center Director was also very kind and helpful with this research project. He supplied a copy of the survey done by the NCEA in 1975: "Peace Education in Catholic Schools," and offered use of the peace and justice education library in the diocesan education office.

The second part of the negotiation process entailed visiting all Diocesan Secondary Schools in the State of Michigan. Telephone calls were made during April to each school in order to converse with the principals, religion coordinators and religion teachers. Arrangements were made with each

secondary school for a visit, and appointments were made with the religion coordinator to learn about the peace and justice education program available for their students. Approximately ten teachers were briefly interviewed with the purpose of discovering the goals, lesson plans, experiences and activities for the students. A total of five schools were visited from the Catholic Diocese in the state of Michigan, and the schools were located in four different cities. When each school was visited, a letter to the principal and religion teachers explained the purpose of the study and the information and materials requested for the study (see Appendix A for a copy of this letter).

After carefully studying, analyzing and considering the situation of each secondary school and the type of religion program available for the students. Isaias High School was chosen for this ethnographic study. It was considered the best situation for this qualitative research because this high school had a definite peace and justice education program in its religion curriculum. This program and the school's continuity on peace and justice education provided the best setting for generating valid answers for the research questions and hypotheses. The other high schools the researcher visited did not offer the students a peace and justice curriculum; however, they did have some peace and justice principles integrated in their social studies program. The only exception was one high school that offered the students a two month mini-course on peace and justice, where students met once or twice a week during last semester of their school year.

The research proposal for the study was organized and structured from January to May, 1985. The university committee approved it in July, 1985. Data was collected on the peace and justice program of Isaias High School from September, 1985 to January, 1986.

Plan and Purpose of the Study

This ethnographic study was done at Isaias High School which is located in Michigan. The specific aim of the study was to understand the effect of the teaching of Church doctrines through classroom practices and school experiences. The purpose of this study was not to evaluate a program, but to describe how a teacher and students tried to implement doctrines and the content of the Catholic Church's teachings for peace and justice education at the 11th grade level.

Further, another goal of this study was to identify the principal tenets of the Church for the teachings on peace and justice and to discover what attempts were made to integrate this content during classroom practices and school experiences. Finally, the study also intended to show how the course, "Understanding Christian Morality" helped the students to integrate what they had learned in their "Peace and Social Justice" course with their daily lives and future careers.

The population that participated in the study consisted of the administrator-principal of the school, the first administrator, the assistant academic principal, the coordinator of the students' activities, the student council coordinator, the religion coordinator and the religion teachers, as well as the

students taking the course. The total population consisted of approximately 11 adults and 65 students. Students in the religion course taught during fall semester, 1985 met for 45 minutes from Monday to Friday.

Observations in the classroom began the first week of September from 9:45 to 10:36 a.m. and from 10:37 to 11:27 a.m. with two different groups of students. These times were the scheduled 2nd and 3rd periods of a normal school day. There was a total of 56 participant observation periods during the whole semester.

The student interviews were held in groups of 3-4 and 5-6 students depending on which students were present in school on the day of the interview. In the 11th grade student body, 22 students volunteered for the interview sections. The interviews were held near the end of the semester.

How the Study Changed

The study needed to change when research question 5 was addressed: In what ways is this secondary school preparing the students to participate in the building of social justice and peace as citizens and members of the Catholic community? This research question is similar to the question used by the National Catholic Education Association's survey in 1975, "Peace Education in Catholic Schools" (see Appendix A). During the research it was discovered that the one course on "Peace and Social Justice" was not enough to yield answers to this question. As a consequence, this researcher needed to analyze the curricula of the school, and after collecting more data and examining the parts, during the

final analysis it was found that there was an integration of peace and justice education in the school's curricula.

Peace and social justice teachings were integrated especially in the Religion curriculum, in the English curriculum and the Social Studies curriculum. However, it was confirmed throughout the study that the peace and justice course was the core of the religion curriculum in the school, it provided the students with tools for them to become aware that the world is not really at peace because of the many injustices that exist in their society and the world.

Another change in the study occurred during the first interview session with the students, when they were unable to give answers to these questions:

7. Where do you see yourself going in the future concerning your career? Has this class affected your decision in any way?
8. How do you see your role as a Christian in society and how has it changed since you have been taking this course? (Appendix C)

It was during February, 1986 that new research questions were generated to discover why they were unable to relate what they had learned in their peace and justice course with their role in society as Christians and with their future jobs and careers. The second session of student interviews were conducted during May, 1986, almost at the end of their second semester. The new set of questions were:

1. How have you put into practice what you have learned in the peace and justice course? Have you been able to apply what you've learned in the peace and justice course to your own life?

2. Is it easy for you to relate now what you have learned in the course on peace and justice to your role in society and future careers or job? If yes, why? If no, why not?
3. How do you think that the school can help you or motivate you to relate practically what you have learned with what you will be doing in the future? (Appendix C)

The answers of the students to these questions helped to discover that the course, "Understanding Christian Morality," aided them in their personal decision-making processes to apply the principles and social teachings of the Church on peace and justice education by giving them the tools to integrate the knowledge acquired in their peace and justice course with their daily lives and their future careers and jobs.

Interview Sessions

There were two series of interview sessions during the study. The first sessions were held during October and November for the faculty and teachers and during December and January with the 11th grade students. Each interview session lasted approximately 45 minutes. The main purpose of the interviews was to obtain firsthand information from the faculty and the students in reference to religious education in the school and more specific data concerning the peace and justice educational program for the 11th grade students (see Appendix C for interview questions).

The "Information Sheet" for the religion teacher was devised as a supplementary information source related to the specific goals and content of

the religion program with each group of students. Additional information on peace and justice education was also included in relationship to the students' experience and classroom practices. The information sheet was given to the teachers during the month of September and returned to the researcher at the beginning of October. There was a total of six specific questions in the "Interview Questions Sheet" (see Appendix C) and five statements to be completed.

Administration of Questionnaires

A total of three questionnaires were answered during the complete semester of the research: an "Administration Questionnaire"; a "Religion Department Questionnaire"; and a "Student Activities Questionnaire" (see Appendix B). The "Administration Questionnaire" was answered only by the first principal of Isaias High School during the first week of October. The "Religion Department Questionnaire" was answered by the religion department coordinator and the religion teachers. The "Student Activities Questionnaire" was answered by the coordinator of the students' activities, the student council coordinator and all of the religion teachers, as well as by a group of 22 students who volunteered.

The questionnaire for the religion department focused on: (1) the religion teacher's knowledge of selected Church documents and encyclicals; (2) a series of specific instructional objectives relating to human rights, peace and justice issues on a national and global scale, and a person's responsibility to law and conscience; (3) the role of the Church and its teachings on peace and justice

education; (4) socio-economic problems concerning peace and justice on national and international levels; and (5) problems of war, peace and justice in general.

The questionnaire for the administration of the school focused on: (1) how the school philosophy was related to the context of the curriculum goals in relationship to the peace and justice educational subject matter; (2) what were the allocated resources of the school for peace and justice education; (3) what were the incentives provided by the administration for teacher education related to the time and energy devoted to peace and justice education by the religion teacher in the school.

The "Student Activities Questionnaire" focused on: (1) the opportunities and activities that were offered for students both in the school and off campus which gave students significant experiences on peace and justice education to concretize Christian values and principles; and (2) the resources and services given to the school by national and international organizations that were committed to peace and justice, providing the students with those services.

Tables 3.3 and 3.4 illustrate the participant observation schedule, the date for the administration of questionnaires and the date for the interview sessions.

Table 3.3

**Participant Observation Schedule, Administration of Questionnaires
and Interview Sessions for the First Semester**

1st Semester - September 1985 to January 1986 "Peace and Social Justice Program"			
Observations per Month	Participant Observations	Questionnaire Administration	Interview Sections
September = 14	Monday & Friday (days varied) 1st and 2nd Periods, 11th Grade I. Group of Students 9:45 a.m. - 10:36 a.m. II. Group of Students 10:37 a.m. - 11:27 a.m.	Letters for parents	Information sheet for Religion Teachers
October = 18	Monday & Friday (days varied) 1st and 2nd Periods, 11th Grade I. Group of Students 9:45 a.m. - 10:36 a.m. II. Group of Students 10:37 a.m. - 11:27 a.m.	Administration Questionnaire Religion Dept. Questionnaire Student Activity Questionnaire (Administered to faculty)	Faculty Member Interviews Begin
November = 11	Monday & Friday (days varied) 1st and 2nd Periods, 11th Grade I. Group of Students 9:45 a.m. - 10:36 a.m. II. Group of Students 10:37 a.m. - 11:27 a.m.	Administration of Faculty Questionnaires Continued	Faculty Member Interviews Continue
December = 7	Monday & Friday (days varied) 1st and 2nd Periods, 11th Grade I. Group of Students 9:45 a.m. - 10:36 a.m. II. Group of Students 10:37 a.m. - 11:27 a.m.	Student Activities Questionnaire (Administered to the students)	Student Interviews Begin
January = 6	Monday & Friday (days varied) 1st and 2nd Periods, 11th Grade I. Group of Students 9:45 a.m. - 10:36 a.m. II. Group of Students 10:37 a.m. - 11:27 a.m.	Administration of Student Questionnaires Continued	Student Interviews Continue
Total = 56			

Table 3.4

**Administration of Questionnaires and Interview
Interview Sessions for the Second Semester**

2nd Semester - February 1986 to July 1986 "Peace and Justice Program"	
<hr/>	
February	Completion of Data Analysis (Part I) - Transcriptions of Taped Interviews, Activities Tapes, and Video-tapes viewing.
March	Formulation of New Research Questions for Completion of Study. Negotiations for second interviews.
April	Second Series of Faculty and Student Interviews Begin.
May	Faculty and Student Interviews Continue.
June	Completion of Data Analysis (Part II) 1. Analysis of Interview Sessions. 2. Comparisons with First Interview Sessions.

Questionnaire Deletions and Additions

The following deletions and additions were made to the original questionnaires. In the "Administration Questionnaire" (Appendix B), the information on the school, diocese, state, street, city, zip, name of person and position were totally deleted. In Part I, when rating the scale, the following phrases and words were also deleted: "peace education"; and "plans". In Parts II and IV, the words "send copies" and "emerging" were also removed from the original questionnaire of the NCEA. The following additions were made to this questionnaire. In Part I, "interest and" was added to the first statement. At the

end of this same section, the following was also added: "_____ Other. Please indicate". Parts II and III remained the same as in the original. In Part IV, the following question was deleted. "Which of the following steps have been taken by your school?" And changed to: "Please check any of the following steps which apply to your school." To statements E and G in Part IV, this was added: "If so, please indicate: _____." Section H was added in the same part with "_____ None of the above." On Part V, the following question was added: "Other type of assistance? _____ Yes _____ No. If yes, please indicate _____."

In the "Religion Department Questionnaire" (Appendix B), the following changes were made from the original. To the scale in Part I this was added after number 1: "2. Some familiarity". The following encyclicals and documents were deleted. "The Church in the Modern World," Call to Action, Progress of Peoples, and To Teach as Jesus Did" The encyclical added to this part was Laborem Exercens (1981), or "On Human Work." All encyclicals were included with the original Latin name and the Pope's name and year of writing. Two pastoral documents from some Catholic Bishops from the years 1971 and 1983 were also added to this first part. On the first statement for Part II, the following was added following the word student: "topics and". On the rating scale for the same part on 1 _ _ the word "tangentially" was changed to "rarely", and item 3 was also added: "The subject is covered sometimes." Two statements were deleted from Part II -- G and H. Statement E was added to the questionnaire: "will be able to distinguish the differences and give examples of

personal sin and social sin." Part E in the original questionnaire was placed following F in the adapted questionnaires for the study, and it was the original statement found in the NCEA questionnaire. In Item F of the original, the following words were deleted: "define", "in politics", "but not as ruler in the secular order". The word "consider" was also added and "as a peace and justice value giver". Thus, F became G for the adapted item for the new questionnaire. G and H of the original were totally deleted. H and I in the adapted version were totally added. Item I in the original had the following deleted word: "humanistic" and "basic Christian Moral" added. I of the original remained the same. K of the original was totally deleted. Item L had the following deletions: "Christian", "to work and end war" . . . "among peoples no matter whether one takes a just war, a holy war or a pacifist position." The new statement L in the adapted version was: "recognize the responsibility which every believer has to promote justice and peace for all peoples and nations." Item M in the original basically had the following deletion: "in relationships between individuals and peoples" and the word "governmental" was added. The parts of this section were singled out adding the letters a), b) and c) to each particular topic being addressed as an entity. The last statement N in the original had only one change: "of" was changed to "for". Part III in this questionnaire was the same with only one added word: "interdependence". In Part IV the following additions were made: "literature"; "human dignity and rights of people in regard to race, sex and age"; and "distribution". Part V had one deletion "send any copies" was changed to "give the researcher".

In the "Student Activities Questionnaire" (Appendix B), the following deletions were made: The top section requiring the information of the school, diocese, . . . name of person and position, etc. was totally deleted. In Part I, statement A was completely deleted, and in statement E, the word "issues" was deleted. In Part 2, the following words were deleted: "of conflict, war and peace" in statement C, and in statement D the words "and peace" were deleted. The following additions were made: "please" in the directions for Part I, statements A, B and D in their totality; C became E in the revised edition; D in the original became E in the revised edition; D in the original became F in the revised edition and the following words were added: "national and", "school bulletins, etc." E in the original became G in the revised questionnaire and the following was added to it: "peace and justice concerns within". F in the original became H in the revised edition and the following phrase was added: "related to peace and justice education". I was totally added: "Other. Please specify: _____".

In Part II of the "Student Questionnaire," "Check the activities" was changed to: "Please check the activities which apply to your school." In this section, other additions were made to the following statements: A "national and"; statement B "guide and", "and justice, and"; statement C "national and", "on peace and justice human issues and events." Statements E, F and G were totally added.

In Part III, the word "please" was added. All the organizations listed in this section were included as in the revised questionnaire but not in the same order.

In Part IV, the following words were deleted: "send", "you have", "world justice", "concerns". And the following were added: "give the researcher", "that has been" and "national and international justice and peace education."

The revisions of the three questionnaires that were used for the study were done in a series of meetings in two or three weeks with the following personnel: the superintendent of Catholic schools in the Diocese, the director of the Peace and Justice Center at the diocesan level, the researcher's graduate committee from MSU, the principal at one high school, the 11th grade teacher from the social studies department and the religion coordinator of the high school. A total of 10 people worked on the revisions of all questionnaires in order to adapt them to this ethnographic study.

In Appendix A is a copy of the letter written to the executive director of the secondary department (NCEA) by this researcher, with a copy of the permission granted by them.

Research Methods

The method of research used during this study was ethnography, also known as qualitative research, naturalistic research or fieldwork research (Bogden and Biklen, 1983). The purpose of ethnography is to discover the patterns of behavior that make up a social system in order to provide descriptions about social human behavior. Many characteristics distinguish qualitative descriptive research from others types of social science research. Among these characteristics are the following. The natural setting is one of the key sources of data. This type of research is concerned with context. It is

concerned with finding the meaning of this context as it is in the minds of the people who participate in the natural setting.

The goal of this type of research is to try to discover why people are doing what they are doing. This researcher also considered what experiences the subjects had, how they interpreted their experiences and how they structured their social world. For example, in the case of this study, the aim was to discover how they related their class experiences and activities to the peace and justice principles that they were learning. Another important area of discovery was how they applied the peace and justice principles to their own lives in the school community and to their future role as Christians in society.

The purpose of field research in ethnographic studies is to learn about the process rather than simply about the outcomes. Because nothing can be considered trivial and unimportant, either the participants in the study or the subject of study, the central concern of the fieldwork is descriptive. Fieldworkers are interested in the ordinary happenings of everyday life; they are interested in the people they study.

Qualitative researchers go to the particular setting under study because they are concerned with context. They feel that action can be best understood when it is observed in the setting in which it occurs. The setting has to be understood in the context of the history of the institutions in which they are a part. . . . To divorce the act, word, or gesture from its context is, for the qualitative researcher, to lose sight of significance. (Bogdan and Biklen, 1982, p. 27).

One of the most common questions asked about qualitative research is: Is qualitative research really scientific? In answering this question, Bogdan and Biklen (1982) said:

Some people may use an extremely narrow definition of science, calling only research which is deductive and hypothesis-testing scientific. But part of the scientific attitude, as we see it, is to be open-minded about method and evidence. Scientific research, to us, involves rigorous and systematic empirical inquiry; that is, which is data-based. Qualitative research meets these requirements. (p. 39)

Bogdan and Biklen (1982), ethnographers who have done qualitative research, analyzed their data inductively. It is not assumed that enough is known when the research is started. The researcher tries to learn from the fieldwork what the important questions are. "You are not putting together a puzzle, whose picture you already know. You are constructing a picture which takes shape as you collect and examine the parts" (Bogdan and Biklen, 1982, p. 29).

Methods for gathering data for the analysis using the inductive method were:

1. Participant Observations

The researcher used participant observations during the peace and justice course, fieldnotes, memos, quotations and class materials to keep a record of what happened in the classroom. The findings are included in the following chapters in the descriptions and vignettes. The natural setting was employed as an important source for gathering the data. Hypotheses were developed in the field while observing the patterns of behavior among participants and then tested and organized the concepts, inferences and findings according to the picture being constructed as the different parts were examined.

During participant observations, there were classroom activities and school experiences videotaped. The videotaped experiences were used as an authentic source for enriching and illuminating the context of the data gathered.

2. Interviews

According to Spradley (1980), ethnographic interviews may be either formal or informal. An informal interview occurs, "whenever you ask someone a question during the course of participant observation" (p. 123). A formal interview occurs, "at an appropriate time and results from a specific request to hold the interview" (p. 124).

During this study, both formal and informal interviews were used to obtain data and to clarify and reinforce what was observed and recorded during participant observations. The faculty and the students who volunteered to participate in the study were interviewed during the academic year. For this researcher, the interview sessions were considered important and significant since they were a great source for interpreting the culture of the school community and for better understanding the participants' behavior. Two series of interviews were held, one during December-January and another during April-May with the faculty and students. Having two sets of interviews was necessary for the completion of data collection.

The interviews proved to be a very reliable means for collecting information about participants' personal feelings, values, motives, beliefs, assumptions and ideas related to the study's purpose and goals. There was a rich flow of information during both series of interviews.

3. Questionnaires

The questionnaires used in the study were also an important source for verifying the validity of the data gathered during participant observations and the interview sessions. Three different sets of questionnaires were administered: "The Religion Department Questionnaire," "The Administration Questionnaire" and "The Student Activities Questionnaire." The questionnaires results were triangulated with the other data sources.

4. School Documents

Another valuable source of information was the school documents that included descriptions of the different school activities and experiences in which the students were involved. The research questions and problems required these documents to make the data gathering process complete. For example, for better understanding of the school's Service Program for the community cited in the last vignette, the documents provided clarity. It was the source that completed the information and clarified the students tasks, and their responsibilities.

5. Informal Meetings with Faculty and Students

Another source of information was informal meetings with the faculty and students. This researcher had lunch with faculty and students frequently during the research time. It was during one of these informal meetings that the researcher learned what happened when the girls walked out of the classroom in protest because they thought the teacher was discriminating against them. In this informal meeting, two of the girls explained to me their feelings and the

motives behind their leaving the classroom. This was cross-referenced (triangulation) with the participant observation notes and the interview held with the 11th grade teacher.

During another informal meeting in the home of one of the teachers, this researcher received information about the students' volunteer work in the school for students with handicaps in their town and in the camps in a nearby city. Also, explanations were given about the Resurrection Home in Appalachia, Kentucky, and about the work that the students did among the poor and the abused. Some of these events were incorporated in the descriptions of the Vignettes.

Summary of Research Methods

This researcher used as a guide the ethnographic research cycle shown in Figure 3.3 during the "cyclical pattern" (Spradley, 1980, p. 28), of the research methods implemented in the field. This cycle is like the original one Spradley (1980, p. 29) has in his book Participant Observation. Spradley's six major steps in the rectangular boxes with arrows were given numbers to demonstrate three definite stages that were used throughout the whole process of this ethnographic study: (1) the selection of the study; (2) asking the research questions, collecting the data, and analyzing it; and (3) producing the written study with the conclusion and major findings.

The changes consist in the numbers given to the steps and in the rewording of the three steps, "selecting an ethnographic study," "making ethnographic records," and "producing ethnographic study."

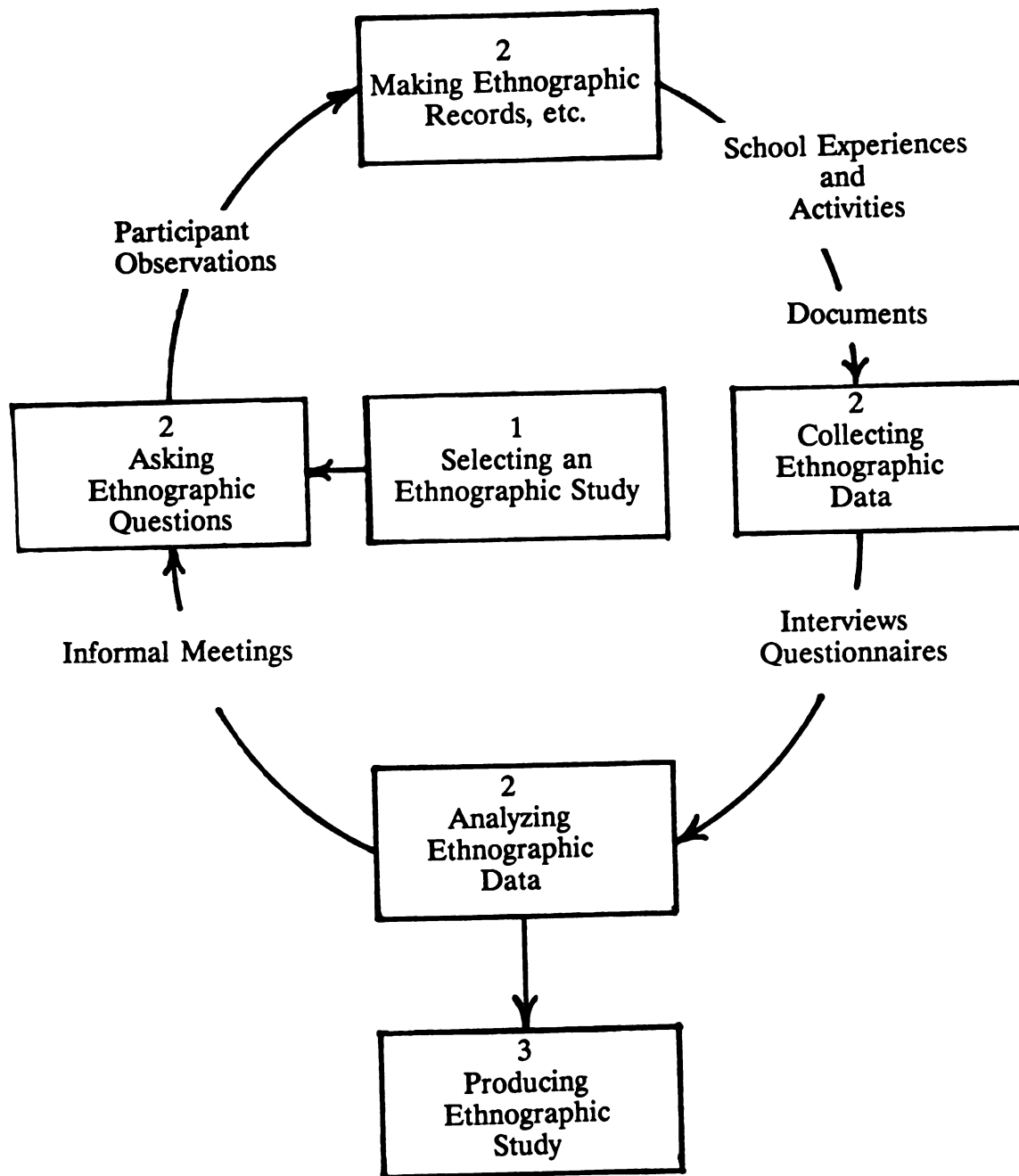


Figure 3.3 Ethnographic Research Cycle

The methods used in this research study are incorporated into the cycle and added to Spradley's (1980) original figure. These are participant-observations, school and Church documents that were used throughout the study; the school experiences and activities for the students; the interviews that were held; the administration of questionnaires; and the informal meetings had with the faculty and students. In Spradley's original model "Making an ethnographic record" is placed after "Collecting ethnographic data," but this author placed it before "Collecting ethnographic data" and made the word record plural since this author recorded participant-observation notes, memos, quotes, etc. right from the beginning when asking ethnographic questions and much of the beginning analysis rely on what was recorded before collecting the rest of the data for the study.

The Researcher as the Key Instrument

A researcher needs to be very objective and systematic when gathering and analyzing the data, as well as during the final process of producing the final copy of an ethnographic study. But at the same time, it is a bit difficult to divorce oneself totally from formation, attitudes, experiences and personal values because "analysis of any kind involves a way of thinking" (Spradley, 1980, p. 85). The researcher's thinking has been influenced by the Catholic Church's teachings and values because for 22 years she was a part of the Adrian Dominican Sisters. The option for the poor and the thrust for peace and social justice are important components of this religious congregation. Also, she was blessed with Catholic parents whose example lead her to experience what justice could do among

family members and in personal relationships with others. The researcher's personal insights have been touched by the life experience of a developing nation since poverty is right in her own backyard and injustices are a daily part of her social, economic and political system. Also, she was privileged to be able to work in her native land and Puerto Rico with and for the poor and had the opportunity of observing these people struggle for human survival and better human living conditions. Of course, all of these experiences have made the researcher biased toward the attainment of peace and justice in the world, especially in the Third World, but also they have reaffirmed and strengthened her Christian commitment.

During the process of qualitative research in the field, the researcher is the key instrument in the data gathering process and the final analysis. The information gathered are reviewed "with the researcher's insight" (Bogdan and Biklen, 1982, p. 27). The limitations of this researcher are also obvious since doing research in a foreign culture may produce limited accounts and interpretations. A person from a developed country would have probably told the same true story about this particular cultural setting in the school, but because of the personal insights and experiences, the approach and praxis when telling the story would have been reviewed differently. And, of course, the prose style of writing would have been more effective since English for this author is a second language. An important reason for doing this ethnographic study in this country is because the researcher wanted to learn something about curriculum and instruction in an advanced modern technological society, and also because

in her home country, the Dominican Republic, there is no formal curriculum or program on peace and justice education based on Christian principles and values. The experience of doing this research in Isaias High School has been a rich and powerful one for this researcher.

CHAPTER IV

DESCRIPTION OF VIGNETTES

General Introduction

Qualitative research can provide deep insights and authentic valid knowledge about a culture and a particular group of people in a society. Culture is what people believe in, what people do, what people experience, what people make and the artifacts that they use in their own way of life. In the observations for this study, this researcher discovered a system of standards for perceiving, believing and acting. This required a suspension of the researcher's own cultural values, principles and beliefs in order to enter into what Ihde (1979) called the "epoche" or the setting aside of one's own premise and assumptions about this particular school situation. In trying to do this, this researcher was able to discover, experience and understand the culture of the teachers, the 11th grade students and the people who participated in the study. "It is a probing for what is genuinely discoverable and potentially there, but not often seen" (Ihde, 1979, p. 26).

On the process of analysis, Hammersley and Atkinson (1983) wrote that, "ethnographic analysis is not just a cognitive activity, but a form of writing" (p. 206). ". . . the ethnographer is engaged in 'telling a story' There is no single correct method for construction of texts" (p. 209-212). Therefore, a simple way of describing the major findings of the study has been chosen. There are three vignettes which constitute the core of the study. In the beginning of each

vignette, an assertion is made which is preceded by the major research questions of the study. Throughout the vignettes, new hypothesis or research questions are included as they emerged from the analysis of data.

Vignette 1

1. What is the position taken by the Catholic Church in the basic selected documents regarding peace and justice?
2. What are the goals for the peace and justice education program in the school curriculum?
3. To what degree are the concepts and social teachings studied congruent with the position taken by the Church?

Assertion 1

The selected content and social teachings for peace and justice education for the 11th grade students were congruent with the principles and values of the Roman Catholic Church.

In regard to the position of the Church, it can be stated that justice is viewed throughout the Church's writings and documents as the foundation of peace and that at the axis of all Catholic social teachings is the issue of human rights and the person's dignity. In the chapter on the precedents in literature, it was mentioned that there was continuity found in the writings of the Church on this topic. Also, in the summary, it was concluded that all of the Church's documents on justice and peace tried to protect and promote the human being. This is evident in the writings that have been referred to, especially "Justice in

the World" (1971), "Quest for Justice" (1981), and the encyclical Pacem in Terris (1963), "Peace on Earth," where a charter is delineated on human rights and its duties and obligations are fully described.

Basically, the first five encyclicals quoted in Chapter II all address different dimensions of human rights principles and values. It is also very significant that the Church's writers address the dimension of human rights that were prevalent at the time the document was produced. For example in Rerum Novarum (1891), "A Call to Justice," the concern of the Church was on the poor and the working class. Pope Leo XIII's encyclical in 1891 still remains as the basis of all the official Catholic Church position on social issues and concerns. Forty years later, Pope Pius XI wrote Quadragesimo Anno (1931), "The Social Order," in which he focused attention on the basic causes of injustice and poverty in society. In Mater et Magistra (1961), "Christianity and Social Progress," Pope John XXIII's ideas on society were not different from other leaders of the Church, but he warned people against abuses of power that were oppressing the human person. In Pacem in Terris (1963), "Peace on Earth," Pope John XXIII, besides listing the human rights principles with their duties and obligations, addressed the fundamental duties of civil authority in relationship to human rights. In Populorum Progressio (1967), "The Development of Peoples," Pope Paul VI explained the basic causes of poverty before offering solutions to the problem. He analyzed the global situation in the world and explained why there was such an imbalance between rich and poor nations. In one of the latest encyclicals, Laborem Exercens (1981), "On Human Work," John Paul II built

upon the condition of human labor. This encyclical represented a new style of social teaching in the Church, concerning human work and its just positions and justifications.

The bishops' writings on "Justice in the World" (1971), discussed the biblical foundations of justice as it was revealed in the Old and the New Testament in the Bible. It reminded the members of the Church of their grave duties on behalf of justice and it motivated the members to fully participate in the transformation of the world, since it is considered an essential dimension in the preaching of Christ's gospel. Finally, the U.S.A. bishops in "The Challenge of Peace: God's Promise and Our Response" (1983), gave us a pastoral letter with a mixture of biblical, philosophical and theological elements, and wrote upon concrete problems of the present such as negotiation strategies among nations, warfare, the arms race and weapons systems.

In summary, the position of the Catholic Church on peace and justice education is as follows:

1. Justice is viewed throughout the Church's writings as the foundation of peace.
2. At the axis of all Catholic social teachings and writings is the issue of human rights and the dignity of the person.
3. Poverty has been one of the major concerns throughout the history of the Church.
4. Most of the time, the Church has been on the side of the poor, the needy and the oppressed in society.

5. Justice and peace have been for the Church, one of the greatest preoccupations of our modern time.

Now the study will focus on how most of the selected content and social teachings for peace and justice education for the 11th grade students which was taught in the school was congruent with the principles and values of the Roman Catholic Church. The major source of data for this part of the vignette were the notes taken during observation of the course and different materials accumulated during the research process. The central content of the peace and justice education course was the subject of human rights and the dignity of man. The outline and objectives for the course are listed in Tables 4.1 and 4.2.

Table 4.1 contains a complete outline for each unit of the course, as it was developed according to the topics of the lesson plans. Table 4.2 describes what the students accomplished as they completed each unit, during classroom practices and school experiences.

Table 4.1

Peace and Justice Course Outline

Unit	Outline
I.	Discrimination U.S.A. (racial, sex, age, handicap, religion) <ul style="list-style-type: none">a. Blacks, race, prejudice and minority groups.b. Womenc. The Elderlyd. Some religious discrimination with groups.
II.	Poverty (world and local) <ul style="list-style-type: none">a. Unemploymentb. Hungerc. Living conditions
III.	Judicial System <ul style="list-style-type: none">a. Juvenile justice systemb. Adult justicec. Court systemd. Crime and capital punishmente. Prison, jails, victims' rights, etc.
IV.	The Catholic Church and the World <ul style="list-style-type: none">a. Church's role in the worldb. Local social problems.

Table 4.2

Peace and Justice Education Course Behavioral Objectives

Unit I. Discrimination U.S.A.

After completing this unit, the students will be able to:

1. List groups of people in the U.S. who are discriminated against.
2. Give a brief history of types of discrimination in the U.S. and attempts to overcome them.
3. Describe the impact of prejudice on the individual.
4. Give ways to overcome personal prejudices.

Unit II. Poverty

After completing this unit, the students will be able to:

1. Be more aware of world and local problems of poverty and hunger.
2. Know what a student can do to help ease the problems of poverty and hunger.
3. Realize it is their duty as Christians to help those who are less fortunate.
4. Discuss applicable solutions for problems the poor face and realize the facts and reasons behind being poor.

Unit III. Judicial System

After completing this unit, the students will be able to:

1. Answer questions about juvenile court crimes, its effect on society, and society's way of dealing with young offenders.
2. Discuss the fairness of the adult court system -- probation, parole.
3. Discuss jail and prison-punishment or rehabilitation.
4. Discuss the fairness of the system to the victim.
5. Discuss the moral issue of capital punishment.
6. Discuss the individual way to change the system to make it better.

Unit IV. The Catholic Church and the World

After completing this unit, the students will be able to:

1. Discuss the Church's role in world and local social problems.
-

The peace and justice course was conducted from September until January and it lasted one semester, approximately five months. During those months, the students met every day of the school week for one morning period that lasted about 50 minutes. There were two different groups of students for the course. The content for September and October was basically on the topic of discrimination in the U.S.A. The content for November and December was basically on the judicial system. Also, the students studied the unit on poverty during the months of September, October and November; and the Unit on the Catholic Church and the World was basically completed during November, December and January.

The goal and description for the peace and justice course was given in the school's Curriculum Guide (1985-86) as follows:

This course will acquaint students with the realities of injustice in the world in which they live. It will give them an opportunity to discuss achievable solutions so that, as they move into adult life, they may take steps to bring the world closer to that ideal which they desire. This ideal world is the one held in the vision of Christians ever since Christ came with His message of hope; and His solution to the human problems that plague all human beings in their earthly existence. A world where God lives among men, and there will be no more mourning or sadness. (p. 10)

According to Taba (1962), objectives are of "two different sorts: those which describe the school-wide outcomes and the more specific ones which describe behaviors to be attained in a particular unit, a subject area, a course, or a grade-level program" (Taba, 1962, p. 196).

In relationship to the content for the peace and justice course and its behavioral objectives, it is important to clarify that education does not consist

only in mastery of content, but that the objectives include the function of describing the types of powers, the abilities or the skills which are going to be developed or that need to be developed for a particular group of students. "The most useful and clearest statements of objectives are those which specify both the kind of behavior reaction that is expected and the content to which it applies." For example, "if the behavior denotes knowing or remembering, the statement of objectives should also indicate what is to be known or remembered" (Taba, 1962, p. 200). As far as the content and the behavioral objectives for the peace and justice course, the content was specified by the 11th grade teacher and the behavioral objectives described the type of behavior expected of the students at the conclusion of each unit.

There were 15 behavioral objectives for the peace and justice course (see Table 4.2). Seven of them referred to discussions that the students had during classes according to the topics for each unit. Four of them referred to the behavior of giving, listing or describing. Three behavioral objectives referred to the behavior of knowing, realizing or being more aware. One of them referred to the behavior of answering questions for the unit on the judicial system. These course objectives were classified into the cognitive domain using Bloom's Taxonomy (1964). Demonstration of skills through discussion accompanied by an exchange of views and opinions, depending on the topic of the class, was the most common behavioral objective developed during religion class. This frequency was to be expected since the general objective of the course was to

acquaint the students with the realities of injustice in the world and to give them an opportunity to discuss achievable solutions.

This peace and justice course acquainted the students with the realities of injustices in the world, but the behavior of discussing achievable solutions was not often observed during the course in relationship to some of the behavioral objectives that were intended for the units. For example, during the unit on the judicial system, for behavioral objective #6 ("Discuss the individual way to change the system to make it better."), there was one attempt to discuss the individual way to change the judicial system to make it better. It was a suggestion given in regard to parents becoming more aware of how the juvenile court system functions. The particular suggestion given by the teacher was that parents could send letters of petitions if their child was a juvenile delinquent so that they would not be placed in adult jails, but in juvenile centers. There is no evidence in the data that they had a group discussion on how to change the judicial system to make it better. It can be stated, however, that there was consensus among the students and the teacher that the judicial system needed to have some changes made in regard to prison, jails and juvenile victim's rights.

In the unit on poverty, almost the same could be said about objective #4 ("Discuss applicable solutions for problems the poor face and realize the facts and reasons behind being poor.") The students, after completing the study on this unit, were well aware of the facts and reasons behind being poor; however, as far as discussing applicable solutions in the classroom for solving some of the problems the poor faced, there was not enough evidence in the participant

observations data to say that this was done very often. Nevertheless, the students in the school were very cooperative in activities for the poor. Most of their cooperation consisted in the giving of their time and talents to help in the community and in donating material resources for the poor. Specific descriptions of these activities and experiences for the poor will be provided in the following vignettes.

In the unit on discrimination, for objective #4 ("Give ways to overcome personal prejudices."), attempts were made during classroom practices to analyze the situation in the school to see if there was some prejudice in regard to boys' and girls' opportunities in sports and women's discrimination in general. But the issue of black discrimination in the school was not directly addressed. However, the social issue of discrimination in the U.S.A. was very well developed throughout the teaching unit, as will be described later in this vignette.

In relationship to the teachings of the Church and its position, the content matter developed through the teaching units, the behavioral objectives, experiences and activities for the students was in accordance with the position of the Church, its principles and teaching values as shown in Tables 4.3, 4.4, 4.5 and 4.6.

Table 4.3.

**Congruency of Church's Principles and Values with
the Peace and Justice Course's Content**

Church's Encyclicals and Documents Principles, Content.	Where it was found, taught and learned.	
1. <u>Rerum Novarum</u> . "A Call to Justice", (1891). The poor and the conditions of the working class.	Unit II	<u>Poverty</u>
2. <u>Laborem Exercens</u> . "On Human Works", (1981). Built upon human work and the condition of labor.	Unit II	<u>Poverty</u>
3. <u>Quadragesimo Anno</u> . "The Social Order", (1931). The basic causes of injustices and poverty in society.	Unit II	<u>Poverty</u>
4. <u>Populorum Progressio</u> . "On the Development of Peoples", (1967). Points out the basic causes of poverty in the world, analyzing the situation and the imbalance between rich and poor nations.	Unit II	<u>Poverty</u>
5. <u>Mater et Magistra</u> . "Christianity and Social Progress", (1961). Examines the abuses of power that were oppressing the human person.	Unit I Unit III	<u>Discrimination</u> <u>Judicial System</u>
6. <u>Pacem in Terris</u> . "Peace on Earth", (1963). Contains charter of human rights with duties and responsibilities, addressing the fundamental duties of civil authorities in relationship to human rights.	Unit I Unit III	<u>Discrimination</u> <u>Judicial System</u>
7. <u>Quest for Peace</u> , (1981). Contains written records of U.S.A. bishop's stand on political matters and social issues. (1960-80)	Unit I Unit III	<u>Discrimination</u> <u>Judicial System</u>
8. <u>The Challenge of Peace: God's Promise and Our Response</u> , (1983). Concern with concrete problems of the present such as negotiations strategies among nations, the arms race, warfare and weapons system.	Unit IV	<u>The Catholic Church and the World</u>
9. <u>Justice in the World</u> , (1971). Reminds Christians to participate in the transformation of the world for justice and peace. Includes recommendations for educating the person for justice and peace.	Unit IV	<u>The Catholic Church and the World</u>

Table 4.4

Congruency of Church's Principles with Peace and Justice Course

Church's Encyclicals and Documents Principles, Content.	Where it was Found, Taught and Learned.
1. <u>Mater et Magistra</u> , "Christianity and Social Progress," (1961).	Unit I <u>Discrimination</u> Class Observations:
Examines the abuses of power that were oppressing the human person.	Sept. 11 Sept. 12 Sept. 18 Sept. 19 Sept. 23 Sept. 25 Sept. 26
2. <u>Pacem in Terris</u> , "Peace on Earth," (1963).	Oct. 2 Oct. 8 Oct. 15
Contains charter of human rights with duties and responsibilities, addressing the fundamental duties of civil authority in relationship to human rights.	
3. <u>Quest for Justice</u> , (1981).	Oct. 16 Oct. 23 Oct. 24
Contains written records of U.S.A. Bishop's stands on political matters and social issues. (1960-80)	

Table 4.5

**Congruency of Church's Principles with
the Peace and Justice Course**

Church's Encyclicals and Documents Principles, Content.	Where it was Found, Taught and Learned.
1. <u>Rerum Novarum</u> , "A Call to Justice", (1891).	Unit II <u>Poverty</u>
The poor and the conditions of the working class.	Class observations: Sept. 17, 85
2. <u>Laborem Exercens</u> , "On Human Works", (1981).	Oct. 4-9-11
Built upon human work and the conditions of labor.	Nov. 6-8 Nov. 15, Films,
3. <u>Quadragesimo Anno</u> , "The Social Order", (1931).	a) Water and the Face of Hunger.
The basic causes of injustices and poverty in society.	b) Must the World go hungry.
4. <u>Populorum Progressio</u> , "On the Development of Peoples", (1967).	Nov. 18-20, 85. Conferences for students on poverty.
Points out the basic causes of poverty in the world, analyzing the situation and the imbalance between rich and poor nations.	Nov 21-22, 85.
	Oxfam Prayer Services and Experiences for Students.

Table 4.6

**Congruency of Church's Principles with
the Peace and Justice Course**

Church's Documents, Principles, Content.	Where it Was Found, Taught, and Learned.
<u>Quest for Justice</u>, (1981). Contains written records of U.S.A. bishops' stands on political matters and social issues. (1960-1980)	Unit III <u>Judicial System</u>
a) Correctional institutions should be for the rehabilitation of residents. p. 213	Class observations: Nov. 7-85
b) Residents in correctional institutions should be advised of their rights, privileges and obligations. p. 215 #6	Nov. 12-85 Nov. 13-85
c) Juvenile delinquents should be separated from adults in correctional institutions. p. 214 #3	Class observations: Dec. 12-85
d) Most juveniles who are designated offenders have not committed violent crimes but minor offenses which are referred to as status offenses. p. 238 #40	Dec. 19 Class observations: Jan. 7-86
e) Most adolescents who are offenders are the victims of broken families, turbulent neighborhoods or limited job opportunities. p. 236 #50	Jan. 9-86 Jan. 16-86

Here are some specific examples of how the content taught during classroom practices and school experiences for the 11th grade students was in accordance with the Church's position, principles and values. A good example was the activity of the film entitled, "King," by Abby Mann. This video taped film was about the black movement in the United States and their leader, Martin Luther King, Junior. It was a documentary that covered the major issues and events of the struggle between blacks and whites in America and how the black people defended their human rights as a race. "Sometimes during the movie, the actual scenes and episodes of what happened at that time were shown in black and white, in contrast to the color film the students were viewing" (Participant-Observation notes).

The social problems of racism, prejudice and segregation were substantially portrayed for the students through the content of this film shown during religion class on a typical morning. The teacher, with a resolute firm voice, started the class by explaining to the students what they were about to view. The teacher explained some important facts and happenings to the class and said something similar to this: "Listen to some of their questions and comments. These are religious leaders. . . . Many of these scenes actually happened during those days." As the film continued, some leaders of the town were confronting King and they said: "Would you stop these demonstrations. You are a man who is supposed to preach non-violence but now you are putting your heart in violence, with these demonstrations and marches" ("King," Film).

The following summary contains some facts, principles and values touched upon in the classroom through the content of the video-taped film "King":

1. The issue of segregation and the episodes on the Birmingham integration struggle.
2. Mr. King was arrested by the police because of a protest march in Birmingham.
3. Rosa Park's bus scene, when she refused to give her seat to a white person and as a consequence was put in jail.
4. King's visit to the registration place and his demands that black people be given the right to vote since it was negated to them. They were prevented from registering and from voting.
5. King's visit to the City of Chicago in order to talk to the city officials about jobs, housing, schooling and equal opportunities.
6. King's visit to the poor neighborhood and when he planned to present their problems to Washington, D.C. government officials.
7. The incidents of the death of two black garbage men in Memphis on account of discrimination.
8. The episode of a housewife and mother (white) from Detroit bringing food to the black people during the march from Selma to Alabama. She was shot and killed.
9. Some ideas contained in Martin Luther King's speeches: "There comes a time when people get tired of being oppressed. . . I have a dream . . . one day this nation will not judge people by the color

of their skin. . . . All men are created equal. Some day blacks, whites, gentiles, Jews, will sit together. Free at last . . . free at last . . . free at last."

According to Taba (1962), specific facts such as those presented above contain the "raw material for the development of ideas" (p. 175). Facts are the materials which may feed thinking and thoughts, and from which a student can derive generalizations and deep insights and with which thinking is or may be precise. "Therefore a careful choice of the details to study is as important as ever, and they need to be chosen selectively, to be related to and interpreted in the context of the ideas which they serve" (p. 176). Taba clarified, however, that facts are only raw materials that may be used to "shape concepts" and "ideas" and that it does not constitute the "fundamentals" in the sense that all students must "master precisely the same content details" (p. 176). Facts are to be used as food for thinking and thought only.

The following explanations of the teacher are an illustration of some of the film concepts that were thought upon by the students.

- These are blacks and some people think that they have no rights in this country.
- Blacks make up about 12 percent of the total population in the U.S.A., blacks are equal peoples as whites.
- People don't have much tolerance for people who are different.
- Many times in incidents like those . . . while addressing a crowd, King was hit and stabbed by some people.

- Education was trying to be used as a means of solving prejudice through busing and segregation.

Here are some of the students' reactions during this class activity and experience which portrayed some of their thoughts and opinions on the different ideas presented. While the teacher was explaining to the class how racism was such a political issue in America, one of the students replied, "If he gets involved with them, he would win more blacks' votes." (This student was referring to John F. Kennedy's candidacy for president at the time of Martin Luther King, Junior.) While the teacher was asking the students if they had any questions on the types of discrimination they saw in the film, another student said: "Did they ever find who shot him?", in relation to Martin Luther King's death. Another student had a concern about Mr. King's wife and asked the teacher, "Is his wife still alive?"

At this point, it is important to relate Taba's (1962) suggestions on the selection of ideas and facts for the teaching of content matter. She stated that, "Basic ideas are the fundamentals of content. . . . In order to choose constructive ideas, a variety of criteria is needed" (p. 214). Taba mentioned the criteria to be used in this case and said that ideas "must have scientific validity; they must be learned at the age level at which they are offered; they must have utility in our current culture" (p. 214). The social ideas and facts on racism, prejudice and discrimination to which the students were being exposed through the content on human rights, have "scientific validity" and also have "utility" in America's current culture. According to the Church's position and values, all persons are created

equal, this also has scientific validity from the religious standpoint as well as from the cultural context and the civilization present in America today since those ideas and ideals are part of the U.S. Constitution.

In relationship to these students' experiences and activity when viewing the film King, and while the students were being exposed to the ideas and facts concerning racism and prejudice, it is interesting to remember John Dewey's (1938) concepts on ideas and constructive experiences for students: ". . . experience in order to be educative, must lead out into an expanding world of subject matter, a subject matter of facts and information and of ideas. This condition is satisfied only as the educator views teaching and learning as a continuous process of reconstruction of experience" (p. 87).

In 1958 the Catholic Bishops of the United States issued their first statement on discrimination in which they condemned racism in all its forms and in 1966 they wrote "Race Relations and Poverty." This latter pastoral letter was written in order to support "legislation against racial discrimination and poverty, condemns discrimination based on race, language, religion, or national origin as contrary to right reasons and Christian teaching" (Benestad and Buttler, 1981, p. 354).

Once again in 1979 they published another document on the issue of racism titled, "Brothers and Sisters to Us." A copy of this writing in a shortened format was given to the 11th grade students who were taking the peace and justice course after they finished viewing the film on Martin Luther King, Junior. It was used as an example of the Catholic Church's doctrines and social teachings

on the issues and events presented in the content matter on discrimination and racism. When reflecting on this second pastoral letter on racism and when paralleling it with the content taught during this course, it was evident that it was congruent with the principles and values of the Catholic Church. These sample passages show their correlation.

Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part, it is only the external appearances which have changed. In 1958 . . . we pointed out the moral evil that denied human persons their dignity as children of God and their God-given rights. A decade later in a second pastoral letter, we again underscored the continuing scandal of racism and called for decisive action to eradicate it from our society. . . . We are convinced . . . that racial discrimination is both unjust and unworthy of this nation. (Benestad and Buttler, 1981, p. 373)

The film on Martin Luther King showed the students how wrong and unjust racism and prejudice may be. The ideas, facts, values and principles developed on racism and discrimination during classroom practices were in accordance with the Catholic Church's position and social teachings.

Human rights and the dignity of the human person have been a major concern and a part of the Catholic Church's social teachings for a long time. Therefore, the social issues of discrimination, etc. have been discussed by many pastoral leaders for many years. Some of the essential teachings on those issues and concerns were found in the encyclicals, especially Pacem in Terris (1963), "Peace on Earth," written by Pope John XXIII. It has been considered an authentic charter of the human person's dignity and rights. Here are some of its teachings:

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his [sic.] nature is endowed with intelligence and free will. By virtue of this, he [sic.] has rights and duties of his own, flowing directly and simultaneously from his [sic.] very nature. These rights are therefore universal, inviolable and inalienable.

. . . the conviction that all men [sic.] are equal by reason of their natural dignity has been generally accepted. Hence, racial discrimination can in no way be justified, . . . Thus, he [sic.] who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them. (Gremillion, 1976, p. 203, 210)

The other encyclicals that were made reference to in Chapter II contained pronouncements on the socio-economic order present in society and on the topic of the dignity of the human person. This is true for Quadragesimo Anno (1931), "The Social Order," by Pope Pius XI; Populorum Progressio (1967), "On the Development of Peoples," by Pope John Paul VI; and Laborem Exercens (1981), "On Human Work," by Pope John Paul II.

Besides the topic of black discrimination, the students also studied religious discrimination, and discrimination against women and the elderly in their society. One of the activities the students had for the development of the content matter on women's discrimination was a video-taped film entitled, "The Burning Bed," produced by Faith McNulty. It was the story of a woman who was physically beaten by her husband. When the teacher introduced this topic, he stated: "This is a classic case of an abused married woman." The teacher told the class something like this to, "look in the film for attitudes of people that made women appear in society as having less dignity than men." This story was

about a girl named Francine, who was from the same town as the students, and the film was made from a book written about her life. After spending most of their class period viewing this film, there was time left for class discussion on some of the events and the discoveries the students made about society's attitudes toward women. The teacher started the discussion by telling the students, "Women are sometimes treated as if they are the property of their husband." Immediately, a girl in the class replied, "I would never want to be a man's property." During this class discussion, the students also read the story of Francine as it was written by her own children that was published in a local newspaper. The students took turn reading the article aloud, analyzing its content and expressing their own opinions on the issue of women's discrimination.

Another day during a similar classroom practice, the teacher brought a series of articles on women's accomplishments in society from the school library. During the silent reading of these articles, the students discovered some of the opinions of different authors and the talents and potentials of women in general. The Church's teachings on the issue of women's discrimination were found in some of the bishops' writings. In 1976 they wrote: "To live in Christ Jesus: A Pastoral Reflection on the Moral Life." In this reflection, there was a section dedicated to women in the family, in private institutions and in public life. These writings confirmed that much needed to be done in the Church in identifying "appropriate ways of recognizing women's [sic.] equality and dignity" (Benestad and Buttler, 1981, p. 38). The bishops' explanations made it clear that

in society women are considered to be "men's [sic.] inferior," almost "their property". So, the leaders were promoting efforts in Christian communities to win the recognition that women in society have some "dignity" and the same "fundamental rights as men [sic.]" (Benestad and Buttler, 1981, p. 38).

During the discussion scenes in the 11th grade classroom when the students and their teacher were analyzing and stating the role of women in society, many of the statements and analyses corresponded with the bishops' admonitions and teachings. The basic ideas that women were considered the property of men and that they were thought of as being inferior to their husbands are often consonant with the Church's teachings and values. As far as other documents of the Church, such as encyclicals, the issue of women's liberation in society was principally dealt with in the encyclical Pacem in Terris (1963), "Peace on Earth" written by Pope John XXIII. The Pope stated: "Since women [sic.] are becoming ever more conscious of their human dignity, they will not tolerate being treated as inanimate objects or mere instruments, but claim, both in domestic and in public life, the rights and duties that befit a human person" (Gremillion, 1976, p. 209-210).

Here are some statements on the reality of women's discrimination as they were developed in the classroom during this course. The most common methodology used in the classroom during discussion and sharing of opinions was the method of question and answer. The teacher asked, "Do girls get away with things in school?" A boy answered, "All the time." The teacher then said, "What would happen if Jesus would come as a woman?" A student responded, "Yes,

God was a male, that's what they told me." Another student then intervened, "How come we don't have women as priests or as a pope?" One of the students questioned those facts by saying, "Why does the Catholic Church say that only men should be priests?" The teacher later on said, "Why do we talk about God as being a father instead of a mother?" A student concluded with this answer, "Because the laws of the Church are chauvinistic." The teacher continued and ended this question and answer session by giving the class the following conclusive statements:

Typically, the sex role which is accepted in society is that women are weak and men are strong. Before women had to get married to be accepted and respected in society. People are made to believe that women belong to the weak sex. But women can work just as hard as a man and be paid less. You see women have been discriminated against a lot more than Blacks. Women were paid 33 percent less than men per work. Women would get laid off easier than men. Women are in the majority in this country -- they make up 52 percent of the population. (Participant-Observation Notes)

While some of the Church's leaders are advocating women's liberation in the sense that they should claim respect in domestic and public life, as Pope John XXIII mentioned in his encyclical Pacem in Terris (1963), "Peace on Earth" that women should defend their rights and duties that "befit a human person," it is true that there is some discrimination in Church's law that does not allow women to become priests. Theoretically, some leaders were promoting the right values and principles about equality among men and women, but in reality some of those theories have not yet been put into practice because of tradition and laws.

Evidence have been given which showed that the selected content and social teachings on peace and justice education for the 11th grade students were in accordance with the principles and values of the Catholic Church, according to class observations. More evidences as the result of the data analysis will follow to confirm this according to the series of interviews and answers given in the questionnaires.

In the second series of interviews with the students, the following question was asked to generate new answers for the study:

Do you think that the goals of your religion course are related to the social teachings of the Church? In what ways?

Seven students out of sixteen stated or implied with their answers and examples that the Church's point of view and teachings on peace and justice education were congruent with the Church's doctrines and teachings. Most of them said something like this:

- Many explanations were given to clarify points and aid you in understanding the Church's teachings on social justice and peace.
- The teacher would go into a lot of details.
- They tell you how the Church stands even though you disagree.

The other students did not give a specific answer, but there was consensus among them that the basic teachings of their course were in accordance with the Church's principles and values.

There were six religion teachers who participated in the interview sections and five of them clearly stated that the major intention of their course was to teach, fundamentally, the subject matter according to the teachings of the

Church. This is evident in the data that was gathered from the series of interviews held with both the 11th grade religion teacher and the religion teachers in the school. Some of their statements were as follows:

- To hand on the teachings of Jesus Christ as preserved and developed by our Catholic teaching and tradition.
- To teach the basic teachings of the Catholic Church.
- As a Catholic school, we have to show the children how important religion is.
- As Christians, we can make the world a better place to live.
- I believe that it is important to have - ah . . . a program, a religion program infused with justice and peace principles.
- We're trying to make the kids more aware of what is going on in the world. (Religion teachers, 1st series of interviews)

Three teachers out of four who answered the Religion Department Questionnaires stated that they had some familiarity and knowledge on the bishop's documents Justice in the World (1971), although no one was very knowledgeable. It can be concluded from the results of the questionnaire that the documents written between 1971, 1981 and 1983 were known by most of the teachers (see Appendix B, Religion Department Questionnaire). Also, in relationship to these results, it is important to recall what was stated in Chapter II, in the summary about the Church's encyclicals and documents characteristics, that at the center of all Catholic social teachings are the transcendence of God and the dignity of the human person. Therefore, if the documents written

between 1971-1981-1983 were better known by most of the teachers, it can be implied that the Church's basic teachings on human rights and the dignity of the human person were known by most of the teachers who participated in the study. Also, the teachers could have obtained the knowledge contained in the other encyclicals and documents written between 1961-63-67, through other educational means, since the Church has written many other documents on these matters and has repeated the same basic principles.

Related to these facts three teachers out of four stated that the students were able, in their religion classes, to list the human rights that belong to every person and to show where these rights are taught in scripture and the social doctrines of the Church (see Appendix B on the results of the Religion Department Questionnaire).

The answers for the teachings of the Church's doctrines and values on peace and justice in relationship to the "Student Activities Questionnaire" were as follows: of 22 students responding with comments, five of them implied that the peace and justice course was the core of the religion curriculum and that the school had programs that went along with it. Here are their comments.

- I feel that our school is trying hard to teach us about the subject of peace and justice and that it's doing a great job at it.
- There are many programs in this school that go along with peace and justice.
- Our school does a lot for the poor and hungry.

- Peace and justice class teaches us about what society is like and what people and all nations treat each other like.
- Mostly, though, this religion course gives the most information.

(Appendix B, Student Activities Questionnaire)

The majority of the students who answered this questionnaire did not make comments about any program in the school that went along with the social teachings of the Church on peace and justice education.

For the students, one of the meanings of the concepts of peace and justice was to do what was in their power to alleviate the economic situation of the poor in their own community by collecting canned food, clothing, contributing with funds and participating in crop walks to raise money, etc. Basically, this is what they meant when they said: "Our school does a lot for the poor and hungry." Also, when they mentioned that, "there are many programs in this school that go along with peace and justice," they were referring to the Oxfam poverty-hunger week, the educational experiences which they had, the series of conferences in which they participated in November, the visit to the Inter-faith Shelter, etc. (see Appendix B, Student Activities Questionnaire). There will be more specific details about these educational experiences and activities in the other vignette.

Also, when the students made reference to and said that the "Peace and justice class teaches us about what society is like and what people and all nations treat each other like." They were mainly relating what they were studying in the units on discrimination, the judicial system and poverty in the world to their society. For example, it was considered by the students that this course gave

them the most information and knowledge on those social issues and events since many of them were not very much aware of how much discrimination there was in their society and how this could affect people's lives before taking this course (see Appendix B, Student Activities Questionnaire, Answers, Part V).

Finally, continuity on peace and justice education was fundamentally discovered in the religion department curriculum. There was also some continuity found integrated in the English department and the Social Studies department.

The dimension of peace and justice education according to the Church's teachings was carried out by the Social Studies department as it is defined in the goals for the courses on Ethnic Culture and Sociology. The department head was briefly interviewed and the following written information was gathered. In the Ethnic Culture course the objectives stated that the students would be able to:

- Explore one of the most serious problems facing our country, namely, the equal treatment for all Americans.
- Acknowledge that this country was built on the hard labor, blood, sweat and tears of the minority.
- Prepare to take a definite stand against discrimination and prejudice.
- Quote from some of the famous court cases which were a part of the efforts for justice and equality.

In Sociology, the students objectives included that the students would be able to:

- Gain a deeper understanding insight into the working of our society; that they become aware of intergroup conflict, of the behavior of crowds and mobs, and of much that is wrong in our society.
- Respect and appreciate the varied ethnic groups and culture in our country that differ from their own. This understanding should help them to get along more smoothly with peoples whose values, beliefs and general ways of living may be different from their own.
- Be delicately attuned to the sufferings and needs of others -- the young, old, poor, or the handicapped, and the part they themselves can play in alleviating suffering and promoting human welfare.

In regard to peace and justice education, the English department head stated that the principles on peace and justice were incorporated in assigned reading and in some of the research that they did in the library for their assignments. For example, some of the equal rights issues were brought up in their English classes through the analysis and discussions of some novels and books that the students were assigned to read.

The mission statement for the religion department also confirmed the commitment of the faculty for peace and justice education as well as the congruency with the Church's teachings that existed in their educational system. "We the members of the religion department are called to participate through

our educational ministry in the mission Jesus gave the Church." It continued by saying that the community members of the school, because of their goals and environment, were able "to cooperate in the transformation of society in justice and peace" (Curriculum Guide, 1985-86, p. 10). The way this school cooperated for the transformation of society will also be illustrated in the other vignettes.

It can be concluded that there was some continuity on peace and justice education integrated in the different school programs and that the congruency with the Church's social teachings and Christian values was evident in the data that have been quoted. The course on peace and justice education, according to the major findings, was the core of the religion department's curriculum as confirmed by the religion teachers and the students during the interviews. Also, it made the students in the 11th grade aware that there is a lack of justice and peace in the world.

Summary

In sum, in Vignette I, this author gave an account of the position taken by the Church in regard to peace and justice education as found in the selected documents and encyclicals for this study, showing also how the concepts, values and social teachings studied by the students during their course was congruent with the Catholic Church. The goals for the peace and justice program were analyzed in relationship to the Curriculum Guide, the classroom outline program and the position of the Church and its congruency. The specific classroom examples cited to demonstrate this were the development of the topics on the discrimination of both blacks and women in society.

Confirming and disconfirming evidences were included according to the data gathered during participant-observations, the questionnaires, the sequence of interviews held with the teachers and students, the Church's documents and encyclicals, as well as school documents.

After giving an account on how the concepts and values studied by the 11th graders were congruent with the Catholic Church teachings, this researcher will show in the next vignette the means and methods used to teach these principles and values, especially during common classroom dialogical practices and during various experiences and activities in which students were engaged in the school and in the community.

CHAPTER V

DESCRIPTION OF VIGNETTE II

4. When, during classroom practices, and in what ways are the teachings on peace and justice related to the students' activities and experiences?

Assertion II

Most of the classroom practices and school experiences for peace and justice education were conducted in an atmosphere of freedom, a dialectical process of learning interactions between the teacher and the students.

In this assertion, "an atmosphere of freedom" is simply meant to be a free social communicative environment of learning interactions between the students and the teacher. Learning interactions may be defined as a back and forth process of sharing cognitive knowledge and information where the teacher or the students may initiate a statement, a dialogue or a discursive argument according to the content that is being studied. In this vignette, the dialectical process was interpreted to be a critical conscious process of human growth where the teacher and the students learn from each other, the culture and the world around them. The learning dialectical process is a freeing endeavor where ideas, thoughts or events are sorted out according to the individual personality, potentials and life experiences. Students can grasp and understand the mutual respect that is present between the teacher and the students. Students are not afraid to make

a mistake. They are willing to accept the truth from another person's point of view. They are not afraid of being manipulated because they know people in this environment are trying to be as just as humanly possible. And if injustices or mistakes are made, they will be addressed, named and acknowledged in a horizontal way since authority in this process is on the side of freedom -- it is not imposed. It does not mean that there are no norms or regulations to follow in a classroom situation. It means that people in this environment are free to learn from one another.

Students basically understand that the teacher is trying to help them grow as people. The teachers also understand that they can be helped professionally by the students in the sense that the students are of diverse experiences, talents, and intelligence. It simply adds to the teacher's professional capacity to handle students' differences. Another aspect is that teachers do not know everything, and neither do students, so the dialectical process is a cooperative endeavor of the members of the school community where each person knows their position and role. Teachers understand that on account of their teaching career, they have accumulated skills, knowledge and life experiences that they need to share with the students. Because of the students' age they have not yet acquired these experiences and knowledge.

This dialectical process that is being transferred consists mainly of "acts of cognition," not only of a "transferral of information" without understanding and thinking during classroom practices (Freire, 1970, p. 67). It is understood to be

the classroom practice of examining content and ideas through the question and answer sequences in order to determine their validity.

This dialectical process is also characterized by an atmosphere of freedom which means, pragmatically, that the stereotyped custom of the students having to raise their hands to speak or share valid information may disappear. They are free to share or have an orderly open discussion whenever they consider it feasible, necessary or important according to their classroom situation. This was a common practice observed during the peace and justice course between the teacher and the students. "The principle that development of experience comes about through interaction means that education is essentially a social process. This quality is realized in the degree in which individuals form a community group" (Dewey, 1938, p. 58).

For this vignette, descriptions of some activities and experiences that the students had during classroom practices will show how most of them were conducted in an atmosphere of freedom and through the dialectical process of human learning interactions between the teacher and the students. The major research question was:

When during the classroom practices and in what ways are the concepts and social teachings on peace and justice related to the students' experiences and activities?

According to the data on participant-observation, it can be stated that most of the classroom practices were accomplished in an atmosphere of freedom through a process of dialectical human interactions. This was especially evident during

one of the most common classroom activities -- viewing video-taped films and film strips.

The students viewed a series of films on discrimination of blacks, the elderly and women in society, the judicial system and on poverty. There is enough evidence in the data to show that most of what was being studied was related to students' experience, activities and the culture in which they were embedded. The evidences in the data that showed that most of what was being studied was related to students' activities and culture is illustrated in the following examples.

The first example was described in detail in Vignette I when the unit on discrimination was being developed and in relationship to the topics on the discrimination of blacks and women. The students analyzed the culture in America as related to discrimination against blacks and women in society. The reader will recall the episode where the students saw a film that depicted how black people were not allowed to vote. They also saw the black struggle for integration in society as shown in the film "King." In regard to women's discrimination, they learned how women in society were regarded with less dignity than men through viewing the film, "The Burning Bed." In relationship to both of these topics, students viewed a series of films and read a series of articles in magazines, church documents and books. The students spent two months of their course time studying the unit on discrimination.

The reality of the culture was also portrayed when studying the situation of the elderly. The students learned how the elderly were stereotyped in society.

The same methodology that was used to develop discrimination of blacks and women through films, dialogue, class discussions and readings were used to develop the topic on the elderly. For example, the students spent time during the month of October on the issue of how the elderly were discriminated against. During this time, they viewed three films. The two filmstrips the students saw on the elderly were "Our Elderly: A Generation Neglected," and "On Age" and the videotaped film "Harold and Maude." After viewing these films during a common classroom practice, the following hand-out was given to the students by the teacher containing a summary of the principles and values that they had learned on the topic of the elderly. It was used as a guide for the students to recall the basic content which was developed in the series of films. Also, facts such as those were commonly explained during the Peace and Justice course to the students. What happened was that the series of films gave students the necessary knowledge about the topic developed and a hand-out summary such as this one synthesized the basic content learned for them. Here is this hand-out summary:

1. The United States is so youth-oriented that the problems that the elders face have often been ignored by the rest of society.
2. Over 20 million Americans -- over 10 percent of the population are over 65 years old.
3. It is estimated that by the year 2000 there will be 30 million senior citizens. The aged feel rejected, useless and have lost their ability

to be productive in a society that measures worth of individuals by productivity.

4. Usually, the senior citizen is forced to retire at age 65 or earlier and when he retires, his self-image may be damaged.
5. Medicare was passed in 1966 to protect the old from large medical bills. It is administered and funded by Social Security.
6. Medicare pays only 45 percent of all the elderly's health cost. It does not provide for home visits from the doctor or basic needs as eyeglasses, hearing aids or dentures.
7. Social Security payments do not rise with the cost of living, (this reality has changed since the study was done).
8. The older persons' kids often end up paying hospital and nursing home bills not covered by Medicare.
9. Five percent of the elderly are unable to care for themselves and are institutionalized in nursing homes, many that are understaffed, unclean and unsafe.
10. Senior citizens make up 17 percent of the vote in the U.S. and have banded together in organizations to make them a political power.
11. The Age Discrimination in Employment Act of 1967 protects only those people who are between the ages of 40 and 65, but the law says nothing about those over 65. Regardless of their competency, employees continue to retire at a predetermined age.

12. Premature senility is often the direct result of early retirement. The retired elder often is condemned to boredom.
13. Poverty is on the increase among the elderly. Over 25 percent live below the minimum poverty standard set by the U.S. Government. Many Americans who have retired within recent years, though they had prepared well for retirement, are finding that inflation property taxes and high cost of health care, even with Medicare are eating up their savings and pensions.

It was discovered through the inductive analysis of data that the students did not really know, most of the time, what the real situation was in their society about the social issues or topics that they were studying. There is enough evidence to state that the sequence of questions and answers between the students and the teacher, as well as dialogue sessions, discussions, and explanations were very effective and appealing methodologies for helping the students understand principles and values on peace and justice education, and also in helping them to change their mind and attitudes toward other people's situation and social problems.

Every Friday during the peace and justice course, each student brought in a short written summary about an article they had read in a magazine or a newspaper of their choice. The student shared the issues and events developed in the article with the class. The students then analyzed and discussed the articles and at the end of class the students turned in a summary for grading.

Something like the following would happen during this common class experience and activity for the students. The teacher would ask the students: "Have you got a good current event?" On this occasion, a student read a summary of an article about a poor family that depended on food stamps for survival. This article specified that this family was also searching for employment since they had been without a job for some time. During the dialogue, one of the students mentioned that it is a good idea to check on these people and find out if they truly depended on food stamps for survival because, in his opinion, they just might have enough money. The teacher then said:

The majority of people who request food stamps depend on it because they are very poor. . . but in reality most people who are in a situation of poverty don't like it or want it. . . . The reality in this town is that even though it is supposed to be an industrial city, many jobs are not that easy to find.

Let's say that you have a good job and the company that you are working for decides to leave town. You have a wife and children and you also have payments to make. What will you do?

A girl responded by saying, "I don't want to be on welfare, so I would go away to another place."

"You see," the teacher emphasized, "in a case like that, the family should be able to get some help from the county, if they can't help themselves." The teacher continued, "You have more than other people. You come from a middle class group. Poor people are not in the same situation as most of your families. People are poor out there. You don't realize that yet. Maybe you will when you are a little older. . . . Sometimes we isolate them."

A student replied, "We are giving them all these things . . . is up to them."

The teacher at this moment very patiently and apparently not a bit surprised by the students' comments, went to the blackboard in order to explain the meaning of the word empathy. "Empathy means," the teacher explained, "that you can actually experience and feel what it is that the poor are going through. You can put yourself in their situation. You identify yourself with what it is that the poor are going through." Then he said, "look at what happened when a factory comes into town. Thousands of people apply for a job. There is a difference between being poor and being lazy. People who are poor sometimes are exploited in their work . . . because they don't have power, prestige or money. You will graduate next year. What if I say that your future is poverty?"

A student answered, "People who are rich work for it."

The teacher continued explaining, "There are some rich people who are lazy. In our society, we want instant things. We want things automatic. We go to a fast food hamburger store, for example, and we want this and that, very exact, very quickly." With very similar concepts and dialogue, this class continued and when it was almost time for the students' next class, the teacher said, "Before you leave, turn in the summary for the current event that you have" (Participant-Observation Notes).

The previous example of a common current event day class demonstrated the way in which a social issue such as poverty was developed through a process of dialogue and how it was related to students' contextual reality and cultural experience. This particular current event day happened at the beginning of the

course on peace and justice, and the students were not yet studying the unit on poverty.

Here is an example of a classroom practice that illustrates how the students' attitudes toward the poor changed as compared to the previous example given. During the series of conferences on poverty and hunger, during the week of November 18-22, the 11th grade students were gathered in the classroom during their religion class for one of the conferences. The speaker was sharing with the students some of the work experiences she had with the poor and mentioned that in doing this, she tried to live the gospel message on justice by serving the poor people in society. This speaker had worked with poor people in the inner city of Detroit, migrant workers in the Lansing area and in Washington, D.C. Throughout this talk, the students were attentive, as usual and more responsive because of the data. Basically, the change which they experienced in their attitudes toward the situation of the poor was evident because of their new understanding and ability to empathize which they showed during this class dialogue and during the question and answer sequence.

During this experience, the speaker asked the students, "What does it mean to you to be a Christian?" The students responded by saying that for them being a Christian meant sharing what you have with the poor or those who have less and helping the poor people as much as possible. The speaker made reference after the students answers to Christ's message found in the gospel by mentioning His words that whatever, "you do for the least of these my brothers, that you do unto me," (Matthew 25). Throughout this experience, the students

were interested in knowing if poor people in society normally asked for what they need to survive. The speaker confirmed to the students that they do, but that some poor people experienced some difficulties when they do so. An example to illustrate these difficulties was given in relation to the welfare forms that contained 22 pages that had to be filled out for obtaining food stamps. The speaker emphasized that sometimes poor people requesting welfare were illiterate. Also, the speaker mentioned that they must include an address to obtain those benefits and some of the poor people in Michigan were migrant workers who did not have a home or a permanent address.

The speaker then took the opportunity to remind students that most of the poor people's needs consisted of lack of food, transportation, medicine, proper housing facilities, unemployment, etc. A student replied when referring to those needs that even though there might be less unemployment in some cases, a lot of benefits that have been given to the poor in the past were now being cut, implying that the benefits presently available for them were much less.

As this dialogue continued progressing during this classroom practice and as the concern for the poor evidently prevailed among the students, they also asked other questions to the speaker: "What is being done for the poor?" "Do you think that there is a solution for their social problems?" The speaker then concluded and reminded the students that we all have a call to justice and that Christians together need to find out the right solutions for the poor's social problems and their needs for human survival.

Casteel and Stahl (1975) mentioned that there are areas of human interactions that can contribute to value clarifications in the classroom. Some of the areas of human interactions that they mentioned were: "communicating, empathizing, assenting and dissenting," etc. (p. 3). Communicating, according to these authors, enhances the ability to communicate the students' ideas, beliefs, values and feelings. Assenting and dissenting enhances the ability of the students, as members of a social group, to assent or dissent with some of the content or the ideas being taught. Empathizing enhances the ability of the students to empathize with other persons, especially those whose circumstances may differ significantly from their own.

These scenarios on the issue of poverty may be interpreted according to some of Noddings' (1984) concepts. The "one caring" (the teacher and speaker), received the arguments from the one being "cared for" (the students), in order to show them or explain to them the true reality of the poor people in their town. Because, according to Noddings, "the purpose of dialogue is to come into contact with ideas and to understand, to meet the other and to care" (p. 186).

The goals of the teacher and speaker during those classroom practices was to help the students realize some facts and reasons behind being poor, and also to help them understand some of the problems the poor were facing and encountering in their own community. Strike and Soltis (1985) said something that could easily be related to what the teacher and the speaker were helping the students do as far as understanding and empathizing with the situation of the poor.

Our moral intuitions are rooted in our ability to feel and empathize as well as in our ability to think. . . . feelings help us to put ourselves in the place of others, to identify with them, to know what hurts and what helps. It will do little to be committed to respecting the value and dignity of other persons if we cannot experience life from their point of view. How else shall we know how to respect them? How else shall we discover what counts as affirming their dignity? (p. 59)

The example of the class dramatization will be provided in contrast to the other common classroom practices that have been described so far in the vignettes. The contrast can also be seen in the seating arrangements of the students in the classroom (see Figures 5.1 and 5.2). A publication about this case appeared in the San Jose Mercury News on January 17, 1977 under the title, "Why Dad Murdered His Pride and Joy," whose introduction the students used to open their class dramatization.

This is what happened before the students dramatized this court trial case in which they had to decide on the just sentence for the crime which Mr. Forest Grigg committed for the murder of his young son Michael. Through the teacher's explanations and the viewing of a series of films, the students learned how the judicial system functions in America. Among the many facts that they studied, was that the U.S. Supreme Court has ruled that the death penalty under certain circumstances does not constitute a "cruel and unusual punishment" (Class Observations Notes), and that it is a justifiable form of punishment for certain crimes and guilty offenses. Students also acquired knowledge on the social teachings of the Church concerning capital punishment and the death penalty. Through their class research and readings, they became aware of the firm positions that the bishops have taken on this issue:

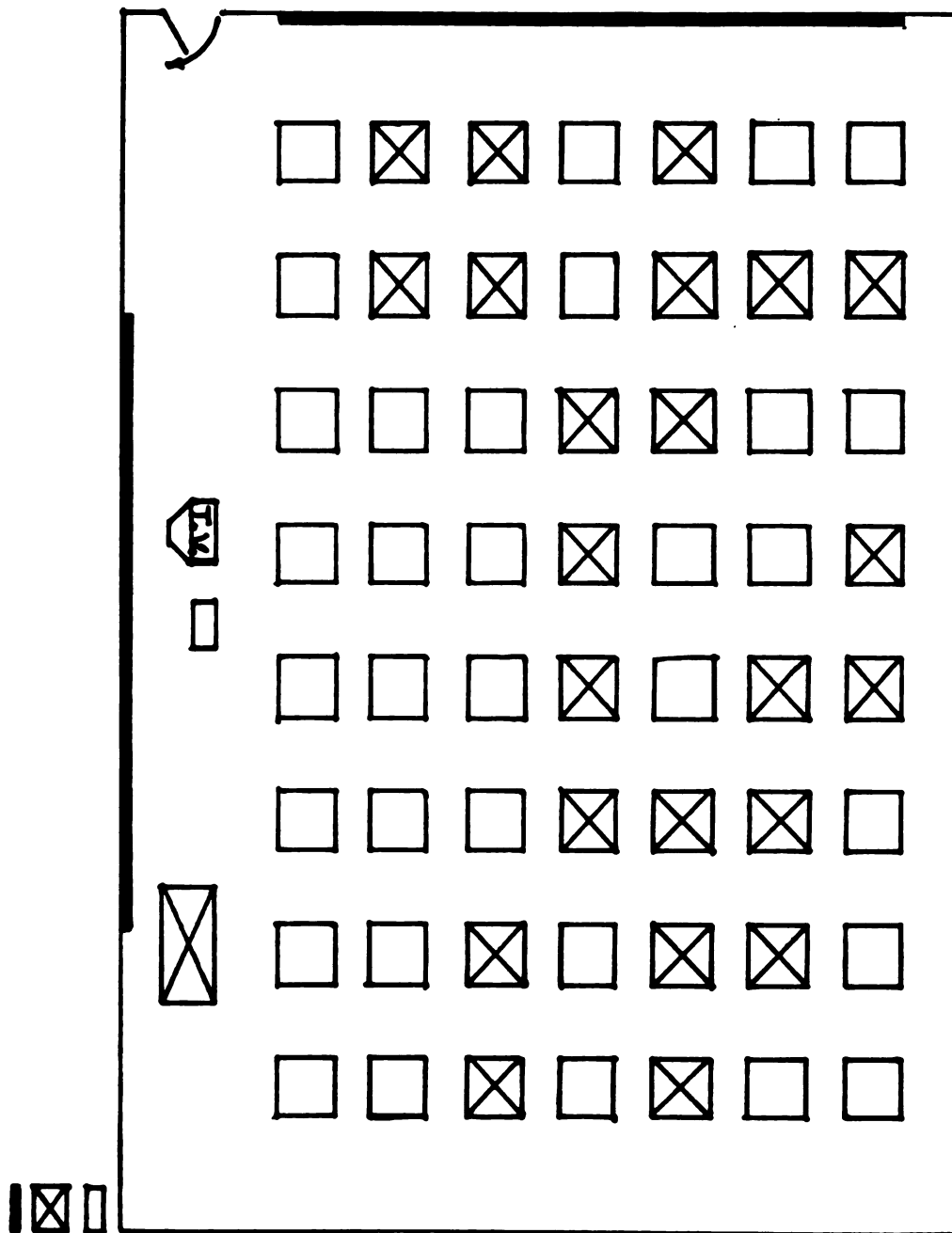


Figure 5.1 Seating Arrangements for Regular Class Discussion

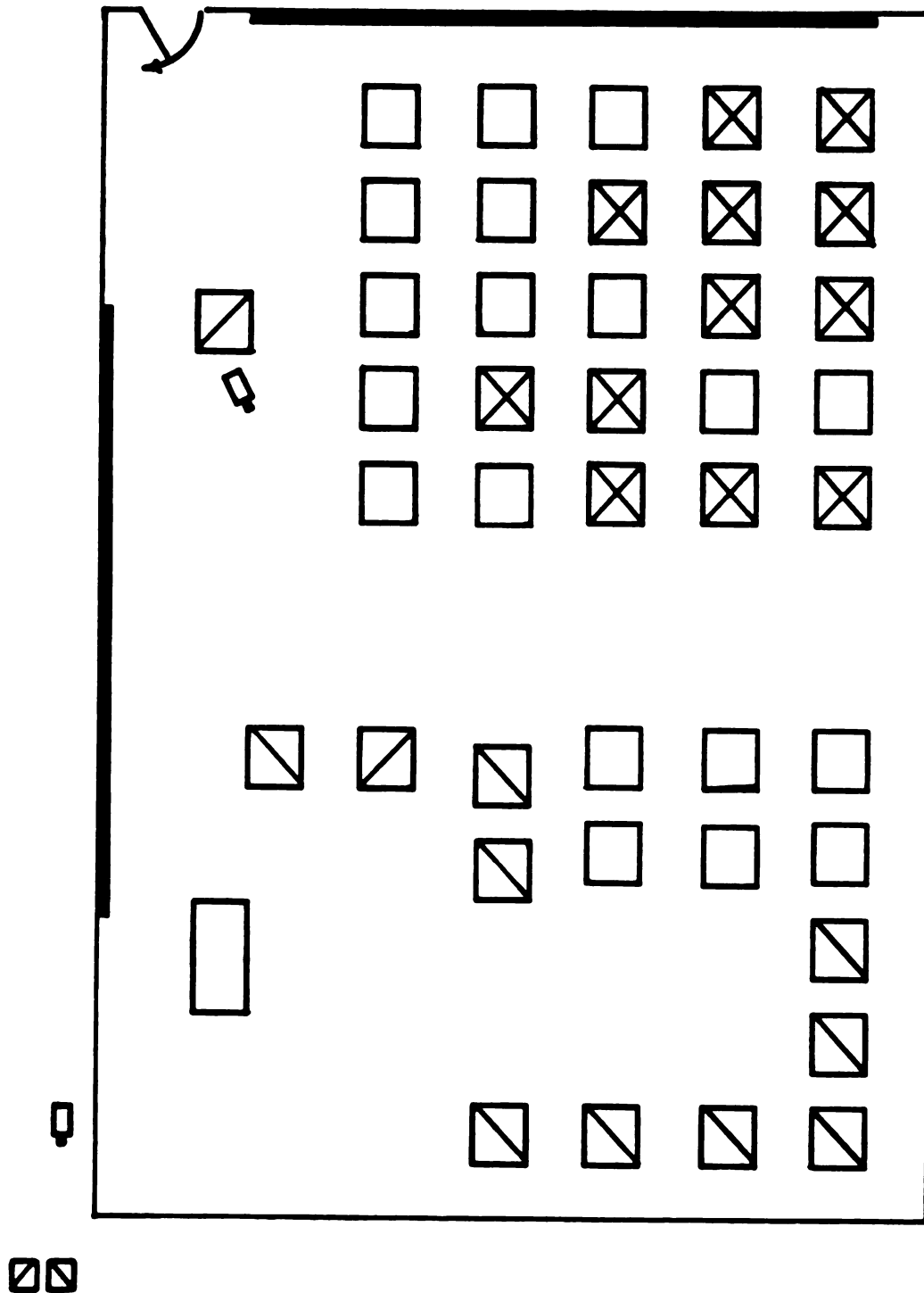


Figure 5.2 Seating Arrangement for Class Dramatization

"United States Catholic Conference goes on record in opposition to capital punishment" (Benestad and Butler, 1981, p. 221).

On account of juvenile delinquency charges with minor violations, students discovered that they were locked up in adult criminal jails, in spite of the fact that the Senate was trying to enforce the federal law that juveniles need to be separated from adults and that they should not be placed in those criminal jails. They saw the relationship between those laws and the position taken by the Church in regard to young adults being placed in correctional juvenile centers for rehabilitational purposes and not in adult jails.

After acquiring the theoretical information and knowledge on the judicial system and the Church's teachings for about a month, students had the opportunity to apply some of the principles and values on peace and justice education through the case method approach and the dramatization that will be included later in this vignette.

Before the students dramatized this court case, they read and analyzed a series of real case situations on young adolescent's crimes, the type for which the death penalty was allowed in several states. In order to do this, the class was divided into groups and the students in each group had to decide two things: (1) Should the guilty party be sentenced to death for his or her crime? and (2) If not, what punishment do you think each should receive? For each case study, the students were supposed to fully explain the reasons for their decisions, which were made known to the class by the students and reviewed with the teacher's guidance.

The case studies that the students had previously analyzed helped them to answer questions about juvenile court crimes, their effect on society and society's way of dealing with young offenders. They were also able to participate in dialogue on the moral issue of capital punishment. They also experienced frustration with the complexity and inadequacy of the system on account of the sentences given by the judges to the cases they studied. Especially during the case on Mr. Forest Grigg, whose sentence was so very different from their own and which will be included later.

It was the morning of December 12, 1985 and the students in group I were gathered as usual in their classroom after the bell for the second period rang. The unusual thing about today's class was that they were about to dramatize a court case for which they had been preparing for sometime during their religion classes and for homework on their own. It was a cold winter morning, but the sun could be seen shining through the two classroom windows as they were preparing to start.

The students were wearing their regular uniform for today's class. Some of the girls who were participating in this drama were wearing dark grey jackets with gray slacks, white blouses and light gray sweaters. This is how the court case scene for this dramatization was set up in the classroom: In front, near the entrance door, was the tv set, the video-tape camera and the boy who was going to videotape their class. A lecturn was standing between the teacher's desk and the videotape camera with the tv set. The teacher was sitting at his desk, because he was presiding over the case as the supreme court judge, whom the

students were to address with the title of your honor. On the other side of their classroom and by the windows, were the six girls who were the grand jury. Most of the students who were viewing the case were sitting on the left side desks in the middle of the room. At the center of their classroom were four students representing the defendant's attorney and the two prosecuting attorneys. Twenty-two students were participating in today's class and about 12 or 13 took an active role with speeches and important decisions for this court trial case. The rest of the students in the audience were also active by contributing their comments and diverse questions through the development of the case (see Figure 5.2).

The students were going to decide the sentence for Mr. Forest Grigg, a 51-year-old ex-pro football player, who in apparent desperation, had killed his 20-year-old son who was involved with drugs at the time. This class dramatization began when a girl in the audience got up and stood in front by the side windows facing the grand jury, the supreme court judge, the defendants and prosecutors. She started by reading the following introduction for Mr. Forest Grigg's case trial:

Forest Chubby Grigg's voice cracks with emotion, but he still manages to tell why he walked into his son's bedroom the night of Oct. 31, folded the boy's hands across his chest as he slept and fired a bullet into his temple. "Yes, I did it for him," the fifty-one year-old father said. . . ." About the relationship he had had with his son Grigg, an ex-pro football player, explained, "A lot of people thought we fought. But he and I never fought. . . . He was my pride and joy, and we did all sorts of things together -- until all this happened three years ago. Everybody liked him. He was a good boy, a good athlete. But he changed, he changed completely."

His father says his easy-going, likeable son was fine until he became involved in drugs. His sports activities ceased, and in his senior year he was expelled from the 230 students . . . High School

because his hair was too long. He finished school by correspondence. The relationship between father and son worsened after he left school. Grigg said he knew his son used drugs and was not trying to rehabilitate himself.

Grigg admitted Mike was not an addict and, to his knowledge, used only valium and marijuana. "But my estimation is any drugs are dangerous," Grigg said. "He was using pills, marijuana, cheap wine. He was not on the needle. But you mix any of those with alcohol and it gives you more kick. He got to where he had no ambition or attention for anything. I tried everything. I thought we'd get him straight, and then he'd start again. He'd get a job, then quit and spend the money on this stuff. He kept maintaining he was all right.

On October 31, Mike had a minor car accident and Grigg picked him up and brought him home. He said he found some illegal pills in Mike's clothes as he put the boy to bed. Grigg said he went to his room, got out a 22-caliber pistol and waited fifteen minutes. Then he walked in, folded the boy's hands across his chest and fired.

"I didn't care what the sentence was," the father said. "It didn't enter my mind. There wasn't any question about me killing him. . . . I had two different men come up to me . . . and say they came awful close to doing that themselves. Course I guess I was the only one crazy enough to have done it."

He paused, then said, "I'll tell you, this old world is sure different than it was."

After this introduction was given, a series of speeches for the trial the students had written followed. These speeches were given by the prosecuting attorney, the defendant's attorney to the audience, together with the grand jury interventions and the students' audience discussions developed during the case. These speeches have been named in the order in which they were presented during the dramatization by each of the students who played each of those roles. Each of these speeches was written by the students after reading enough about the case and applying some of the principles learned to the content and adapting

the trial for their own class experience as they dramatized the story. Although the students had the written speeches in their hands, most of them knew their speech by memory and simply gave their own speeches to the audience.

During the class dramatization, the series of speeches reflected the students' thoughts and ideas about the case, and they also showed their own way of thinking and their approaches in relationship to the judicial system and to what they had studied. The evidence available to show that the series of speeches and the dialogical process of learning interactions reflected students' way of thinking was found in the content of their speeches and their specific concerns during the dialogue. While the students struggled and searched for the just sentence to Mr. Forest Grigg, they emphasized that they could not justify the taking of another human being's life, especially one of the same flesh and blood. They were of the opinion that Michael did not live to his father's expectations because his father was very much concerned with his social status and not at all concerned with helping Michael solve some of his drug problems. The students mentioned in their speeches that adolescence is a very difficult time and that adults should be willing to give them love, guidance and understanding, but instead, Michael's father took his life away. According to their opinions, this was not a just solution to Michael's problems, but the violation of a very basic Christian principle on human life.

As we go back to the class dramatization and after the students finished role-playing and dramatizing the case, the jury made up of six girls left the classroom and went to another room to deliberate on the just sentence. And

after their deliberations and the decision was made, the verdict was read by one of the students with words very similar to the following: "We have found Mr. Forest Grigg guilty of first degree murder for murdering his son Michael and have sentenced him to life in prison." The students recommended psychiatric counseling for Michael's father since they considered the murder premeditated, after analyzing the evidence. The real sentence for this case was given by the teacher and it stated that the Supreme Court Judge had decided to put him on probation for five years, and after this trial which lasted one day, he was free to go home.

After they finished analyzing the series of cases about the situation of adolescents, they took this particular case on Mr. Forest Grigg and considered all the facts and evidences available for this case and on their own they came up with a general conclusion about the final sentence according to what they considered to be the just thing. In order to do this, they needed to make some applications, which denoted some knowledge and skills concerning what they learned about justice's guidelines and principles. Also, they needed to consider the situation in their society and culture in order to come up with the right decision according to their considerations and final judgement. It was evident throughout the dramatization that this case was of particular interest and concern for the students since they could identify with Michael's situation and with the different characters whose roles they played so well during their class experience.

According to the data on classroom observations, there is enough evidence to conclude that the "case study approach" and the "role-played dramatization

of a court trial case," gave students an opportunity to apply basic principles on peace and justice education to their own experiences, activities and classroom practices.

In summary, the films, teacher's explanations, class readings and the group case studies approach helped students acquire the knowledge on the judicial systems and the teachings of the Church on peace and justice. The dialogue sessions and the question and answer sequences were an integral part of the dialectical process of learning interactions between the teacher and the students which was the most common methodology used for acquiring knowledge and applying principles on peace and justice education.

In almost all of the religion classes I've observed and discovered that during the course, students are very much at ease, expressing their thoughts, ideas, experiences and feelings toward the content being developed. There is a lot of interaction going on between the teacher and the students and they are easily engaged in constant dialogue when learning and when applying some of the principles and values on peace and justice. (Class Observation Notes)

The "case method approach" was used by the teacher as a "pedagogical tool" to give the 11th grade students an opportunity to apply some of the concepts and theories on justice and peace and put them into practice through previous case group work, and finally, the culmination of the dramatization on the trial court case described before. Fenstermacher and Soltis (1986) recommended the "case method approach" in order to stimulate student teachers' thinking in the field of education. At the secondary level, the "case method approach" can also help the students mix the theoretical with the practical. This is what happened in several of their religion classes when the students were

studying the unit on the judicial system. It gave them an opportunity to analyze and discuss a series of juvenile delinquent cases and to apply some of the previous concepts learned through a very practical classroom experience.

Educational Experiences for Students in Peace and Social Justice

During the week of November 18 to the 22, the religion department in the school organized an educational experience on hunger for all students. The sophomore religion teacher coordinated the school experiences and activities for students in grades 9 through 12. The goal of this program was to sensitize the students on the problems of hunger at local, national and international levels. Each religion class in the school was given an opportunity to explore and reflect on the realities of hunger in the world. During this week, a series of activities was organized for the students with the objective of making the students more conscious of the problems of poverty and hunger and to heighten an awareness of the different types of human hunger in the world.

One of the educational experiences for the students was the series of conferences and lectures they had during the 18th, 19th and 20th of November, 1985. During these activities, students had the opportunity of learning about the reality of poverty in the world from persons who had worked with the poor in the Interfaith Shelter, the Salvation Army, Catholic Social Services, Oxfam Organization, in inner cities in the United States, with Native Americans, and at the rural ministry. Also, they acquired some knowledge from the experiences of

persons who had worked in Central America, South America and Africa. This is what happened during this educational experience for the students:

1. Each speaker was presented to the class by the teacher and then the speaker would give a general background of their work for peace and justice with the poor.
2. The students would listen attentively to their presentation by receiving the information from their experiences.
3. In almost all of these lectures, there was time for questions and answers from the students as well as from the speaker.
4. Dialogue and spontaneous discussions during the speakers presentation was an integral part of all of these conferences.
5. Most of the time, the dialogue sessions and the question and answer sequences showed a positive response from the students, they demonstrated much interest and concern on the topics and social issues presented.
6. Some of the speakers used slides to complement their particular experience with the poor and to clarify some of the facts and points developed. Thus, speakers had written materials or articles that they shared with the students.
7. Most of these conferences were given during their regular religion class periods for all students in the schools.

8. There were approximately seven speakers and each religion group had the opportunity of benefiting from at least three to four of these experiences.

Here are some facts that were given to the student body during the conferences on the world's problems concerning poverty and hunger:

1. Three-fourths of the world's population is hungry: 700 million.
2. 1.4 million people lack safe drinking water.
3. 20 million people die of malnutrition.
4. 100,000 people go blind due to lack of vitamin A.
5. The gross national product (GNP) of the poor nations is \$166 per year income.
6. The income per family in the U.S.A. is about \$7,890 per year.
7. The U.S.A. consumes five times more food than other countries in the world -- approximately 2,000 pounds of food.
8. 29 million Americans live in poverty.

The students were also able to view a film entitled, "The Face of Hunger," produced by Mary Knoll. This was a very powerful film that revealed the conditions, causes and effects of poverty and starvation in several countries in the world. It emphasized that the real problem in the U.S.A. is not lack of food, but a problem of distribution.

Here are some significant passages that were quoted from the lived taped lectures. One of the speakers told the students that poor people suffered the most from the exclusion and rejection from members in their society.

Poor people want to be recognized as a human person, as people that have some rights because they belong to this society too. They want to be accepted and recognized and be given the opportunity to develop and grow as a person. The message that comes through from them is: "Don't pity me . . . I want to be recognized as a real person. I have some hopes. I am not dumb. I have lots of abilities. I want a job. I want to go to school."

We need to change our attitudes about the poor in America. We must see them as people who have been denied chances that you have had. You must try to walk in their shoes. We see poor people in terms of their problems instead of their rights and opportunities which they should have.

When students acquired more knowledge about poverty in the world and the realities of the poor in this country, this was their normal response, typical reactions and what actually happened during these experiences. Normally, they asked questions like the following:

- What is a meal like for a poor family?
- What would their biggest meal be?
- What city in America has the poorest people or whose people are in the poorest conditions?
- Why are their poor peoples in the U.S.A.?
- If there are too many poor peoples in our country, why do we give to peoples in other countries?
- How come those peoples who are trapped in New York can't go to another city or place?
- Do you see now a day a lot of new requests that come from the poor in our country?

Students different answers in regard to poverty in the U.S.A., that showed their level of awareness on the issue, were as follows:

1. The poorest peoples in this country are among the elderly, middle age peoples, peoples who can't work and young children of single parents.
2. The present living conditions of poor peoples must make them feel from a lower economic status in society when they really aren't.

Normally, students' concerns, questions, answers or responses were well received by the different speakers. They took the time during these series of lectures to explain to the students the situation of the poor, to answer their specific questions and to clarify any facts or knowledge acquired by the students.

After school on November 21st, the students had a peace vigil for hunger and justice. During this activity, there was time set aside for prayer and reflection on hunger and on the injustices in the world, and a visit to the Inter-faith Shelter for those students who volunteered to meet the hungry and help serve meals. Poor people who went to this shelter were homeless and hungry and they went there to get food and shelter for the night. On November 22nd, there was an Oxfam fast activity for the students and faculty. Oxfam is an organization that takes care of distributing food to people who are hungry in different parts of the world. On this day, there was a school lunch fast activity that consisted of buying a piece of bread, milk and a cup of soup. The money that was collected during this lunch activity was donated to Oxfam. On the same day, the students had a paraliturgical celebration or prayer service on hunger and

the human family. For this prayer service, 130 students and six faculty members gathered in the library. The parts for this prayer service were: (1) A short introduction and opening ceremony; (2) A call to worship (common prayer); (3) The proclamation of the gospel (John 6:1-15, multiplication of the bread); (4) Procession of the Bread; (5) Students' testimonies (visit to the shelter); (6) Guest speaker from Oxfam; and (7) A final prayer.

Actually, what happened during this paraliturgical celebration was that the students who visited the Interfaith Shelter had an opportunity to share with the students what they did and experienced at the shelter. Two students out of eight who volunteered to go gave the following testimony of their experience. They told the students that they helped with the serving of the meals after meeting with those who were hungry. The element that was mostly expressed by the students was the fear that they had of being there and eating the same food. This was a new experience for them and that's how they illustrated it and summarized it since they were not exposed to poor people before or to eating a very simple meal.

The words and prayer that opened this ceremony emphasized the desire that they had as a group of accomplishing peace and justice in their society and world. Also, they had a procession during the offering of the bread during the paraliturgical ceremony that it was carried by the students as a symbolic reminder of how the world was hungry, this was the same bread that would be consumed during the fast lunch activity that day, and the money collected was donated to poor people who were less fortunate than they and had nothing to

eat in different parts of the world. During this ceremony, they also had a short lecture from one of the members of Oxfam. Basically, they stressed the idea that as an organization, they concentrate on stating publicly what are the real causes of poverty in the world. Their major goal was to make people aware that some systems in the world needed changes in order to be able to accomplish transformation in the world in relationship to hunger and poverty.

Evidence has been given in this vignette on how most of the classroom practices and school experiences were conducted in an atmosphere of freedom. The author had specified ways in which concepts, principles and social teachings on peace and justice education have been applied to students' experience and activities during their religion course and school activities. A summary of these experiences include the following:

1. Viewing a series of video-tape films.
2. Current events day on Friday.
3. The "case method" approach as applied to the cases on juvenile delinquency in the judicial system and the students' dramatization.
4. The program and educational experience on poverty and hunger which included:
 - a. The series of lectures on poverty and hunger.
 - b. The viewing of the film "The Face of Hunger."
 - c. Vigil for hunger and justice.
 - d. Inter-faith Shelter visit.
 - e. Oxfam fast activity.

f. A service of prayer.

Some disconfirming evidence in relationship to the classroom experiences and activities was that during one of their classroom practices when the students were studying about women's discrimination in society, a group of girls walked out of the 11th grade classroom in protest because they thought that the teacher was discriminating against them. As a result, there was a disruption in the process of learning interactions between the teacher and the students. The teacher used this event as a learning experience for the students when they had to accept the consequences of their choices and decisions. The students accepted the consequences and made up for the class time they missed when they walked out, but they still felt that the teacher was discriminating against them at the moment when they protested. The teacher seemed to be playing an opposite role in order to motivate the girls in the class to take a stand on the issue of women's discrimination; however, this was not how the girls interpreted his actions, so they decided to take some action of protest to let the teacher know that they were against his actions.

The other disconfirming evidence was the short lecture given by the Oxfam speaker. According to the data, the response of the students to the content presented was not as receptive, in fact there was very little response from the 130 students present. The opportunity was given for questions and sharing of opinions, but none were made and according to this researcher's interpretation of this experience, the content given was more for a college audience than for a high school audience. It was beyond their level of concretizing, understanding

and interpreting the general concepts presented on why different systems and structures in the world should change in order to accomplish justice.

Summary

Evidence has been given to show when and in what ways students' experiences and activities for the teachings on peace and justice were conducted in freedom through dialogue and the dialectical process of learning interactions between the teacher and the students. Also, it was demonstrated how the teachings on peace and justice and their applications of principles and values were basically accomplished during classroom practices and school experiences and activities through: (1) the viewing of video cassette films and film strips; (2) the question and answer sequences; (3) especially dialogue sessions and discussions with an open exchange of facts, ideas, opinions and views; (4) the sharing of information and knowledge by explanations and lectures; (5) the readings of documents, articles and summarized hand-outs; (6) students' written summaries handed in during current-event days on Fridays; (7) the case method approach, some role-playing and class dramatizations; and (8) the Educational Experience Program for the students in grades 9 to 12.

Confirming and disconfirming incidences were included with specific examples on a current-event day dialogue on poverty, the class dramatization on the court trial case, and the Educational Experiences Program in the school.

This author has given evidence in this second vignette on how the dialogue sessions were basically the best way for learning and applying principles and values on peace and justice education for the 11th grade students. Examples

were also given of other methods used in the school to accomplish the religion curriculum goals. The next vignette will demonstrate how this dialogical mode of learning interaction between the teacher and the students helped the students in their personal decision-making process when applying these values to their own lives, future careers and jobs.

CHAPTER VI

DESCRIPTION OF VIGNETTE III

5. In what ways is this secondary school preparing the students to participate in the building of social justice and peace as citizens and members of the Catholic community?

Assertion III

The school curriculum for peace and justice education intended primarily to provide the young with the necessary knowledge, information and tools (intellectual and moral), for them to be able to make personal decisions as citizens and members of the community.

The word tool in this assertion has been interpreted to be the means or the instrument used to accomplish the school's goals for peace and justice education for the students. According to the inductive analysis of data for the study, the two major courses, 0920 Understanding Christian Morality and 0921 Peace and Social Justice, gave the students the necessary tools for them to be able to make personal decisions as citizens and members of the community. Also, this secondary school prepared the students to participate in the building of social justice and peace through the mini-course on Peace and Justice, the Christian Service Program in the community for seniors, as well as the students volunteer work with peoples with handicaps and the poor.

The goal of the morality course was to increase awareness on moral-social issues and to increase the students' ability to make personal moral decisions. The text for the morality course was Deciding by McCarty (1981). The students developed the content for their morality course based on the outline shown in Table 6.1. This table shows the congruency which was discovered in the content of this course with the Church's principles and values.

According to Dewey (1967), ethics rightly conceived is "the statement of human relationship in actions" (p. 223). In his article on teaching ethics in high school, he promoted not so much the study of ethics, but "the study of this complex world" in which we live (p. 226). In this study of morality, Dewey explained that students are not studying about norms and rules of conduct without being involved in the analysis of their attitudes and sentiments which motivates their human behavior in the activities in which they are participating in their society. The ideal, according to Dewey (1967) is to get the students in the habit of constructing actual scenes of human interactions that will provide them with the necessary means of discovering "the generic phases of human activity in society" (p. 224). The study of typical cases and examples would be the best content of any ethical theory which is being taught in the schools.

Table 6.1

**Congruency of Church's Principles and Values with
Understanding Christian Morality Course's Content**

Church's Encyclicals and Documents Principles, Content.	Where it was found, taught and learned.	
1. <u>Rerum Novarum</u> . "A Call to Justice", (1891). The poor and the conditions of the working class.	Unit VI	Poverty-Hunger
2. <u>Laborem Exercens</u> . "On Human Works", (1981). Built upon human work and the condition of labor.	Unit VI	Poverty-Hunger
3. <u>Quadragesimo Anno</u> . "The Social Order", (1931) The basic causes of injustices and poverty in society.	Unit VI	Poverty-Hunger
4. <u>Populorum Progressio</u> . "On the Development of Peoples", (1967). Points out the basic causes of poverty in the world, analyzing the situation and the imbalance between rich and poor nations.	Unit VI	Poverty-Hunger
5. <u>Mater et Magistra</u> . "Christianity and Social Progress", (1961). Examines the abuses of power that were oppressing the human person.	Unit I	Drug Abuse and Alcohol
6. <u>Pacem in Terris</u> . "Peace on Earth", (1963). Contains charter of human rights with duties and responsibilities, addressing the fundamental duties of civil authorities in relationship to human rights.	Unit II	Responsibility in the decision making process concerning human dignity and rights.
7. <u>Quest for Peace</u> , (1981). Contains written records of U.S.A. bishop's stand on political matters and social issues. (1960-80)	Unit III	Juvenile Delinquency and the moral issue of capital punishment.
8. <u>The Challenge of Peace: God's Promise and Our Response</u> , (1983). Concern with concrete problems of the present such as negotiations strategies among nations, the arms race, warfare and weapons system.	Unit IV	Human relationships and sexual relationships (abortion, etc.)
9. <u>Justice in the World</u> , (1971). Reminds Christians to participate in the transformation of the world for justice and peace. Includes recommendations for educating the person for justice and peace.	Unit V	Social current events (nuclear war, etc.)

In the morality course in this study, the 11th grade students did what John Dewey suggested. They analyzed a series of cases dealing with moral issues according to the topic they were studying for each chapter in their textbook. Similarly, during the peace and justice course when studying the unit on the judicial system, they analyzed and discussed specific cases of juvenile delinquency.

Noddings (1984), in Caring, described her concerns about moral education and the ethics of teaching, she described the functions of the teacher as the one who cares in a "more specialized-caring" relationship (p. 175). Noddings' ideas are pertinent because in this study dealing with ethics, moral education and especially with the application of peace and justice principles in a particular school community, the most common way of applying these principles was through dialogue and discussions where students sorted out beliefs, values, opinions, views and ideas in a dialectical freeing process of learning that involved interactions between the teacher and the students. Noddings (1984) stated: "The school, ideally, is a setting in which values, beliefs, and opinions can be examined both critically and appreciatively. It is absurd to suppose that we are educating when we ignore these matters that lie at the very heart of human existence" (p. 184).

The interview sessions held with the morality teachers revealed some redundancy in the topics the students studied in the morality and the peace and justice courses. These topics were: (1) world hunger and poverty, (2) current issues in their local community, (3) capital punishment, (4) nuclear war and world peace, (5) abortion, and (6) alcohol and drug abuse. According to the

teachers who were interviewed, the similarity between the peace and justice course and the morality course was that they both dealt with social issues, events and happenings in their society. The difference was in the fact that during the morality course the students had to deal with the events in society on a more personal moral level in relationship to their own decision-making process. Specific examples on how the morality course complemented the students' knowledge on peace and justice education and aided them to integrate what they learned with their daily lives and future careers is explained later on in this vignette.

The religion course on peace and social justice was the core of the religion curriculum on peace and justice education and it primarily, "acquaints the students with the realities of injustice and lack of peace in the world in which they live" (Curriculum Guide, p. 10). The description for this course given in the course outline for the students stated that the students will explore social problems that are important for the Church today. The topics that were studied are the following: (1) discrimination of all kinds, (2) issues surrounding poverty and hunger, and (3) justice in today's society. According to the data compiled from the "Student Activities Questionnaire," this peace and justice course was very beneficial for the students. Here are some of the comments that the students made about this course:

- I think that the peace and justice course should run for the full year.

- It was a good program. Taught me a lot about rights of the people and about how the court works. It was interesting. We got to voice our opinions.
- It makes us more aware of what is happening today. Also, there is individual class time that is donated to world affairs.
- Peace and justice class teaches us about what society is really like and what people and all nations treat each other like.
- The movies were good. I like current events articles. The class was good. Learning about the justice system was interesting.
- My peace and justice class is my most enjoyable class. All of the students get to voice their own opinions on many controversial and moral issues. I think that it is very important for young people to have a chance to do this.
- We at our school try to service others by learning from missionaries who tell of their experiences in helping other countries. We have had many great speakers talk to us. We also learn through experience on special days set aside for the whole school (World Hunger Week). Mostly, though, this religion course gives the most information.
- I feel that our school is trying hard to teach us about the subject of peace/justice and that it's doing a great job at it.
- Interesting.

- I feel that having peace and justice should be taught in more schools.
- I really think this was a great course. The teacher was great. I would recommend this to other people.

At this point, it is important to mention that these positive statements about the 11th grade peace and justice course represent 50 percent of the student population who answered the questionnaire. These statements were made in an open item on part V, where the students could add any comment(s) on the school program and/or activities or about the survey.

The data showed on the first series of student interviews that there were some similarities and relationships between what they stated in their questionnaires and what they said in the interviews concerning the peace and justice course. The students found the class interesting because there was a lot of student participation, especially during dialogue and class discussions, and they liked being able to voice their own views and opinions. They enjoyed the videotape films about the topics of human rights. Most of the students were mainly concerned with the issues of poverty, world hunger, the judicial system, capital punishment and racial discrimination. The students also preferred this class because they had open dialogue and discussions on different topics and most of the time they did not have to memorize things, while at the same time it helped them learn about society and the real world. One student stated, "It is not taking the issues and events to memorize, but it's: do it, live it, learn it." Other students mentioned the following about the course: "What you learn in this class

is about every day life." This course "is supplying us with more information so that we get to realize what the status is around the world and what exactly justice is, so that we could later on find out what the answers are and maybe some solutions to the problems." This course "is about the future, not what people did in the past." Most of the students who participated in this interview also mentioned that the course gave them the most information about society and world problems and that it was helping them find answers to their concerns.

In relationship to the following questions, there were some significant answers.

How do you see your role as a Christian in society and how has it changed since you have been taking this course?

Since they were taking the peace and justice course, the students stated that they had received a lot more information and that they were more aware of people's concerns and the many problems affecting them in society. They emphasized that their personal values began to change and that the class also reinforced their Christian beliefs and values. One student mentioned: "This course makes you aware of wrong viewpoints floating around." Most of the students in this interview said that they learned a great deal about their own community and how they can help one another. "Those people are the same as you," a student emphasized. Others mentioned that they wanted all people to be treated the same. There was only one student that felt that during the course they did not seem to "tie up the topics with the Church too much."

When the question "What do you like about this course?" was addressed during the interview, some of the students responded with something like the following:

- You learn more in this course because you participate more.
- You get to say how you feel about some things and why you feel that way.
- You don't know where other people stand in other formal classes. Here you find out that other people have the same feelings and views.
- The teacher makes a lot of difference; most teachers can't get to have the kids say what they're thinking.

Most of the students in the class had worked on at least one community project, and this is what they said about their experiences. Four students stated that they learned how poor people really live. One of the students added: "It makes you feel thankful for what you've got." Another student said that from his community experience he discovered that: "Solutions aren't really big. . . . It's basically what I think justice is. As long as you help some people out, it matters that you did it."

Where do you see yourself going in the future concerning your career? Has this class affected your decision in any way?

In relationship to the above question, the students were not able to give any straightforward answers concerning their careers and how this course

affected their decisions toward their future careers. Later, this issue will be addressed with more detail and examples.

In synthesis, this was how the peace and justice course prepared its students to participate in the building of social justice and peace as citizens and members of their community:

1. The course gave the students the necessary tools, information and knowledge needed to make them more aware of social issues, problems and concerns in their society, and in their world.
2. The course reinforced the students' Christian beliefs and values, making them more conscious of people's needs in their community and their society. It aided them in finding ways in which they could help one another.

As was mentioned earlier in this vignette, because the students were unable to give any straightforward answers during the first series of interviews to the question of how taking the peace and justice course has affected their career decisions, new questions were made for the study:

Is it easier for you now to relate what you've learned in school with your role in society? If yes, why? If not, do you think that there is a gap in between what you've learned in school about peace and justice and in your career or job in the future?

These new questions were used with the students during the interview session held in May during the second semester of their junior school year. Most of the students agreed that the peace and justice course gave them information

and knowledge and made them aware of societal issues, concerns and problems. It made them more conscious of what was going on in society and also reinforced their principles and values on peace and justice. They believed that they were better prepared to analyze different situations in the world and society, and, therefore, they were more open to world news. With their answers, they also confirmed that they were a little bit more mature in their ability to look at a situation in society, search for facts and valid information before making any hasty judgments or decisions. For example, they said they were better prepared to vote. They emphasized that the morality course helped them to relate what they learned in their peace and justice course with their role in society and with their future job or career. This was how the students tried to explain it:

- We will try to be just to people and we will consider other people's needs. The peace and justice course helped us to put ourselves in other people's shoes.
- We will apply the justice and moral principles we've learned by not making hasty judgments before having all the information and facts, and making final decisions.

What the students were trying to explain about their decision-making process may be related to what Strike and Soltis (1985) explained in the following excerpts:

Responsible decisions result not only from freely available information, but from the wisdom and capacity to use it. (p. 40)

Maturity is a many-faceted thing acquired over a long period of time. (p. 41)

A person creates his/her own values through decisions. We must choose our own values by our words and actions, free, as much as possible, from authority, conditioning, and social pressures. Only in this way do values become authentically our own. There is no way to prejudge situations, and no other person can really tell us what is right or wrong. (p. 93)

In conclusion, both courses, the one on peace and social justice and the other on understanding Christian morality gave the 11th grade students the necessary intellectual and moral tools for them to be able to make personal moral decisions and to participate in the building of social justice and peace as citizens and members of their Christian community. In sum, the peace and justice course gave the students the intellectual tools -- the knowledge, the information and the awareness -- to better function in their society and the world in which they live. The morality course gave them the moral tools to better prepared them to make conscientious moral decisions and choices as young adults. This was confirmed through the fact that in their morality course they covered such topics as moral principles, moral issues, moral codes and norms, theories of conscience, stages of moral development, Christian morality and their responsibilities in the decision-making process.

During an interview, one of the morality teachers stated the following about the 11th grade religion courses:

I think more that they are parts in the whole picture. I don't think you can look and say that's the time something is going to happen. I think it is a gradual process. You know and I would say that if kids can see that we are talking about morality and see that reflected in the teachers they are associated with . . . in some of the students they're associated with . . . ah - THAT contributes to the whole picture.

The following quote from Strike and Soltis (1985) summarized the morality teacher's statements:

In our view, growth as a moral agent, as someone who cares about others and is willing and able to accept responsibility for one's self, is the compelling matter. Promoting this kind of development is what teachers ought to be fundamentally about, whatever else it is that they are about. We are first and foremost in the business of creating persons. It is our first duty to respect the dignity and value of our students and to help them to achieve their status as free, rational, and feeling moral agents. (p. 63)

In sum, the students found that the principles of peace and social justice they learned ran counter to their own society's value system. The students experienced conflict between the social teachings of the Church on peace and justice and their society's value system. According to the data gathered, the best way the students could confront this dissonance was through their own decision-making process in relationship to their personal choices and decisions in society. For example, when voting, they could choose people to represent them in office who would have similar values. Also, they would apply some of these principles by striving not to discriminate against people who are different from them and especially they learned not to make hasty decisions before having all of the information gathered.

In the first part of this vignette, this author has basically shown how the students intended to use the intellectual and moral tools obtained in the "Peace and Social Justice" and "Understanding Christian Morality" courses, to make personal decisions in their own lives and within their Christian community. The school also provided the students with complementary knowledge and experiences which aided them in applying the principles and values learned

through students' services to the community. This is how the students had the opportunity to make their own personal decisions while applying what they learned.

During the students' senior year, the school prepared the students to participate in the building of social justice and peace through the Community Christian Service Program and a mini-course on peace and justice. The mini-course on peace and justice was a course with a concentration of approximately two months where the students meet for class two days a week for nine weeks. The goals for the mini-course were:

1. To help young adults develop an understanding of particular secular issues which demand a prophetic Christian response.
2. To create a framework for meaningful personal answers to questions of social injustice.
3. To help students interpret history and social science from a Christian point of view.
4. To focus primarily on the economic and political aspects of society's problems.

In addition to class participation two days a week, student were required to research an area of social injustice and to submit a typewritten summary, including a summary of the problem, its causes, who or what was affected and how, and also what steps would be necessary to provide just solutions. They had to read five articles related to issues of social justice and to submit one page of written work on each article. On Friday, students did library work or

scheduled AV presentations. "The class work will consist of presentations and discussions on the historical roots of social justice and will focus on certain key issues selected from among the many (poverty, hunger, economics, militarism, population)" (Peace and Justice Mini-Course Outline, p. 1). Students were then tested on the class material. During an interview with the religion department coordinator, she stated that the four year religion plan for the students in the school should, "replete the students with the facts that the world isn't at peace and that justice isn't carried out" (Interview, Religion Department Coordinator).

The Christian Service Program for the students was established as a result of an evaluation in 1975 done by the Diocesan Office of Religious Education. "The evaluation showed a weakness in the area of Christian service and it was recommended that a service program be initiated" (Fallon and Russell, 1980, p. 11). This program began at the opening of the school year in September, 1979. All seniors were required to participate in this one semester program that included approximately 20 hours of free service to the community. They were not paid for their services. Students were supposed to complete the requirements of this program before graduation. The framework source for this service program was in the "U.S.A. Bishop's Pastoral Message on Catholic Education" (National Conference of Catholic Bishops, 1972).

The description of one Christian Service Program found in the Curriculum Guide of the school is:

An action oriented program involving the students in service to the community in the areas of education, parish service, care of the aged, deprived, poor, etc. The service oriented thrust will be complemented by regular seminar meetings for reflection on the

religious basis and projects will be conducted outside of school time. This is a semester course required for all seniors. Each service project must have the approval of the Director of Service. (p. 10)

The purpose of the School Religious Department Christian Service Program is:

1. To develop in the student the attitude of Christ.
2. To build up the kingdom by spreading the "Good News" of the gospel.
3. To impart the moral imperative of Christ that what we can do for our brother or sister, we must do.
4. To give the opportunity to see that those people who are really happy in this life are those who have sought and found how to serve.
5. To make students more aware of the great dignity which our Heavenly Father has bestowed on each and every person.
6. To aid in the development of the diverse spiritual, intellectual and social potentialities of each student.
7. To integrate religious truth with life.
8. To enable our students to take part in the mission of the Catholic Church to our world in ways appropriate to their age and responsive to their needs and the needs of those whom they serve.
9. To develop student responsibility to those in need.
10. To provide a ministerial experience in which the students will not only touch the lives of those in need, but their own lives as well.

Through a ministerial rebound, students will see that their own lives have been touched and that the world needs them.

11. To bring religion from the classroom to the real world they experience.
12. To give the student the opportunity to develop compassion, understanding and friendship for people of different ages, lifestyles and problems. (Fallon and Russell, 1980, p. 12)

The students normally arranged their hours of service with a member of the teaching faculty. Students had the option of making up their 20 hours of work in the community during the first or the last period of their regular class schedule. They could choose a place of work or an agency within the local community with the approval of the director of service and the agency or place of service. The students were responsible for their own transportation to the site of Christian service. At the place of service, a supervisor is assigned for each student.

The student shall be assigned a letter grade A, B, C, D or E from his/her advisor. The advisors grade judgement shall be based upon the advisor's own personal judgement, in conjunction with the evaluation of the student's supervisor at the site the service is performed. . . . The grade assigned by the advisor of the student in the service program shall be combined with the grade the student receives from the mini-course instructor, and this will be one overall grade the student receives for the semester. The quarter grades depend upon the mini-course grades assigned at the time. (Fallon and Russell, 1980, p. 39)

During the interview, with the principal of the school when addressing research question #5 (In what ways do you think your school is preparing the students to participate in the building of social justice and peace as citizens and

members of the Catholic community?), he mentioned the Christian Service Program. He referred to it as an example of how the school was preparing the students to participate effectively in the building of social justice and peace in the community. Through their concerns, caring and disinterested service to people, the students were "bringing the microcosm of the world into their own community" (Principal's Interview Session).

The people with handicaps that the students visited and worked with were the physically or mentally impaired that includes the mentally retarded. Members of the student council are especially expected to participate in this experience with a representation from all grade levels in the school. During the last week of school in December, students visited people with handicaps in the school and brought them Christmas gifts that were donated by the students. Students also did volunteer work in a camp with people with handicaps. The students worked at this camp during the summer when they went with the student council coordinator to work for at least one week of service and caring. Also during the summer, students volunteered to work with poor people in Appalachia in the Resurrection Home in Kentucky for two or three weeks. Students donated money to them for the program for the poor and the abused.

In relationship to this work, the student council moderated stated during the interview session:

In high school education, I believe that the best is to help students experience some need for justice and some joy in learning to share what they have with others who might have less. There are many different types of poverty. For example, poverty of experience and poverty of knowledge. Students need to know that there are other people with different needs. . . . that they are not the only fish in

the pond. I suppose that when you don't see the immediate results of what you have been trying to teach, you might wonder if it is all worthwhile.

She also mentioned that she liked what many of her former students "have become" after they leave the school. "They are caring individuals and persons with true values." In relationship to these comments, the writing of Noddings (1984) is relevant. "The one-caring is engrossed in the cared-for and undergoes a motivational displacement toward the projects of the cared-for. . . . It means that one-caring receives the other, for the interval of caring, completely and nonselectively. . . . she starts from a position of respect or regard for the projects of the other" (p. 176).

What the student council coordinator was trying to accomplish through having the students do volunteer work with the handicapped people and the work with the poor in the Appalachian region could be summarized with a quote from Noddings (1984):

. . . wants to attain competence in his own world of experience. He needs the cooperative guidance of a fully caring adult to accomplish this. The one-caring as teacher, then has two major tasks: to stretch the student's world by presenting an effective selection of that world with which she is in contact, and to work cooperatively with the student in his struggle toward competence in that world. But her task as one-caring has higher priority than either of these. First and foremost, she must nurture the student's ethical ideal. (p. 178)

Summary

In sum, in vignette III, this author has demonstrated how this secondary school prepared the students to participate in the building of social justice and peace as citizens and members of the community according to their religion curriculum goals. The references to data showed primarily how the school curriculum for peace and justice education gave the students the necessary tools intellectually and morally, the knowledge and the information, for them to be able to make personal decisions as citizens and members of the community.

Descriptions and explanations were included on the 11th grade religion courses "Peace and Social Justice" and "Understanding Christian Morality," the mini course on peace and justice for seniors and the students' community service programs. Also, reference was made to some of the work that students did in a nearby camp with people with handicaps and with the poor people in Appalachia. This vignette fundamentally showed how the peace and justice and morality courses helped most of the students view their future Christian role in society through their careers and jobs, and in their personal decision-making process.

In synthesis, this school prepared the students to participate in the building of social justice and peace and aided them in their personal decision-making process with:

1. The peace and justice course for juniors.
2. The morality course.
3. The mini-course on peace and justice for seniors.

4. The Christian Service Program in the community.
5. The school educational experiences during the Hunger-Poverty Week (as described in Vignette II).
6. Students' volunteer work with people with handicaps.
7. Students' volunteer work with the poor in Appalachia.

Confirming and disconfirming evidences were given according to the data compiled from participant observations, the series of interviews, written documents of the school and informal meetings with the faculty.

Now that the descriptions and explanations have been given in these vignettes, which has constituted the core for this ethnographic study, a summary of the study is provided following in the last chapter for this dissertation on peace and justice education.

CHAPTER VII

CONCLUSIONS AND FINDINGS

Introduction

This last chapter comprises four sections. The first section contains a summary of the study, showing the congruency with the Catholic Church's principles and values discovered in the Peace and Justice curriculum, the methodology which was used to implement the principles and values taught during the "Peace and Justice" course and how what the students learned in "Peace and Justice" and "Understanding Christian Morality" influenced their decision-making process when applying peace and justice values to their own lives and future careers. The second section explains the limitations of the study which is followed by the third section on the implications for future research. The last section includes the author's personal reflections on what may constitute an educated person based on some general Christian values.

General Summary for the Study

Congruency of the Catholic Church principles and values on Peace and Justice Education were found in the curriculum in Isaias High School, especially in the Religion Department curriculum. There was also congruency discovered in the English Department curriculum and the Social Studies Department curriculum. The congruency found in the English Department was in relationship

to the goals and values on human rights and the dignity of the human person, accomplished through the assignments in the reading of some novels and books. In the Social Studies, the congruency was found in the goals for the course on Ethnic Culture and Sociology, through classroom practices, school experiences and activities (see Table 7.1 in parts II-III). Descriptions to illustrate this were given in Chapter IV in Vignette I. The encyclicals and documents that were selected for this study are also listed in Table 7.1, with a summary of the central principles and values of each one in order to show the congruency that was found between them and the curricula in Isaias High School.

Table 7.1 is important because it integrates in sum what has been discovered in the study that has been developed and described in these vignettes, and it also shows where the principles and values are found in the curricula of the school and how they were taught and learned.

In Vignette I, it was shown how the content of the units during class practices for the Peace and Social Justice course corresponded with the teachings of the Church (see Tables 4.4, 4.5 and 4.6). These tables in Chapter IV for Vignette I, showed how each unit corresponded with the principles and values contained in the encyclicals and documents selected for this study. This is why the "Peace and Social Justice" course description and goals in the Religion Curriculum, are included in Part II #1 in the outline summary for the study in Table 7.1.

Table 7.1
Congruency of the Church's Peace and Social Justice Education Principles
and Values as Found in Isaias High School

I. Church's Encyclicals and Documents Central Principles and Content.	II. Where They are Found in the Curriculum.	III. How They Were Taught and Learned.
1. <u>Rerum Novarum</u> . "A Call to Justice", (1891). The poor and the conditions of the working class.	1. <u>Religion Department</u> . (Vignettes I to III). In the mission statement and the goals of the religion curriculum:	Integrated in the definitions of some of their goals for the courses on Ethnic Culture and Sociology (Grade 12).
2. <u>Laborem Exercens</u> . "On Human Works", (1981). Built upon human work and the condition of labor.	1. Peace and Social Justice course description and goals (Grade 11).	Methodology: (Vignette II) Basically through classroom practices, school experiences and activities:
3. <u>Quadragesimo Anno</u> . "The Social Order", (1931). The basic causes of injustices and poverty in society.	2. Understanding Christian Morality course description and goals (Grade 11).	1. The sharing of information and knowledge by explanations and lectures.
4. <u>Populorum Progressio</u> . "On the Development of Peoples", (1967). Points out the basic causes of poverty in the world, analyzing the situation and the imbalance between rich and poor nations.	3. Peace and Justice mini-course description and goals (Grade 12).	2. The viewing of video-cassette films and film strips.
5. <u>Mater et Magistra</u> . "Christianity and Social Progress", (1961). Examines the abuses of power that were oppressing the human person.	4. The educational experiences and school activities during Ordram Hunger-Poverty Week (Grades 9-12).	3. Dialogue and discussions with an exchange of facts, ideas, opinions and views.
6. <u>Paxem in Terris</u> . "Peace on Earth", (1963). Contains charter of human rights with duties and responsibilities, addressing the fundamental duties of civil authorities in relationship to human rights.	5. Student service to the community. A. The Christian Service Program in the community (Grade 12). B. Student volunteer visits and work with people with handicaps (physically or mentally impaired) (Grades 9-12). C. Student volunteer work with the poor in Appalachia, Kentucky (Grades 9-12).	4. The question and answer sequences.
7. <u>Quest for Peace</u> . (1981). Contains written records of U.S.A. bishop's stand on political matters and social issues. (1960-80)		5. The readings of documents, books, articles and summarized hand-outs.
8. <u>The Challenge of Peace: God's Promise and Our Response</u> , (1983). Concern with concrete problems of the present such as negotiations strategies among nations, the arms race, warfare and weapons system.		6. Students' written summaries. 7. Students' group work.
9. <u>Justice in the World</u> . (1971). Reminds Christians to participate in the transformation of the world for justice and peace. Includes recommendations for educating the person for justice and peace.	II. <u>English Department</u> Integrated in the English Classes (Grades 10-11). III. <u>Social Studies Department</u>	8. The case method approach. 9. Role-playing and class dramatization. 10. Student prayer service and meetings. 11. Student service to the community.

Through assignments in the reading of some novels and books.

The same may be said about the course "Understanding Christian Morality" that was illustrated in Chapter VI, Vignette III, and also congruency according to units was shown as contained in Table 6.1. Descriptions were given in Vignette III to also show how the mini-course on Peace and Justice's goals for the 12th grade were found congruent according to the inductive analysis of data.

The student service program to the community has been explained in Chapter VI in Vignette III. The Christian Service Program together with educational experience and school activities (Chapter V, Vignette II) for the students basically demonstrated how the students were able to apply principles of peace and justice education to their Christian community (Table 7.1, Part II, #5 A,B,C).

In sum, it can be stated that the principles and values on peace and justice education on human dignity and rights that were contained in each of the selected encyclicals and documents, were discovered in Isaias High School's curricula as has been illustrated in parts I and II of Table 7.1 and as described in the three vignettes that constituted the core of this study, through the methodology shown in Table 7.1 part III, since this is how they were taught and learned according to the final inductive analysis of data.

During the 11th grade religion course on "Peace and Social Justice," the following summary is included for the methodology used in order to apply the Church's values on peace and justice education:

1. The sharing of information and knowledge by explanations and lectures.

2. The viewing of video-cassette films and filmstrips.
3. Dialogue and discussions with an exchange of facts, ideas, opinions and views.
4. The question and answer sequences.
5. The readings of documents, books, articles and summarized hand-outs.
6. Students' written summaries.
7. Students' group work.
8. The case method approach.
9. The role-playing and class dramatization.
10. Students' prayer services and meetings.
11. Students' services to the community.

It is also important to emphasize that the most effective way of teaching and applying peace and social justice principles and values for the students was through dialogue during classroom practices and during the various school experiences and activities in which they were engaged. The evidence for this is shown in the explanations, examples and descriptions given especially in Chapters V and VI, in Vignettes II and III, and illustrated in Table 7.1, part III.

In sum, the most common classroom procedures were the dialogue sessions and the question and answer sequences held between the teacher and the students throughout the discussions and the sharing of opinions and views. The most common classroom activity was the viewing of videotaped films; there was a total of 12 films shown during the course. Six of them were on

discrimination of blacks, the elderly, women and religious discrimination. Three of them concentrated on the judicial system and the last three were related to poverty in the world.

It is also important to note that previous descriptions given in Vignettes II-III about the students' Christian services to the community and the students' activities and experiences demonstrated how Isaias High School cooperated in the transformation of society according to the school's educational goals and objectives in relationship to peace and justice education.

It can be concluded that the educated person for the 11th grade students meant becoming acquainted with the realities of injustices and absence of peace in our world, and developing moral abilities and skills in the process of personal decision-making. It was discovered as has been mentioned previously, that dialogue accompanied by questions and answers was the most effective methodology for changing consciousness and for learning and applying principles and values on peace and justice education. Many examples of this fact and discovery has been given in the description of vignettes, especially in Vignette II. The dialogical mode of teaching gave the students an opportunity to discover their own level of conscientization or their level of awareness toward injustices found in their society and world. It gave them an opportunity to sort out their own Christian values and to reinforce their Christian principles and beliefs. This was confirmed during the series of interviews and observations where they so clearly stated that on account of dialogue they became aware of other people's problems and concerns, and their own attitudes toward the poor peoples

were changed. Precisely the opportunity to converse, express their own thoughts, ideas and opinions on moral issues such as these also aided them in deciding how they were going to apply peace and social justice values to their lives, careers and Christian community. Thus, through dialogue and experience, the 11th grade students were best able to learn and apply peace and justice principles.

Limitations of the Study

The limitations that were found for this ethnographic study on Peace and Social Justice education are as follows:

1. The contribution that this study has made to the existing body of knowledge concerning the teachings of the Roman Catholic Church in a secondary school cannot be generalized, they are limited to a very specific cultural setting.
2. The study was not extended to the students' involvement in the community after graduation, so it is unknown whether or not the students were able to apply in their own lives and in their Christian community what they have learned on Peace and Justice Education.

Implications for Future Research

The implications for future research on account of the two major limitations found are:

1. Specific follow-up research is needed regarding the students' commitment and social involvement in the community after graduation regarding peace and justice education principles and

values to discover how they have been able to apply what they learned to their daily lives and in their Christian community.

2. Research is needed on a one-year basis on the courses "Understanding Christian Morality," and "Peace and Social Justice" in order to discover how the moral principles and the social teachings of the Church on Peace and Justice will be integrated to their own decision-making process if the students were to take the morality course first. Then those results could be compared to this ethnographic study.
3. Future research is indispensable in the area of peace and justice to really prove how effectively the school is realizing the "educated person" according to the curriculum goals or preparing these students to bring about justice and peace as young adults within their Christian community.

Personal Reflections

The doctrines and social teachings of the Catholic Church map the Christian way of life, direct personal commitment and have reinforced our Christian responsibilities. Catholicism then means a personal commitment to God through Christ with all the social implications and individual responsibility toward the attainment of peace and justice in our society and world. Christian morality in general is a reformulation of the ten commandments of the Old Testament. In these ten commandments, a very basic Christian principle is contained, to love God first and then our neighbors as ourselves. So, Catholics

accept Christ in faith as the norm and reason for their conduct. Philosophers may very well justify their codes of moral principles by argumentation and logical reasoning. But what differentiates Catholic's morality from that of others is Christ, who for the Christian is "the way, the truth and the life" (John 14:6). Therefore, morality goes beyond a series of commandments or prohibitions because it involves something higher and more intimate. Finally, striving to live through faith, hope, justice and love is more meaningful and absorbing than any intellectual conceptualization or any norms or Church laws. ". . . social norms of whatever kind are not only to be explained, but also applied. This is especially true of the Church's teachings on social matters, which have truth as its guide, justice as its end, and love as its driving force" (Byers, 1986, p. 146).

For this author, the "educated person" is someone who is committed and responsible to live according to these Christian principles mentioned and who would strive to love their neighbors. They are authentic, responsible, mature, honest and true to themselves. They are conscious, committed individuals who can think objectively and critically. These people make responsible choices and can accept the consequences of those choices. These educated persons are flexible, open to changes, new situations and discoveries. They are always willing to learn something new and to grow personally. They have acquired some fundamental knowledge through formal and information education. These educated persons are optimistic about the future and believe and hope for a better generation founded on principles of peace, justice and love for all humankind. One of the many reasons why this author is optimistic and hopeful for the future,

and believes in a new generation, is precisely because she believes in the good will of peoples in this nation and many Third World nations whose leaders throughout history have striven to promote justice and peace in their nation and abroad.

April 17, 1985

Mr. Michael Guerra
Executive Director
Secondary Department
National Catholic Education Association
One Dupont Circle NW
Washington, D.C. 20036

Dear Mr. Guerra:

Today in our telephone conversation, I mentioned to you the fact that I am a graduate student at Michigan State University, in the doctoral program in the Collect of Education in the area of Curriculum and Instruction. I am now in the process of writing my dissertation proposal and the main purpose of my study is to identify the content for the teachings of social justice and peace of the Roman Catholic Church, and to ascertain to what degree and in what ways, attempts have been made to integrate this content into the Secondary School curriculum through the religion textbooks and classroom practices.

During my literature search, I came across a survey done by members of the NCEA called: Peace Education in Catholic Schools: "A Report On the NCEA Peace Studies Survey of Catholic Schools and a Plan for Initiating and/or Developing a Peace Studies Program," a publication of the NCEA Secondary Department, July 1976.

This letter is written in order to request your legal permission to use some of the instruments and questionnaire used in this survey. Especially, permission is requested for using the following:

1. Activity 3B. Key Concepts and Standards. Pages 96, 97, 98, and 99.
2. Appendix I. Administration. Pages 107-108.
3. Religion Department. Pages 111-112.
4. Student Activities. Pages 117-118.

There will be some deletions and additions in some cases in the items since I would like to be able to adjust them to the study. Of course, always the work of the NCEA members will be credited by making the correct references and quotations from the report.

I hope that your permission will be granted from the NCEA, so that I can use some of those instruments and questionnaires to gather the data for the descriptive study of my doctoral dissertation research.

Thank you for your cooperation on this matter.

Sincerely,

Magaly Alt. Piña M.

P.S. Please place for me the following order for the NCEA.

Full name and address:

Magaly Alt. Piña M.
1646 L Spartan Village
Michigan State University
East Lansing, MI 48823

Tel. (517) 353-7945

Appendix A

Letters

N
NATIONAL



C
CATHOLIC

E
EDUCATIONAL

SUITE 100
1077 30TH STREET NW
WASHINGTON DC
20007-3052

A
ASSOCIATION

(202)
244-5054

May 10, 1985

Ms. Magali Alt. Pina M.
1646 L Spartan Village
Michigan State University
East Lansing, MI 48823

Dear Ms. Pina:

In response to your letter of April 17, you have our permission to use the items you list, with appropriate acknowledgements and references. We would also expect that a copy of your final paper would be sent to NCEA for our file.

Sincerely,

Michael J. Guerra

Michael J. Guerra
Executive Director
Secondary School Department

MJG:jw

April 26, 1985
East Lansing, Michigan

Dear Principal,

Last week I had a meeting with the superintendent concerning my doctoral dissertation research proposal at the Diocesan Education Office. She was very open and understanding in relationship to what I propose to do for my study and she said that I could go ahead and make the preliminary arrangements for setting up the proposal with the Secondary Schools.

As you already know from our recent telephone conversation, I am a graduate student at Michigan State University in the College of Education in the area of Curriculum and Instruction. The Chairperson for my Studies Committee is Doctor Ben Bohnhorst who is directing my research proposal. The task of setting it up encompassed the gathering of some practical information from your school such as: (1) the type of program or studies which you have for peace and justice education for the students, especially during religion classes; (2) the general goals of the program or studies; (3) the name of the text book(s) or lesson plan units and any available information on the author(s) and the publishing company; (4) the name of the topics and content materials which are used; (5) the materials and resources which are an integral part of the students' experiences and school activities; and (6) a copy of your curriculum guide.

This study will involve information which we hope to obtain from you, from the coordinator of the Religion Department or the coordinator of the Religion program, and from some of the high school level religion teachers. I believe that the best way for me to gather this information soon is by coming to your school in order to get the necessary materials. I am looking forward to meeting you and visiting your school.

The contributions which you will make for my doctoral dissertation research will be very valuable. This knowledge I hope to share some day with the people in developing nations, such as in the Dominican Republic, my native land.

Thank you for your time and cooperation on this matter, for which I am truly grateful.

Sincerely yours,

Magaly Alt. Piña M.
MSU Graduate Student

Magaly Alt. Piña M.
Michigan State University
1646 L Spartan Village
East Lansing, MI 48823

July 29, 1985

Diocesan Education Office

Dear Sister:

On July 19th, at Michigan State University, the graduate studies committee met in the College of Education presided by the Chairperson Dr. Richard Navarro. During this meeting, the committee reviewed my dissertation proposal and approved it. Included in this letter is a copy of the University-required form signed by the committee. Therefore, I would like to request your permission to do my research, which is an ethnography study, in Isaias High School.

As we discussed during Spring term, the study will be done during the school year 1985-86, which begins next Fall--from September '85 to March '86 approximately. I am especially interested in researching the "Peace and Social Justice Course" for the 11th grade students.

A copy of the following instruments which will be used during the study are included with the letter:

- 1) A copy of the University-signed form officially approving the type of research.
- 2) A summary-abstract of the study.
- 3) A copy of the research questions.
- 4) A diagram-schedule for the participants-observations sessions, and the students observations within the school community.
- 5) A copy of each of the following questionnaires:
 - a) The Administration Questionnaire;
 - b) The Religion Department Questionnaire;
 - c) The Students Activities Questionnaire.
- 6) The Interview Questions Sheet for the Religion Department Coordinator and the Religion Teacher(s); and the volunteer 11th grade students.
- 7) The Religion Teacher Information Sheet.
- 8) A copy of the letter for the parents.

All information which will be gathered for the study will be totally confidential and anonymous. Pseudo-names will be used throughout the study in order to protect the school and its informants. No information will be disseminated without the consent of the teacher and principal of the school. The religion teachers will have access to all data accumulated during the study.

I would appreciate your letting me know when the permission requested is granted, so that I may communicate with the Principal-Administrator and the Religion Teachers sometime during the month of August, in order to make the necessary arrangements for the study with them.

Your understanding and flexibility concerning my graduate studies and dissertation research are deeply appreciated. Thank you very much for your cooperation.

Sincerely,

Magaly Alt. Piña M.

MP/lkc

October 29, 1985

Michigan State University

Dear Parents:

I am a graduate student at Michigan State University, presently doing my dissertation research in Isaias High School, in the 11th grade religion classes on Peace and Justice Education. The aim of my research is to discover what happens during a religion course in a classroom situation when the students and teacher try to implement concepts and teachings of the Catholic Church on peace and justice education.

Also, one of the major concerns of the study is to discover how concepts and teachings on social justice and peace in the school are related to the students' experiences and activities within their Catholic community. Because your child has chosen to be a member of the National Honor Society, and/or on the Student Council in the school, I would like to request your permission to interview him/her and to please have your child answer the Students Activities Questionnaire, if he/she so desires.

It is necessary to explain to you that the participation of your child in the interview and the answering of the questionnaire mentioned above, is totally voluntary and anonymous. There is no penalty for not participating in either of these activities and your child's grades will not be affected in any way if he/she chooses not to participate or cooperate in this dissertation project. Your child may also discontinue the interview section and his/her participation with the answering of the "Students Activities Questionnaire" any time during the study if he/she chooses to do so. However, the cooperation of your child will be greatly needed for the success of this study and it will be very much appreciated by this researcher.

The information which will be gathered from the students' interview sections and the students' activities questionnaires will be compiled together, shared and communicated in the dissertation and in any other research publications which will be made later in order to share the findings of the study. The information which will be obtained will be totally confidential and anonymous, and when communicating the findings and results, pseudo-names will be used for the school and its participants. If you have any further questions concerning the study, I will be more than happy to answer them. Please call me at the following telephone numbers:

Home (517) 353-7945
Work (517) 355-8722
355-8727

During school hours, I will be available in Isaias High School from 10:30 to 12:00 in the morning.

For your information, this research has been reviewed and authorized by a University Committee in the Michigan State University College of Education. Questions of concern may be addressed to Dr. Richard Navarro in the College of Education: (517) 355-3266. It has also been authorized by the superintendent at the Diocesan Office.

Thank you for your cooperation.

Sincerely,

MSU Student

May I encourage you to discuss this with your child and to find out about his/her willingness to participate before signing this letter.

Please sign, send to school with your child.

I have read the above letter and I grant the permission and the authorization requested for my son/daughter _____ to participate in the study on Peace and Justice Education which the principal and teachers have agreed upon with the Michigan State University graduate student during the school year 1985-86.

Parent's Signature

Appendix B

Questionnaires

When you answer the questionnaire, please follow the specific directions given in the beginning of each section. It will take you approximately 30 to 35 minutes to answer all of the items.

Your participation in answering this questionnaire is totally voluntary and you may discontinue it any time, if you want to. If you choose to answer the questionnaire; however, your cooperation is greatly appreciated and needed for the success of the study. Your answers will be confidential and anonymous; therefore, do not write your name on it. The proof of your voluntary consent for participating in the study and answering this questionnaire is verified when you return this questionnaire, with your answers, to the researcher.

The information which will be gathered will be shared and communicated in the dissertation and during its final results and findings and in any other future writings which will be prepared for publication of the research.

Thank you for your cooperation.

PEACE AND JUSTICE SURVEY
School Year 1985-86

Dissertation Project
Michigan State University

ADMINISTRATION QUESTIONNAIRE

(This questionnaire was tried and discussed with Secondary Administrator and Faculty)

1. On a scale of one to five, please rate you school's interest and commitment to peace and justice education.
 1. Little or no interest
 3. Some interest but we have no definite plans or activities
 5. Specific peace and justice education program with defined goals.

A. _____ as a school community
 _____ Students' Activities
 _____ Religion Department
 _____ English Department
 _____ Science Department
 _____ Social Studies Department
 _____ Other. Please indicate.

2. Does the school have a peace and justice studies class (es)?
 _____ yes _____ Elective? _____ no _____ Required?
 Please give the researcher any copies of curriculum materials, units, projects, etc. relative to peace and justice education in your school.

3. Please check which of the following elements are explicitly included in your school's philosophy/statement of purpose:
 - _____ A. school is located within a world community perspective.
 - _____ B. responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace.
 - _____ C. dignity and human rights of the individual person.
 - _____ D. responsibility to the civic community and respect for law.

- ☐ E. Gospel values supporting world justice and international peace.
 - ☐ F. responsibility of the individual Christian to work for justice and peace.
 - ☐ G. concern for non-violent conflict and resolution in the school, local and national communities.
 - ☐ H. appreciation of cultural and ethnic differences.
 - ☐ I. development of the peaceful person who will seek alternatives to violence.
 - ☐ J. development of harmony within the Christian community.
4. Please check any of the following steps which apply to your school.
- ☐ A. In order to help students learn to live in our evolving world community, a school committee has developed a plan for education in national, world justice, and international peace.
 - ☐ B. A faculty member, or a committee, is responsible for developing and coordinating the program for the school.
 - ☐ C. The program is based on written agreed-upon guidelines.
 - ☐ D. Guidelines were drawn up by a committee made up of representatives from:

<input type="checkbox"/> faculty	<input type="checkbox"/> school board
<input type="checkbox"/> students	<input type="checkbox"/> diocesan peace/justice office
<input type="checkbox"/> parents	<input type="checkbox"/> other, please indicate.
 - ☐ E. A professional peace consultant (or organization) helps plan the program. If so, please indicate:
 - ☐ F. The school has in-service opportunities for teachers to develop their competency in political, ethical and educational questions related to national, world justice and international peace.

_____ G. The school has (is developing) a world justice and peace resource center (or unit within the library or resource center). If so, please indicate: _____.

_____ H. None of the above.

5. Does the diocesan justice/peace office offer assistance in peace education by providing:

resources and materials for teachers? ☐ yes ☐ no

in-service opportunities for teachers? ☐ yes ☐ no

service of professional consultants? ☐ yes ☐ no

other type of assistance? ☐ yes ☐ no

If yes, please indicate: _____

6. Please add any comments about your school programs and/or this survey.

Table B.1
Administration Questionnaire

Items Marked by the Respondent		N=1
I.	School's interest and commitment to peace and justice education.	
	As a school Community (5) Specific peace and justice education program with defined goals	
	Students' Activities (5) Specific peace and justice education program with defined goals	
	Religion Department (5) Specific peace and justice education program with defined goals	
	English Department (5) Specific peace and justice education program with defined goals	
	Science Department (5) Specific peace and justice education program with defined goals	
	Social Studies Department (5) Specific peace and justice education program with defined goals	
	Other, Please Indicate (5) Specific peace and justice education program with defined goals	
II.	The school has a peace and justice studies class. Both elective and required.	Yes
III.	Elements which are explicitly included in the school's philosophy and statement of purposes:	
	A. School is located within a world community perspective	
	B. Responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace.	
	C. Dignity and human rights of the individual person.	
	D. Responsibility to the civic community and respect for law.	
	E. Gospel values supporting world justice and international peace.	
	F. Responsibility of the individual Christian to work for justice and peace.	
	H. Appreciation of cultural and ethnic differences.	
	J. Development of harmony within the Christian community.	

Table B.1, Cont'd.

Administration Questionnaire

Items Marked by the Respondent		N = 1
IV.	Steps that applied to the school:	
A.	In order to help students learn to live in our evolving world community, a school committee has developed a plan for education in national, world justice, and international peace.	
B.	A faculty member, or a committee, is responsible for developing and coordinating the program for the school.	
C.	The program is based on written agreed-upon guidelines.	
D.	Guidelines were drawn up by a committee made up of representatives from faculty, students, parents, school board and diocesan peace and justice office.	
G.	The school has (is developing) a world justice and peace resource center (or unit within the library or resource center). No indication was made.	
V.	The Diocesan Justice/Peace Office offers assistance in peace education by providing:	
A.	Resources and materials for teachers.	
B.	In-service opportunities for teachers.	
C.	Service of professional consultants.	
	The Diocesan office and the school emphasized peace and justice in a positive way.	

PEACE AND JUSTICE SURVEY
School Year 1985-86

Dissertation Project
Michigan State University

RELIGION DEPARTMENT QUESTIONNAIRE

(This questionnaire was tried and discussed with Secondary Faculty)

1. On a scale of one to five, please indicate how familiar religion teachers are on your staff with the following documents:

1. Little or no familiarity
3. Some familiarity
5. Very knowledgeable

___ "Christianity and Social Progress". Mater et Magistra. Pope John XXIII, 1961.

___ "Peace on Earth". Pacem in Terris. Pope John XXIII, 1963.

___ "On the Development of Peoples". Populorum Progressio. Pope Paul VI, 1967.

___ "Justice in the World". National Conference of Catholic Bishops. Synod of Bishops, 1971.

___ "On Human Work". Laborem Exercens. Pope Paul II, 1981.

___ "The Challenge of Peace: God's Promise and Our Response". Pastoral letter, 1983.

2. On a scale of one to five, please indicate the degree to which the following students' topics and goals are part of your religion class.

1. Rarely mentioned in class
3. The subject is covered sometimes
5. Specific instructional objectives cover the subject

THE STUDENTS:

___ A. list the human rights that belong to every person.

___ B. show where these rights are taught in Scripture and the Social doctrines of the Church.

- _____ C. recognize that many societal problems arise because of rights and conflict with each other.
- _____ D. analyze solutions to problems of justice and peace within the framework of the Church teachings on human dignity and rights.
- _____ E. will be able to distinguish the differences and give examples of personal sin and social sin.
- _____ F. discuss the various ways that peace is experienced in the human community as inner tranquility, as harmony and cooperation in society, and as order in civic communities.
- _____ G. consider the role of the Church as a peace and justice value-giver, and examine the active participation of its' members in working for a better society.
- _____ H. state the attitudes toward war, justice and peace as found in some of the Church's documents and teachings.
- _____ I. explain the Catholic positions on a) the development of peoples, on b) social progress, and c) the conditions of workers.
- _____ J. debate the limits of legitimate defense using basic Christian moral principles, Catholic social teachings and Gospel values in supporting their position.
- _____ K. examine the various ways in which non-violence has been taught and experienced in society and the political and ethical supports for non-violent conflict resolution.
- _____ L. recognize the responsibility which every believer in Christ has to work in order to promote justice and peace for all people and nations.
- _____ M. discuss the various ways that justice is experienced in the human community as in: a) the recognition of human dignity and rights; b) the equitable distribution of the earth's resources; and c) laws and governmental systems of law.
- _____ N. acknowledge the legitimacy of government and laws, and at the same time accept the Christian responsibility for conscientious judgment for specific laws.

3. Please check if liturgical or para-liturgical experiences are designed or planned to help students:

- _____ A. incorporate into their lives the teachings of Jesus and the Church on the interdependence and brotherhood of all mankind.
- _____ B. appreciate the value of harmony and cooperation in the family and in the community (including local, school, civic and global).
- _____ C. identify themselves as members of a global community.
- _____ D. relate the teachings of the Church in regard to world justice and peace to their personal and community responsibilities.

4. Where you have had a cooperative, inter-departmental project or activity related to a concern listed below, please indicate which departments shared in the project:

Social Studies English Lit. Other

human dignity and rights

of peoples in regard to race,

sex and age _____

conscience and war _____

non-violence _____

world hunger _____

population _____

world resources scarcity

and distribution _____

governmental systems and laws _____

biological warfare _____

military power and weapons _____

other _____

5. Do you have a peace and justice class part of your religion curriculum? _____ yes _____ no

6. Please add any comments about your school program and/or this survey.

Table B.2

The Degree to Which Specific Students' Topics and Goals are Part of the Religion Class

<u>The Students:</u>		<u>Frequency</u>		<u>N = 4</u>		<u>%</u>
A.	list the human rights that belong to every person.	Rarely mentioned in class	0	0		
		Subject covered sometimes	1	25		
		Specific Instructional Objectives Cover the Subject	3	75		
B.	show where these rights are taught in Scripture and the Social doctrines of the Church.	Rarely mentioned in class	0	0		
		Subject covered sometimes	1	25		
		Specific Instructional Objectives Cover the Subject	3	75		
C.	that many societal problems arise because of rights and conflict with each other.	Rarely mentioned in class	0	0		
		Subject covered sometimes	3	75		
		Specific Instructional Objectives Cover the Subject	1	25		
D.	analyze solutions to problems of justice and peace within the framework of the Church teachings on human dignity and rights.	Rarely mentioned in class	0	0		
		Subject covered sometimes	2	50		
		Specific Instructional Objectives Cover the Subject	2	50		
E.	will be able to distinguish the differences and give examples of personal sin and social sin.	Rarely mentioned in class	1	25		
		Subject covered sometimes	1	25		
		Specific Instructional Objectives Cover the Subject	2	50		
F.	discuss the various ways that peace is experienced in the human community as inner tranquility, as harmony and cooperation in society, and as order in civic communities.	Rarely mentioned in class	0	0		
		Subject covered sometimes	3	75		
		Specific Instructional Objectives Cover the Subject	1	25		

Table B.2 Cont'd.

The Degree to Which Specific Students' Topics and Goals are Part of the Religion Class

The Students:		Frequency		N = 4	
					%
G.	consider the role of the Church as a peace and justice value-giver, and examine the active participation of its' members in working for a better society.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	0 2 2	0 50 50	
H.	state the attitudes toward war, justice and peace as found in some of the Church's documents and teachings.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	0 2 2	0 50 50	
I.	explain the Catholic positions on a) the development of peoples, on b) social progress, and c) the conditions of workers.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	0 2 2	0 50 50	
J.	debate the limits of legitimate defense using basic Christian moral principles, Catholic social teachings and Gospel values in supporting their position.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	1 1 2	25 25 50	
K.	examine the various ways in which non-violence has been taught and experienced in society and the political and ethical supports for non-violent conflict resolution.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	2 1 1	50 25 25	
L.	recognize the responsibility which every believer in Christ has to work in order to promote justice and peace for all people and nations.	Rarely mentioned in class Subject covered sometimes Specific Instructional Objectives Cover the Subject	1 1 2	25 25 50	

Table B.3

Familiarity of Religion Teachers in the School
with the Following Documents

Document	Faculty	Familiarity	N = 4	%
"Christianity and Social Progress". <u>Mater et Magistra</u> . Pope John XXIII, 1961.		Little or no Familiarity Some Familiarity Very Knowledgeable	2 1 1	50 25 25
"Peace on Earth". <u>Pacem in Terris</u> . Pope John XXIII, 1963		Little or no Familiarity Some Familiarity Very Knowledgeable	2 1 1	50 25 25
On the Development of Peoples". <u>Populorum Progressio</u> . Pope Paul VI, 1967.		Little or no Familiarity Some Familiarity Very Knowledgeable	2 1 1	50 25 25
"Justice in the World". National Conference of Catholic Bishops. Synod of Bishops, 1971.		Little or no Familiarity Some Familiarity Very Knowledgeable	1 3 0	25 75 0
On Human Work". <u>Laborem Exercens</u> . Pope Paul II, 1981		Little or no Familiarity Some Familiarity Very Knowledgeable	1 2 1	25 50 25
"The Challenge of Peace: God's Promise and Our Response". Pastoral letter, 1983.		Little or no Familiarity Some Familiarity Very Knowledgeable	1 2 1	25 50 25

Table B.4

Liturgical or Paraliturgical Experiences Designed or
Planned to Help Students

Experiences	Faculty N = 4	%
A. incorporate into their lives the teachings of Jesus and the Church on the interdependence and brotherhood of all mankind.	4	100
B. appreciate the value of harmony and cooperation in the family and in the community (including local, school, civic and global).	4	100
C. identify themselves as members of a global community.	4	100
D. relate the teachings of the Church in regard to world justice and peace to their personal and community responsibilities.	2	50

Table B.5

Which Departments Share Common Interest and Concerns
Together with the Religion Department, Where
They have had a Cooperative Project or
Inter-Departmental Project or Activity

Issues of Concern	Social Studies N = 4	%	English/Lit. N = 4	%	Other N = 4	%
World Hunger	1	25			1	25
Governmental Systems and Laws	1	25			--	--
Other: Departments and Issues are all Interrelated	--	--			--	--
					1	25

STUDENT ACTIVITIES QUESTIONNAIRE

This questionnaire was discussed with the Administrator and faculty in a Secondary School.

1. For each of the activities listed below please indicate the extent to which students in your school have participated.

4. many 3. some 2. few 1. none

- _____ A. Assemblies and speakers on national issues concerning justice and peace.
- _____ B. Assemblies and speakers on international issues concerning justice and peace.
- _____ C. Work with approved community groups as part of the school learning experience.
- _____ D. Volunteer work, project and activities in the local community.
- _____ E. Participation in programs such as the Model United Nations.
- _____ F. Expressing national and world concerns in student newspaper, school bulletins, etc.
- _____ G. Participation in political campaigns and peace and justice concerns within the local community.
- _____ H. Study trips to Washington, D.C. or to foreign countries related to peace and justice education.
- _____ I. OTHER. Please specify: _____

2. Please check the activities which apply to your school.

- _____ A. Bulletin boards, the newspaper and school announcements call attention to special national and international events and days of celebration; for example, U.N. Day, Human Rights Day, etc.
- _____ B. The School Counselors guide and aid students interested in careers related to Peace and Justice, and world affairs.
- _____ C. The school has a teacher/student resource center focusing on national and international concerns and questions on peace/justice, human issues and events.

- _____ D. The school library/resource center keeps an up-to-date selection of materials related to national and international concerns on peace/justice for faculty and students.
- _____ E. The Student Council in the school participates in projects and activities dealing with national and international justice/peace celebrations and events.
- _____ F. Students in the National Honor Society participate in national and international justice/peace projects and activities of the school and the community.
- _____ G. OTHER. Please name: _____

3. Please check which of the following organizations have served as resource agencies for the school or for school projects.

- | | |
|-------------------------------------------------|------------------------------------------------------------|
| _____ American Association for University Women | _____ National Council for Social Studies |
| _____ American Friends Service Committee | _____ Overseas Development Council |
| _____ League of Women Voters | _____ Bread for the World |
| _____ Overseas Development Council | _____ Center for Concern |
| _____ National Catholic Educational Association | _____ National Education Association |
| _____ Center for War/Peace Studies | _____ Foreign Policy Association |
| _____ Fellowship of Reconciliation | _____ United Nations Association |
| _____ Foreign Policy Association | _____ World Federalists, USA |
| _____ Institute for World Order | _____ World Affairs Council |
| _____ World Without War Council | _____ United States Catholic Division of Justice and Peace |
| _____ Other(s) (Please list) | |

4. Please give the researcher any students' activities materials that have been developed relative to national and international justice and peace education.
5. Please add any comments about your school program and school activities related to peace/justice or about this survey.

Table B.6

The Extent to Which Students in the School
Participated in Each Activity

Activities	Students		Faculty	
	N = 25	%	N = 6	%
A. Assemblies and speakers on national issues concerning justice and peace.	Many = 4 Some = 9 Few = 11 None = 1	16 36 44 4	Many = 2 Some = 2 Few = 2 None = 0	33 33 33 0
B. Assemblies and speakers on international issues concerning justice and peace.	Many = 1 Some = 7 Few = 12 None = 5	4 28 48 20	Many = 0 Some = 3 Few = 3 None = 0	0 50 50 0
C. Work with approved community groups as part of the school learning experience.	Many = 8 Some = 10 Few = 4 None = 3	32 40 16 12	Many = 3 Some = 2 Few = 0 None = 1	50 33 0 17
D. Volunteer work, projects and activities in the local community.	Many = 14 Some = 6 Few = 4 None = 1	56 24 16 4	Many = 4 Some = 1 Few = 1 None = 0	66 17 17 0
E. Participation in programs such as the Model United Nations.	Many = 0 Some = 2 Few = 16 None = 6	0 8 64 24	Many = 0 Some = 2 Few = 2 None = 2	0 33 33 33

Table B.6 Cont'd.

The Extent to Which Students in the School
Participated in Each Activity

Activities	Students		Faculty	
	N=25	%	N=6	%
F. Expressing national and world concerns in student newspapers, school bulletins, etc.	Many = 1 Some = 10 Few = 9 None = 5	4 40 36 20	Many = 0 Some = 3 Few = 3 None = 0	0 50 50 0
G. Participation in political campaigns and peace and justice concerns within the local community.	Many = 0 Some = 3 Few = 14 None = 7	0 12 56 28	Many = 0 Some = 2 Few = 2 None = 2	0 33 33 33
H. Study trips to Washington, D.C. or to foreign countries related to justice education.	Many = 1 Some = 0 Few = 5 None = 18	4 0 20 72	Many = 0 Some = 1 Few = 0 None = 4	0 17 0 67
I. Other - Please Specify: Many group discussions on drugs and alcohol problems.	Many = 1 Some = 0 Few = 0 None = 0	4 0 0 0	--- --- --- ---	-- -- -- --

Table B.7

Activities That Apply to the School

Activities	Students		Faculty	
	N = 25	%	N = 6	%
A. Bulletin boards, the newspaper and school announcements call attention to special national and international events and days of celebration; for example, U.N. Day, Human Rights Day, etc.	22	88	6	100
B. The school counselors guide and aid students interested in careers related to peace and justice, and world affairs.	16	64	3	50
C. The school has a teacher/student resource center focusing on national and international concerns and questions on peace/justice, human issues and events.	11	44	2	33
D. The school library/resource center keeps an up-to-date selection of materials related to national and international concerns on peace/justice for faculty and students.	24	96	5	83
E. The Student Council in the school participates in projects and activities dealing with national and international justice/peace celebrations and events.	16	64	6	100
F. Students in the National Honor Society participate in national and international justice/peace projects and activities of the school and the community.	23	92	5	83
G. Other. Please Name: Peace Talks	1	4	--	--

Table B.8

Organizations That Served as Resource Agencies
for the School or for School Projects

Organizations ¹	Students		Faculty	
	N=25	%	N=6	%
National Catholic Educational Association	16	64	4	66
Others: (Please list)				
OXFAM	15	60	1	16
Red Cross	1	4	--	--
Farm Aid	1	4	--	--
Live Aid	1	4	--	--
National Education Association	9	36	4	66
Bread for the World	6	24	4	66
United States Catholic Division of Justice and Peace	4	16	3	50
League of Women Voters	--	--	2	33
Center for War/Peace Studies	2	8	--	--
National Council for Social Studies	2	8	3	50
United Nations Association	1	4	1	16
Overseas Development Council	--	--	1	16
Fellowship of Reconciliation	1	4	--	--
Foreign Policy Association	--	--	1	16

¹These associations were not checked by the participants: American Association for University Women; American Friends Service Committee; Institute for World Order; World without War Council; Center for Concern; World Federalists, USA; and World Affairs Council.

Table B.9

Students' Comments Regarding the School Program or
School Activities Related to Peace/Justice or
About this Survey

Group and Number of Students' Comments	Group and Number of Students' Comments
11th Grade - Group A, N = 8	11th Grade - Group A _{II} N = 8
<p>1. The survey has made me realize that our school does not participate enough in national or international peace affairs. I don't feel that the people in this country pay close attention to world problems because they don't usually have any effect on us. I didn't know what was happening in Libya until I watched President Reagan's press conference the other night. I hope that these questions you asked will cause the people in this school to become active in peace issues.</p>	<p>1. I think that the peace/justice class should run for the full year. You just start to get into the course and then you have to drop it. When you get into the class you can start to become more involved and maybe take public steps to do something about it. That seems to be what we need, is people to take action.</p>
<p>2. This class has dealt with these topics: a) OXFAM as hunger is unjust. b) NHS (National Honor Society) tries to help as it brings awareness along with results from can food drives.</p>	<p>2. I think we should have a stronger push for military aid to the foreign countries to stop terrorist countries and high-jacking planes. We should toughen our court system. STOP WAR. PUSH the U.S.S.R. for peace.</p>
<p>3. Our school does very much to help the hungry people, especially in . . .</p>	<p>3. I think our school has activities related to peace and justice. But as a group we need to get more involved. I like knowing what's going on in other nations and if we can help anyway I think we should.</p>
<p>4. Our school does many activities dealing with hunger in the community, as well as nationally.</p>	<p>4. It was a good program. Taught me a lot about RIGHTS of the people and about how the court works. Found a lot of it unfair. It was interesting. We got to voice our opinions. Liked the teacher. We participated in world hunger around the world.</p>

Table B.9 Cont'd.

Students' Comments Regarding the School Program or
School Activities Related to Peace/Justice or
About this Survey

<u>Students' Comments Cont'd.</u> 11th Grade - Group A _i N = 8		<u>Students' Comments Cont'd.</u> 11th Grade - Group A _{ii} N = 8	
5. I really think this was a great course. The teacher was great. I would recommend this to other people.		5. The school has a lot of drives to help the poor and hungry. But we should get more in the Farm Aid issue because if the farms go out of business we will have nothing to eat.	
6. Student Council National Honor Soc., etc... It makes us more aware of what is happening today. Also, there is individual class time that is donated to world affairs, mostly abortions and world hunger.		6. The movies were good. I liked current events articles. The class was good. Learning about the justice system was interesting.	
7. Our school does a lot for the poor and hungry.		7. My peace and justice class is my most enjoyable class. All of the students get to voice their own opinions on many controversial, and moral issues. I think that it is very important for young people to have a chance to do this.	
8. Peace and justice class teaches us about what society is really like and what people and all nations treat each other like.		8. There are many programs in this school that go along with peace and justice. It seems that every three months we have something to work on like hunger lunches, crop walks, Thanksgiving drives, and many other things. It's really a good way toward world peace and human justice.	

Table B.9 Cont'd.

Students' Comments Regarding the School Program or
School Activities Related to Peace/Justice or
About this Survey

<u>Group and Number of Students' Comments</u>	
11th Grade - Group B	
<u>N = 6</u>	
1. I am sad that the response to the Student Council canned food drive was not as expected. Being in a Catholic school, I had expected that the turn out would be greater.	
2. We at our school try to service others by learning from missionaries who tell of their experiences in helping other countries. We have had many great speakers talk to us. We also learn through experience on special days set aside for the whole school (World Hunger Week). Mostly, though, this religion course gives the most information.	
3. I feel that our school is trying hard to teach us about the subject of peace/ justice and that it's doing a great job at it.	
4. I feel that having Peace and Justice should be taught in more schools.	
5. Interesting.	

September 1975

Peace Studies Survey: A Project of the National Catholic Educational Association

ADMINISTRATION

School _____ Diocese _____ Date _____

Street _____ City _____ Zip _____

Name of person filling out this questionnaire: _____

Position: _____

* * *

1. On a scale of one to five, rate your school's commitment to peace education:

- 1 -- little or no interest in peace education
5 -- specific peace education plans with defined goals

A. ____ as a school community

- B. ____ Student Activities
____ Religion Department
____ English Department
____ Science Department
____ Social Studies Department

2. Does the school have a global justice/peace studies class(es)?

____ yes ____ Elective?
____ no ____ Required?

Please send copies of curriculum materials, units, projects, etc. relative to peace studies in your school.

3. Check which of the following elements are explicitly included in your school's philosophy/statement of purpose:

- ____ A. school is located within a world community perspective
____ B. responsibility of the school, as part of the Catholic Church, to educate for greater justice and world peace
____ C. dignity and human rights of the individual person.
____ D. responsibility to the civic community and respect for law.

- ☐ E. Gospel values supporting world justice and international peace.
☐ F. responsibility of the individual Christian to work for justice and peace.
☐ G. concern for non-violent conflict and resolution in the school, local and national communities.
☐ H. appreciation of cultural and ethnic differences.
☐ I. development of the peaceful person who will seek alternatives to violence.
☐ J. development of harmony within the Christian community.
4. Which of the following steps have been taken by your school?
- ☐ A. In order to help students learn to live in our evolving world community, a school committee has developed a plan for education in national, world justice, and international peace.
☐ B. A faculty member, or a committee, is responsible for developing and coordinating the program for the school.
☐ C. The program is based on written agreed-upon guidelines.
☐ D. Guidelines were drawn up by a committee made up of representatives from:
 ☐ faculty ☐ school board
 ☐ students ☐ diocesan peace/justice office
 ☐ parents ☐ other, please indicate.
☐ E. A professional peace consultant (or organization) helps plan the program.
☐ F. This school provided for in-service opportunities for teachers to develop their competency in political, ethical and educational questions related to world justice and international peace.
☐ G. The school has (is developing) a world justice and peace resource center (or unit within the library or resource center).
5. Does the diocesan school office offer assistance in peace education by providing:
- | | | |
|----------------------------------------|------------------------------|-----------------------------|
| resources and materials for teachers? | <input type="checkbox"/> yes | <input type="checkbox"/> no |
| in-service opportunities for teachers? | <input type="checkbox"/> yes | <input type="checkbox"/> no |
| service of professional consultants? | <input type="checkbox"/> yes | <input type="checkbox"/> no |
6. Please add any comments about your school programs and/or this survey.

September 1975

Peace Studies Survey: A Project of the National Catholic Educational Association

RELIGION DEPARTMENT

School _____ Diocese _____ Date _____

Street _____ City _____ Zip _____

Name of person filling out this questionnaire: _____

Position: _____

This questionnaire was/was not discussed with the religion faculty.

* * *

1. On a scale of one to five, please indicate how familiar religion teachers are on your staff with the following documents:

1 -- little or no familiarity 5 -- very knowledgeable

- _____ Mater et Magistra
- _____ The Church in the Modern World
- _____ Pacem in Terris
- _____ Call to Action
- _____ Progress of Peoples
- _____ Justice in the World
- _____ To Teach As Jesus Did

2. On a scale of one to five, please indicate the degree to which the following students' topics and goals are part of your religion class.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

The students---

- _____ A. list the human rights that belong to every person
- _____ B. show where these rights are taught in Scripture and the Social doctrines of the Church
- _____ C. recognize that many societal problems arise because of rights and conflict with each other
- _____ D. analyze solutions to problems of justice and peace within the framework of the Church teachings on human dignity and rights

- ☐ E. discuss the various ways that peace is experienced in the human community as inner tranquility, as harmony and cooperation in society and as order in civic communities
 - ☐ F. define the role of the Church in politics as value giver and as active participant in working for a better society but not as ruler in secular order
 - ☐ G. state the attitudes toward war and peace as found in Pacem in Terris, The Church in the Modern World and The Progress of Peoples.
 - ☐ H. explain the traditional Catholic positions of war, i.e., the just war, the holy war and pacifism.
 - ☐ I. debate the limits of legitimate defense using humanistic principles, Catholic social teachings and Gospel values in supporting their positions
 - ☐ J. examine the various ways in which non-violence has been taught and experienced in society and the political and ethical supports for non-violent conflict resolution.
 - ☐ K. judge if it is ever morally permissible for a person to support and take part in wars and violent revolutions. Judgement should be made rationally and based on clearly articulated values.
 - ☐ L. recognize the Christian to work to end war and promote justice among peoples no matter whether one takes a just war, a holy war or a pacifist position
 - ☐ M. discuss the various ways that justice is experienced in the human community as in the recognition of human dignity and rights in an equitable distribution of the earth's resources, in relationships between individuals and peoples, and in laws and systems of law
 - ☐ N. acknowledge the legitimacy of government and laws, and at the same time accept the Christian responsibility for conscientious judgment for specific laws
3. Please check if liturgical or para-liturgical experiences are designed or planned to help students:
- ☐ A. incorporate into their lives the teachings of Jesus on the brotherhood of all mankind
 - ☐ B. appreciate the value of harmony and cooperation in the family and in the community (including local, school, civic and global)
 - ☐ C. identify themselves as members of a global community
 - ☐ D. relate the teachings of the Church in regard to world justice and peace to their personal and community responsibilities

4. Where you have had a cooperative, inter-departmental project or activity related to a concern listed below, please indicate which departments shared in the project:

Social Studies English Lit. Other

conscience and war _____
 non-violence _____
 world hunger _____
 population _____
 world resources scarcity _____
 governmental systems and laws _____
 biological warfare _____
 military power and weapons _____
 other _____

5. Do you have a peace and justice class part of your religion curriculum? _____ yes _____ no
6. Please add any comments about your school program and/or this survey.

September 1975

Peace Studies Survey: A Project of the National Catholic Educational Association

STUDENT ACTIVITIES

School _____ Diocese _____ Date _____

Street _____ City _____ Zip _____

Name of person filling out this questionnaire: _____

Position: _____

This questionnaire was/was not discussed with student leaders.

* * *

STUDENT ACTIVITIES QUESTIONNAIRE

This questionnaire was/was not discussed with student leaders.

1. For each of the activities listed below please indicate the extent to which students in your school have participated.

4 -- many 3 -- some 2 --- few 1 -- none

- _____ A. assemblies and speakers on national issues concerning justice and peace
- _____ B. work with approved community groups as part of the school learning experience
- _____ C. participation in programs such as the Model United Nations
- _____ D. expressing world concerns in student newspaper
- _____ E. participation in political campaigns and issues in the local community.
- _____ F. study trips to Washington, D.C. or to foreign countries

2. Check the activities

- _____ A. Bulletin boards, the newspaper and school announcements call attention to special national and international events and days of celebration; for example, U.N. Day, Human Rights Day, etc.
- _____ B. The School Counselors guide and aid students interested in careers related to peace and world affairs.

- _____ C. The school has a teacher/student resource center focusing on national and international concerns and questions of conflict, war and peace.
- _____ D. The school library/resource center keeps an up-to-date selection of materials related to national and international concerns and peace.

3. Please check which of the following organizations have served as resource agencies for the school or for school projects.

- | | |
|-------------------------------------------------|-------------------------------------------------|
| _____ American Association for University Women | _____ League of Women Voters |
| _____ American Freedom from Hunger Foundation | _____ National Council for the Social Studies |
| _____ American Friends Service Committee | _____ Overseas Development Council |
| _____ Bread for the World | _____ National Education Association |
| _____ Center of Concern | _____ National Catholic Educational Association |
| _____ Center for War/Peace Studies | _____ United Nations Association |
| _____ Fellowship of Reconciliation | _____ United States Catholic Conference |
| _____ Foreign Policy Association | _____ Division of Justice & Peace |
| _____ Institute for World Order | _____ World Affairs Council |
| | _____ World Federalists, USA |
| | _____ World Without War Council |
| | _____ Others (please list) |

4. Please send any student activities materials you have developed relative to world justice and peace concerns.
5. Please add any comments about your school program and/or this survey.

INTERVIEW QUESTIONS FOR THE 11TH GRADE STUDENTS

SESSION I

1. What are your reasons for choosing the peace and social justice course?
2. Are you concerned about some problems in the world? What are they?
3. Do you think that this course is helping you in any way to find some answers to your concerns? If yes, how? If no, why not?
4. What do you like about this course?
5. Have you worked in a community project?
6. What did you learn from this experience?
7. Where do you see yourself going in the future concerning your career?
Has this class affected your decision in any way?
8. How do you see your role as a Christian in society and how has it changed since you have been taking this course?
9. Is there anything else which you would like to share?

Appendix C
Interview Questions

**NEW SET OF FORMULATED QUESTIONS FOR
THE 11TH GRADE STUDENTS**

SESSION II

Part I

1. How have you put into practice what you have learned in the peace and justice course? Have you been able to apply what you have learned in peace and justice to your own life?
2. Is it easy for you to relate now what you have learned in the course on peace and justice to your role in society and future careers or job? If yes, why? If no, why not?
3. If not, then do you think that there is a gap in what you have learned in school about peace and justice and your career choice or future job after graduation?
4. How do you think the school can help you or motivate you to relate practically what you have learned with what you will be doing in the future?
5. Do you think it would help you in any way if the school were to have a peace and justice coordinator? What would the main role be?
6. Do you think that a coordinator or peace and justice center in the school would help you to participate more fully and effectively in the building of peace and justice in your school and community?

Part II

1. How would you describe what happened in your religion class when you, your teacher and classmates tried to implement or apply some of the teachings of the Church on peace and justice education?
2. How were some of the concepts and teachings on peace and justice related to your activities and experiences in the school community?

3. Do you think that the goals of your religion course are related to the social teachings of the Church? In what ways?

4. Do you think that you have acquired some basic knowledge on the teachings of the Church on peace and justice?

5. Did you acquire this knowledge before or after taking this course?

6. How do you think that the school can improve the course on peace and justice? Do you have any suggestions or comments on it?

7. Do you have any suggestions or comments for this study?

INFORMATION SHEET FOR RELIGION TEACHERS

School _____ Diocese _____ Date _____

Street _____ City _____ Zip _____

Tel. _____ Teacher _____ Grade _____

Textbook _____

UnitLesson(s) _____

PLEASE:

1. State briefly the general goals of your religion group program:

2. State briefly how these goals are implemented:

3. Name the topic(s) and content on peace and justice which are studied in your class:

4. Name any supplementary resources used with your group:

5. Describe briefly when and how are the concepts and teachings on peace and justice related to the students' experiences, activities and classroom practices?

INTERVIEW QUESTIONS FOR RELIGION DEPARTMENT

1. What do you think is the main purpose of the school in reference to religious education?
2. What do you think is the goal of the Peace and Justice program in the school?
- 3a. What do you expect of the students at this level?
- 3b. What do you think is the appropriate role for the school to play in the educational process of peace and justice for the young?
4. When do you expect the peace and justice programs to be reflected in the students' experiences and activities?
5. In what ways do you think your school is preparing the students to participate in the building of social justice and peace as citizens and members of the Catholic community?
6. Is there anything else that should be added or that you would like to share?

**NEW SET OF INTERVIEW QUESTIONS FOR THE RELIGION
DEPARTMENT COORDINATOR AND THE RELIGION TEACHERS**

Part I

1. How do you see the students (in the 11th/12th grades) taking what they have learned in the peace and justice course(s) and put it into practice?
2. Do you think that the students see any connection or relationship in the theoretical teachings on social justice and the practice or application of these principles in their own lives?
3. Do you think that it is easy for the students to relate what they have learned in the course(s) (Peace and Justice/Mini-Course for Seniors) with their future roles and careers in society? If yes, why? If no, why not?
4. Do you think that perhaps there is a gap in what they have learned and in how to relate those principles to their career(s) choices/jobs, which they will have after graduation?
5. Do you think that the school is motivating or influencing them enough to pragmatically relate what they have learned with what they shall be doing in the future?
6. Do you think that it would be convenient for the school to have a peace and justice curriculum coordinator and/or a resource center for the benefit of the teachers and students? If so, what would the main role be?
7. How do you think it is that the students can participate more effectively in the building of social justice and peace as citizens and members of their school community?
8. Is there any other comment or suggestion that you would like to make concerning this course or this study?

**NEW SET OF INTERVIEW QUESTIONS FOR THE
RELIGION DEPARTMENT COORDINATOR
AND THE RELIGION TEACHERS**

Part II

1. How would you describe what happened in the classroom (11th-12th grades) when you and the students tried to implement some doctrines and social teachings of the Church on peace and justice education?
2. How were some of the concepts and teachings on peace and justice related to the students' experiences and activities in your classroom and in the school community?
3. How congruent do you think are the goals of the 11th grade peace and justice course and the senior mini-course with the school mission statement for the Religious Department?
4. How congruent do you think are the goals of the Peace and Justice course and the senior mini-course with the social teachings of the Catholic Church?
5. How congruent do you think is the mission statement or the goals of the religion department with the social teachings of the Church on peace and justice?
6. Do you consider yourself with a good background and some knowledge of the main documents of the Church related to peace and justice education?
7. Is there any comment or suggestion that you would like to make concerning this course or this study?

**NEW SET OF INTERVIEW QUESTIONS FOR THE 11TH GRADE
RELIGION TEACHERS**

Part III

1. Am I right in believing and stating that while you were teaching this course you were really trying to live out with the students (as much as humanly possible) what you were theoretically and pragmatically trying to teach them about the social teachings of the Church on peace and justice?

For example: The just approach and fair open-relationships that I observed between you and the students in the classroom

I would describe it shortly as: "open-just, dialectical-process of classroom learning-interactions."

2. Do you recall any other more specific examples of this process that might help me better understand and describe this reality?
3. In your opinion, how was this principally done?
4. Is there any other example that you might want to add to explain any other dimension of theory versus practice during this course? Or theory versus experience?

**NEW SET OF INTERVIEW QUESTIONS FOR THE
11TH GRADE MORALITY TEACHER**

SESSION II

1. How do you see the students in your morality class using, relating or putting into practice what they have learned in the course on peace and justice?
2. Do you think that the students see any relationship or connection between the theoretical teachings on social justice and peace and this morality course?
3. While teaching this morality course, did you relate in any way its principles and teachings with the peace and justice course?

If yes, how is this done? Please give me specific example(s) of how it is actually done in your classroom.

4. Do you think that the peace and justice course complements this morality course and vice-versa? Or is it a continuation for the peace and justice course? How, if yes? Why, if it does not?
5. How would you describe what happened in your classroom when you and the students try to relate some of the principles on morality to peace and justice?
6. What do you think are some of the similarities and differences between this morality course and the peace and justice course for the 11th grade students?
7. Is it possible for me to obtain a copy of the goals and general outline of this course? Please, explain it briefly.

**INTERVIEW-QUESTIONS FOR THE COORDINATORS OF THE
SOCIAL STUDIES, ENGLISH/LIT. AND SCIENCE
DEPARTMENTS AND TEACHERS**

1. What do you think is the main purpose of the school in reference to social studies, English/lit. or science education?
2. What do you think is the goal of social studies, English/lit. or science curriculum?
3. What do you expect of the students at this level? What do you think is the appropriate role for the school to play in the educational process of peace and justice for the young?
4. When do you expect peace and justice education in the social studies, English/lit., and science curriculums to be reflected in the students' experiences and activities?
5. In what ways do you think your school is preparing the students to participate in the building of social justice and peace as citizens and members of the Catholic community?
6. Is there anything else that should be added or that you would like to add?

**NEW SET OF INTERVIEW QUESTIONS FOR THE
PRINCIPAL-ADMINISTRATORS OF THE SCHOOL**

1. How did you become the principal-administrator of the school?
By election? By appointment? Other
2. How long have you been in this position?
3. What is your role in the school?
4. Do you have any assistant principal(s)-administrator(s)?
5. Are you the director of all the academic programs?
6. How would you describe the organizational structure of the academic programs?
7. Is it possible to obtain a copy of the general organizational structure of the school?
8. How would you describe the philosophy of the school?
9. How do you think that this philosophy is related to the organizational structure and the academic programs?
10. What are the academic educational goals of the school?
11. How many students do you have during this school year?

12. Are your students from the upper middle class or the middle class only?
13. Do you have any students who are considered minority groups such as Hispanic, Mexican American, Black, etc.?
14. Who supports the school? What is the cost of the tuition?
15. How many Departments in the school have a peace and justice course or any other mini-courses that are related to peace and justice education?
Please name them _____
And in which grade levels? _____
16. Is it possible to obtain a copy of these programs with their general goals?
17. Do you think that most of the experiences and activities for the students this year are related to peace and justice education according to the teachings of the Catholic Church?
18. How do you think that this school is preparing the students to participate in the building of social justice and peace in their community and in their society?
19. Is there anything else that you would like to add or share?

**INTERVIEW QUESTIONS FOR THE ACADEMIC-PRINCIPAL
OF THE SCHOOL, ASSISTANT PRINCIPAL**

1. How did you become the assistant academic principal of the school?
By election? By appointment? Other?
2. How long have you been in this position?
3. What is your role in the school?
4. Are you the director of the academic programs?
5. How would you describe the organizational structure of the academic programs?
6. Is it possible to obtain a copy of the organizational structure of the academic programs?
7. How would you describe the philosophy of the school?
8. How do you think that this philosophy is related to the academic programs?
9. What are the academic educational goals?
10. How many departments in the school have a peace and justice course or any other mini-courses that are related to peace and justice education?
Please name them _____
And in which grade levels? _____
11. Is it possible to obtain a copy of these programs or mini-courses with their general goals?
12. Do you think that most of the experiences and activities for the students this year are related to peace and justice education according to the teachings of the Catholic Church?
13. How do you think that this school is preparing the students to participate in the building of social justice and peace in their community and in their society?
14. Is there anything else that you would like to add or share?

**INTERVIEW QUESTIONS FOR THE COORDINATOR
OF STUDENTS ACTIVITIES**

1. What are some of the reasons for having a Students' Activities Coordinator?
2. What is your role as a Coordinator in the School?
3. How long have you been coordinating the Students' Activities?
4. What are some of the experiences and activities provided for the students by the school?
5. Are the students involved in any community projects or activities? If yes, what types of projects and activities?
6. What grade level is involved in the community projects and activities?
7. Are any of these experiences and activities related to peace and justice education (such as poverty, hunger, civil rights, etc.), according to the teaching of the Catholic Church?
8. In what ways do you think that this school is preparing the students to participate in the building of social justice and peace in your local Catholic community and in society?
9. Is there anything else that you would like to share?

**INTERVIEW QUESTIONS FOR THE NATIONAL HONOR SOCIETY
MODERATOR AND THE STUDENTS COUNCIL MODERATOR**

1. When was the students' national honor society/student Council founded in the school?
2. Who founded it?
3. Why was it founded?
4. What are some of its goals?
5. Is the students' participation and membership in this society voluntary? How are the students chosen to participate in it?
6. How many students are members this year?
7. What is the role of the students as members of this organization in the school?
8. What types of activities and experiences are available for students as members of this organization?
9. Are there any activities and experiences related to peace and justice education?
10. In what ways do you think that this school is preparing its students to participate in the building of social justice and peace in their local Christian community and in society?
11. Is there anything else that you would like to share?

**INTERVIEW QUESTIONS FOR STUDENTS MEMBERS
OF THE NATIONAL HONOR SOCIETY
AND STUDENT COUNCIL ASSOCIATION**

1. What are your reasons for being a member of the honor society or the Student Council Association?
2. What are some of its goals?
3. Is student participation and membership voluntary?
4. What is the role of the students who are members of this society or student association?
5. What types of activities and experiences are available for students?
6. Are there any activities and experiences that are related to hunger, poverty and civil rights, according to the teachings of the Catholic Church?
7. In what ways do you think this school is preparing you to participate in the building of social justice and peace in your local Catholic community and in society?
8. Is there anything else which you would like to share?

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