

The Beautiful Risk of Peace in Education:
an application of the Everyday Peace Indicators
methodology in four English secondary schools



**UNIVERSITY OF
CAMBRIDGE**

Terence James Bevington
Homerton College

Faculty of Education
University of Cambridge

This thesis is submitted for the degree of
Doctor of Philosophy

June 2020

Declaration

This thesis is the result of my own work and includes nothing which is the outcome of work done in collaboration except as declared in the Preface and specified in the text. It is not substantially the same as any that I have submitted, or, is being concurrently submitted for a degree or diploma or other qualification at the University of Cambridge or any other University or similar institution except as declared in the Preface and specified in the text. I further state that no substantial part of my thesis has already been submitted, or, is being concurrently submitted for any such degree, diploma or other qualification at the University of Cambridge or any other University or similar institution except as declared in the Preface and specified in the text. It does not exceed the prescribed word limit for the relevant Degree Committee.

Abstract

The Beautiful Risk of Peace in Education: an application of the Everyday Peace Indicators methodology in four English secondary schools

Schools need peace and peace needs schools. Peace has the potential to re-engage increasingly hardening, standardising and commodifying English schools with the human dimension of education. The qualities and practices associated with peace have the potential to transform individual and thereby collective quality of life. Peace needs schools - the prime societal sites of learning - in order for its ideal to be made real. This study sets out to bridge the worlds of everyday school reality with high peace theory. This study investigates whether and how the ideal of peace can be made real in four English secondary schools.

This study is motivated by the desire to contribute to peace practice by applying an innovative methodology for capturing everyday peace in schools. My original contribution to methodological knowledge is to offer a schools-adapted version of the Everyday Peace Indicators methodology that can potentially fulfil multiple research and praxis functions. Equally, this study is motivated by the desire to contribute to peace theory by providing empirically-derived conceptions of everyday peace in schools. My original contribution to theoretical knowledge is to offer an empirically-derived analytical framework for understanding what everyday peace means in the school context.

In order to elicit and understand localised conceptions of peace, I develop an adapted version of the Everyday Peace Indicators methodology and apply it in four English secondary schools. The process within each school results in a set of Everyday Peace in School Indicators which are ranked and discussed by student and staff participants. Grounded in the notion of peace as contextual, dynamic and relational, the study explores what conceptions of peace emerge within each of the schools, how those conceptions are understood by the student and staff participants in relation to their lived reality and how the conceptions speak to existing peace and peace education theory.

From a methodological perspective, the adapted Everyday Peace in Schools Indicators process was valued by participants for three main reasons. First, the open and engaging participatory nature of the process; second, for challenging them to think about the priorities and practices in their school afresh, through the lens of peace; and third, for translating high-level values into realisable actions. Participants identified ways to publicise, translate, practise and prioritise the conceptions of peace that emerged within their school. The

implications of these findings are that the Everyday Peace in Schools Indicators process designed for this study offers potential uses as a research methodology, a peace-building intervention or as a peace education evaluation methodology.

From a theoretical perspective, the conceptions of peace that emerged within the four schools contain common core elements, as well as local distinctions. The conceptions of peace from the four schools are synthesised into an analytical framework comprising three categories of peace. Personal peace contains the three dimensions of positive feeling, freedom to be oneself and connection with the teaching and learning function of school. Relational peace comprises the two dimensions of relationships and routine social behaviours. Institutional peace comprises the dimensions of the school environment, curriculum and systems. These three categories of peace are understood as being in dynamic and dialectical relationship with one another. In addition to this synthesised analytical framework for understanding everyday peace in schools, the study offers a synthesised definition of peace.

The implications of these theoretical findings for future research in peace and peace education are threefold. First, the findings from this study suggest empirical support for recent peace theory that conceptualises peace in terms of engagement towards difference. Secondly, the synthesised analytical framework of peace can serve as a reference for ongoing definitional debates on the concept of peace. Finally, the study provides an empirically-supported rationale for the concept of peace to be understood as the dynamic process of imagining its ideal forms in actualised real forms.

Terence James Bevington

Acknowledgements

Thank you to the people in the schools who generously gave their time and their spirit to this study. You have taught me some enduringly valuable lessons.

My debt of gratitude to my supervisor, Dr Hilary Cremin, is beyond words. Under Hilary's care, I have been deconstructed and am reconstructing in wondrous ways every day.

I have been continuously uplifted and challenged by my Cambridge Peace and Education Research Group companions, especially Tim, Toshi, Sara, Kevin, Basma and Will. Special mention goes to my PhD companion and friend, Dr Luke Roberts, whose gently relentlessly critical mind has kept me stimulated and sharp.

The affirming feedback from my reviewers helped me bring this thesis home. Thank you to Guy, Tom, Beth, both Sophies, and Nathaniel.

I am deeply grateful to my life teachers, my family and friends: my Mum, my Dad, my four fabulously unique siblings, Preet, Sarah, Najoua, Emma, Pauline, Joeanna, Cate, Marg, Anna, and my beloved Aunt Barbara.

My ultimate thank you goes to my lifelong companion, Simon. Thank you for being the rock that enables me to soar.

List of Abbreviations

AI	Appreciative Inquiry
EPI	Everyday Peace Indicators (methodology)
EPIs	Everyday Peace Indicators
EPSI	Everyday Peace in School Indicators (process)
EPSIs	Everyday Peace in School Indicators
GCSEs	General Certificate of Secondary Education
IER	Internal Exclusion Room
KS	Key Stage
NCB	National Children's Bureau
OfSTEd	Office for Standards in Education
PAR	Participatory Action Research
PRU	Pupil Referral Unit
PSHE	Personal Social and Health Education
PSHRE	Personal Social Health and Relationships Education
SLT	Senior Leadership Team
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNICEF	United Nations International Children's Fund

List of Tables

Table		Page
3.1	Definitions of Peace Education from International Agencies and Peace Scholars	27
4.1	George Mason University Everyday Peace Indicators by Category	47
5.1	The Core Principles of Appreciative Inquiry	63
5.2	Overview of the Everyday Peace in Schools Indicators Process Design	67
5.3	Analytical Sorting Process for Creating the Q Sample	77
5.4	Overview of Datasets and Analytical Processes to Address the Research Questions	84
6.1	Profiles of the Four Participating Schools	91
6.2	Number of EPSIs Elicited (Pope Pius)	92
6.3	Number of Ranking Phase Participants (Pope Pius)	93
6.4	Number of Discussion Phase Participants (Pope Pius)	94
6.5	Number of EPSIs Elicited (Hilbre House)	96
6.6	Number of Ranking Phase Participants (Hilbre House)	97
6.7	Number of Discussion Phase Participants (Hilbre House)	97
6.8	Number of EPSIs Elicited (Apselagh Academy)	99
6.9	Number of Ranking Phase Participants (Apselagh Academy)	99
6.10	Number of Discussion Phase Participants (Apselagh Academy)	100
6.11	Number of EPSIs Elicited (Cobden Community)	101
6.12	Number of Ranking Phase Participants (Cobden Community)	101
6.13	Number of Discussion Phase Participants (Cobden Community)	102

List of Figures

Figure		Page
3.1	Word Cloud of Categories of Peace from the Reviewed Studies	37
7.1	Organising and Basic Themes Relating to Engagement with the EPSI Process	106
7.2	Phased Themes Relating to Making Use of the EPSIs	109
8.1	Common Peace Ranking for Pope Pius	123
8.2	Separate Student and Staff Rankings for Pope Pius	128
8.3	Survey Findings (Pope Pius)	133
9.1	Common Peace Ranking for Hilbre House	135
9.2	Separate Student and Staff Rankings for Hilbre House	142
9.3	Survey Findings (Hilbre House)	143
10.1	Common Peace Ranking for Apselagh Academy	145
10.2	Separate Student and Staff Rankings for Apselagh Academy	150
11.1	Common Peace Ranking for Cobden Community	154
11.2	Separate Student and Staff Rankings for Cobden Community	165
12.1	Synthesised Analytical Framework of Peace	170

Contents

Chapter 1 Introduction	1
1.1 The Problem.....	1
1.2 The Researcher	3
1.3 The Study.....	4
1.4 The Structure	5
Chapter 2 Peace	6
Introduction.....	6
2.1 Cultural Understandings of Peace	6
2.2 Ontologies of Peace.....	9
2.3 Peace as Abstract and Contested	11
2.4 Peace as Dependent	12
2.5 Peace as Real and/or Ideal.....	17
Conclusion.....	20
Chapter 3 Peace in Education	22
Introduction.....	22
3.1 Peace and Education	22
3.2 Peace Education	26
3.3 Children’s and Adolescents’ Understandings of Peace	29
3.4 Teachers’ Understandings of Peace.....	38
Conclusion.....	40
Chapter 4 Everyday Peace	41
Introduction.....	41
4.1 The Notion of the Everyday	41
4.2 Everyday Peace	42
4.3 The Everyday Peace Indicators Project.....	43
4.4 Everyday Peace Indicators in Schools	48
Literature Review Conclusion and Research Questions	52
Chapter 5 Research Strategy and Design	54
Introduction.....	54
5.1 Philosophy.....	54
5.2 Research Design.....	60
5.3 Sampling	67
5.4 Piloting.....	70
5.5 Ethics.....	71
5.6 Process	73
5.7 Data Analysis	83
Conclusion.....	89
Chapter 6 Process Findings	90
Introduction.....	90
6.1 School One Findings: Pope Pius	92
6.2 School Two Findings: Hilbre House.....	95
6.3 School Three Findings: Apselagh Academy.....	99
6.4 School Four Findings: Cobden Community	101
Conclusion.....	103
Chapter 7 Discussion of the Everyday Peace in Schools Process	105

Introduction.....	105
7.1 Participants' Perspectives on the EPSI Process	105
7.2 Participants' Perspectives on Making Use of the EPSIs	109
7.3 Researcher's Reflections on the EPSI Process	113
7.4 Discussion of the EPSI Process Findings.....	115
Conclusion.....	119
Presentation of Conceptions and Understandings of Peace.....	120
Introduction.....	120
Chapter 8 School One: Pope Pius School	122
8.1 Common Peace	122
8.2 Comparison of Student Peace and Staff Peace	128
8.3 Survey Results	132
8.4 Summary of Findings	133
Chapter 9 School Two: Hilbre House School	135
9.1 Common Peace	135
9.2 Comparison of Student Peace and Staff Peace	141
9.3 Survey Results	143
9.4 Summary of Findings	144
Chapter 10 School Three: Apselagh Academy	145
10.1 Common Peace	145
10.2 Comparison of Student Peace and Staff Peace	149
10.3 Summary of Findings	152
Chapter 11 School Four: Cobden Community School	154
11.1 Common Peace	154
11.2 Comparison of Student Peace and Staff Peace	164
11.3 Summary of Findings for Cobden Community School.....	168
Chapter 12 Discussion of Conceptions of Peace	169
Introduction.....	169
12.1 Synthesised Framework	169
12.2 Personal Peace.....	172
12.3 Relational Peace	179
12.4 Institutional Peace.....	182
12.5 Peace as Real and/or Ideal Revisited.....	188
Conclusion.....	192
Chapter 13 Conclusion	194
Introduction.....	194
13.1 Study Motivations and Design	194
13.2 Methodological Contributions.....	195
13.3 Applications to Practice.....	198
13.4 Theoretical Contributions	200
13.5 Implications for Research	202
13.6 Implications for Policy	203
13.7 Personal Implications	204
Concluding Remarks.....	206
Appendices 207	
References 236	

Chapter 1 Introduction

1.1 The Problem

Schools need peace. Violence afflicts schools in myriad direct, structural and cultural forms (Galtung, 1969). Nationally and internationally, school students and staff inflict violence onto one another through peer bullying and management intimidation (Bricheno & Thornton, 2016; Brown, 2018). Teachers experience direct violence in the form of burn-out, with increasing numbers of teachers in the UK leaving the profession early (National Foundation for Educational Research, 2018; Office for Standards in Education (OfSTEd), 2019). Oppressive high-stakes accountability regimes push schools to privilege external dictates over the needs of their community members (Cremin & Bevington, 2017: 26-33). Schools reproduce discriminatory ideas around the characteristics of different groups in society through practices of selecting whom they include and exclude (Allen & Higham, 2018). As a result, children who are poor or/and Black are more likely to be excluded from school and less likely to achieve even average examination results (Foliano, Meschi & Vignoles, 2010; Gill, 2017). Schools are being subjected to cultural violence as they become existentially transformed into the soft police of increasingly watchful governments (Rights Watch UK, 2016).

Likewise, peace needs schools. The ideal of peace requires sites to be enacted in order to be made real: “the supersensible peace always demands a sensible occasion to make itself approachable” (Gregor & Spetschkinsky, 2010: 6). John Dewey, Maria Montessori, and Paulo Freire recognised the critical role that education and schooling play in promoting and building a more peaceful world, “preventing conflicts is the work of politics; establishing peace is the work of education” (Montessori 1949: 30). If peace is to fulfil its promise of contributing to an improved quality of life – from the internal through to the international – then peace needs to be a focus within schools. The branch of peace studies that relates most directly to schools is peace education (Kester, 2012). The British peace scholar, Hilary Cremin (2015) has articulated a crisis within (post)modern peace education, whereby “peace education is used as a sop to avoid consideration of socio-political drivers of conflict, violence and inequality” (2015: 9). The Norwegian peace education scholar, Professor Magnus Haavelsrud, states the case more baldly, “it seems that peace education has failed” (2019: 46).

Therefore, schools need peace and peace needs schools, but these mutual needs are not considered to be in a state of flourishing reciprocity. In order to understand why not, it is

necessary to look to peace theory and practice, and also to educational philosophy and politics. An exploration of peace education, both the hard and the soft literatures, attest to the marginalised place that peace has had within schools and schooling internationally, but perhaps most marginally in England. Peace in education came under strong attack in the UK in the 1980s and the ripples of those attacks can still be felt, seen and heard in English schools over three decades later (Behr, Megoran & Carnaffan, 2018). Peace is typically characterised (or caricatured) either as naïve hippy nonsense that does not merit a space within a performative, productive school system, or alternatively, as overt political propaganda promoting the overthrow of the system, and so has no place within the utilitarian and conservative institution of the school (Hantzopoulos, 2016).

Equally, the field of peace studies, particularly as it is applied in education, can be regarded as having failed to keep itself theoretically agile and current. Some of the most significant recent perspectives on peace challenge an uncritical adoption of top-down definitions of peace; it is now widely argued that the version of peace that matters is dependent upon context (time, place and peoples) (Bevington, Kurian & Cremin, 2018; Mac Ginty, 2013; Richmond, 2011). However, within peace education there is a reported lack of empirically-derived understandings of what peace means to those people who are identified as the supposed beneficiaries of peace education, that is, people in schools (Brantmeier, 2010; Hantzopoulos, 2011). Additionally, warnings have been sounded as to the dangers of applying versions of peace education that are built upon assumed and uncritical notions of peace (Zembylas & Beckerman, 2013; Kester & Cremin, 2017). There is, therefore, a need to revive and update peace theory based on locally-derived empirical understandings.

There are both philosophical and pragmatic reasons why peace and schools can be in reciprocal relationship. Philosophically, peace has the potential to re-engage increasingly hardening, standardising and commodifying English schools – secondary schools in particular – with the human dimension of education (Bajaj & Hantzopoulos, 2016). Pragmatically, the qualities and practices associated with peace are claimed to have the potential to transform individual and thereby collective quality of life (Lederach, 2003). Reciprocally, schools, as the designated sites of learning and growth within most current cultures and societies, are the space where young people and their instructors can engage in processes of enquiry about the perennial and universal concept of peace. Working within this higher-level ambition, the present study seeks to make a small but empirical contribution

to making real the place of peace in schools, and also to reflecting that realness back to the peace studies field in order to refresh and bring peace theory up to date.

The problem to which this study seeks to address itself is the lack of empirically-derived knowledge on what the concept of peace means to people in schools. The consequences of this lack of knowledge within peace studies are that the theory that is drawn on to inform how peace can be enacted in schools is deficient, and therefore ways of thinking about and enacting peace in schools miss the mark (Brantmeier, 2011). Knowing what peace means to people in schools can enable the practices that are put in place to address more accurately what matters to those people in those places. The main contribution to knowledge of this study is therefore theoretical; it will provide empirically-sourced school-based conceptions of peace that can improve the theory that can be drawn on when designing peace initiatives in particular schools. A second contribution is methodological; it will test how a peace methodology that has been developed and applied in non-educational contexts functions when applied in school settings.

1.2 The Researcher

I come to this study with personal, professional and academic motivations. Personally, the concept of peace has, for as long as I can remember, been an anchor for me. Possibly as a result of my Catholic upbringing and my subsequent engagement with yoga and meditation practices, peace has always held strong meaning for me. I suspect that peace has always held meaning for peoples everywhere. At the outset of my doctoral journey, I had been advised that it would be important to create a study that inspired and sustained me and so I mind-mapped my purpose in life; the two branches that emerged from this mind-map were education and peace.

Looking back over my 25 years as a professional educator, I can trace a thread of interest and engagement that has brought me this point. In my initial role as a teacher of Spanish and French, I was always more interested in the personal, the social, the emotional aspects of my work. Applying Gert Biesta's (2013) distinction between three purposes of education: qualification, subjectification and socialisation, I was probably more motivated by the latter two dimensions. After five years as a mainstream teacher, I moved into teaching young people who were not attending school, most typically because they had been excluded (usually multiple times) and sometimes because they were unable to be in school due to their emotional and mental health challenges. In this role, I worked intensely with adolescents and

their families to help them to address some of the causes of the stress, distress and exclusion they were experiencing. I witnessed first-hand how different forms of violence were enacted by and upon these young people and their families. After 10 years working in those contexts, I transitioned into a role with the local authority supporting schools more systemically with their thinking and practices around behaviour. This role was grounded in a restorative approach to behaviour, relationships and conflict. Through my concurrent academic engagement, I came to understand my professional context in terms of peace (Bevington & Gregory, 2019).

As a perennial student, I focused my respective Master's studies in Psychology and Educational Research on understanding better the theoretical grounding of restorative approaches (Bevington, 2015). It was through this academic engagement that I came to recognise that the work in which I was involved, and to which I was - and still am - deeply committed, is grounded in peace theory. Having explored the theoretical, how theories apply to education and in schools, I was then curious about the philosophical, and how the philosophy of peace not so much *applies* to education, but *relates* to education, in both directions. As a researcher-practitioner, I have come to value research approaches and methods that are aligned with the principles of restorative approaches, that is, approaches that can be broadly termed participatory and transformative, and which position the researcher as "more a traveller than a miner" (Toews & Zehr, 2003: 268).

These personal, professional and academic motivations have brought me to the present study, in which I seek to make contributions to the people with whom the research is conducted and to the field of peace theory, and particularly how it relates to education and schooling.

1.3 The Study

The design adopted for this study is a sequential iterative exploratory multi-site case study incorporating qualitative and quantitative data gathering and analysis. The study develops a schools' version of the Everyday Peace Indicators (EPI) methodology (Mac Ginty & Firchow, 2014), which is then applied in four English secondary schools¹. The participants are selected students and staff from those schools. The data that are gathered culminate in a set of

¹ For the purposes of clarity, the version of the EPI methodology developed within this study will be referred to henceforth as the Everyday Peace in School Indicators process (EPSI) and the indicators that are elicited through application of the process as Everyday Peace in Schools Indicators (EPSIs).

Everyday Peace in School Indicators (EPSIs), which are treated as the conceptions of peace from within the schools. The phases of the Everyday Peace in School Indicators (EPSI) process are reported and discussed. The emergent conceptions of peace are reported and discussed both in terms of how they are understood by the participants in relation to their lived reality, and also in terms of how they relate to current peace theory. Grounded in the notions of peace as contextual, dynamic and relational, the study seeks to explore what emerges within the participating schools, and to set these findings in conversation with peace theory literature.

1.4 The Structure

This thesis adopts a fairly conventional doctoral structure. Beginning with a review of the relevant literatures, the study then describes the research design and reports how the methodology was applied in each of the four schools. Two sets of results are reported and discussed. First, the methodological findings on the EPSI process. Secondly, the theoretical findings on the conceptions of peace that emerged within and across the schools. The thesis concludes with a discussion of the significance, limitations, implications and applications of the findings.

Chapter 2 Peace

Introduction

The task of philosophical (and empirical) inquiry is to make sense of the world and the life experience. This chapter focuses on the ontology of peace, that is, what peace has been understood to be, as an entity or a concept. The original contribution to knowledge of this study is to investigate and report on what conceptions of peace emerge from four UK schools. In order to understand the emerging conceptions of peace, it will be valuable to reflect these conceptions against the understandings and explanations of peace that exist within the field of peace thinking and action. This chapter assesses the various historical, cultural and academic ontologies of peace in order to then explore in subsequent chapters what these ontologies imply in terms of epistemologies and methodologies of peace, that is, how peace can be known and captured in schools, the context of this study.

In his inaugural lecture as the first professor of Peace Studies at the University of Bradford, Adam Curle saliently observes that, “the painful paradox continues, that everybody favours peace; and yet peace remains a controversial term” (1985: 1). The paradox to which Curle points sets the frame for this chapter, exploring first the universal and perennial engagement with peace as a concept of value, and then engaging with the contestedness of the concept as it continues to evolve in meaning and significance.

The sources of knowledge on which this chapter draws are predominantly philosophical - including religious and cultural sources - and theoretical. This review cannot be exhaustive, given the perennial focus on peace within multiple spheres of human activity and investigation. The aim is to provide a sufficiently broad yet focused review of how peace has been understood culturally and academically, with a more in-depth discussion of the contested, dependent and real and/or ideal nature of the concept with a view to identifying still under-explored questions of whether and how the ideal of peace can be made real.

2.1 Cultural Understandings of Peace

Words and language are the medium that humans have developed in order to convey and to make meaning, to externalise the internal, to communicate the thoughts and feelings and perceptions that occur within. The indigenous-committed peace scholars, Gustavo Esteva and Arturo Guerrero, offer a useful reflection on the importance of words:

Words are the symbolic expression of the real world, the way in which reality is manifested in us (through a symbol). With them, we build concepts, which are the ways in which we imagine and represent the patterns of what exists and its passing. (2011: 353)

This section of the review therefore begins with a brief examination of the meanings of the words that represent peace in some of the major world languages and religious and cultural traditions.

One of the oldest surviving human texts is written in the Akkadian language and contains the phrase *Ana Shulmi u Balaatu*, which translates as, 'To peace and to life', and which is understood to have been used as a greeting when Babylonian tribes came into contact with one another (McNeill, 2018: 11). The classical historian, Bettany Hughes, has explained that the sense of the word *shulmi* was to do with wholeness (McNeill, 2018). The Hebrew term *shalom* – and its respective Arabic and Aramaic cognates, *salaam* and *shlama* (all Semitic descendants of Akkadian) – are understood to be based on the sense of unity: unity with Jehovah and unity among the people (Wilson, 1989).

The Ancient Greek term *Eirene* is similarly understood to have its roots in a sense of unity, but more of unity as a state to be achieved rather than as a quality of relationship; Eirene “stressed the importance of unity and order” (Ishida, 1969: 137). The Japanese peace scholar, Takeshi Ishida, has produced a thorough and influential review of cultural understandings and representations of peace. He makes the important point that, “the relation between order and peace gained importance with the development of the *polis*” (1969: 137). Early Greek philosophers, including Plato and Isocrates, “took up this concept of peace which stressed inner order, and maintained that peace should be understood in close relationship to democracy” (p. 137). In this way, it can be seen that at an early point in human history, peace becomes inextricably tied in with systems of governance. As Ishida remarks, from the Ancient Greek world-view, peace becomes more concrete and less abstract, with empirical manifestations in human social structures.

The Latin representation of peace, *pax* (as in *pax romana*), again carried more of a sense of an achievable state of being; “it was often regarded as a state of good order and absence of war” (Ishida, 1969: 137). The English word *pact* has its origins in the Latin word *pax*, and points to the cessation of violent conflict aspect of peace. An interesting side note is the

extension of the word *pax* to indicate a more internal peace, *pax animi* denoting peace of mind.

Ishida goes on to compare these Western, Judeo-Christian understandings of peace, with some Eastern - Indian, Chinese and Japanese - cultural traditions. The term *śāntiḥ* (*shanti*), is the most commonly understood version of peace in the Sanskrit language. *śāntiḥ* refers to a “well-ordered state of mind” (Ishida, 1969: 137) and is more related to the internal than the external world. The centrality of consciousness within Indian philosophical perspectives explains this focus on the inner over the outer, according to the Hindu monk and scholar, Rajendra Patil, “the inner world of the human being is a great center of synthesis, unity, integration, and peace” (2018: 11). Ishida’s contention that peace from this world-view has “nothing to do with political conditions” (1969: 138), perhaps belies the more interconnected nature of the relationship between the inner and the outer that pervades Indian philosophy (Patil, 2018).

Within a Chinese cultural perspective, largely informed by the Confucian philosophical tradition, peace is represented by two characters 和平 (*ho p’ing*), signifying respectively *with* and *level*. Interestingly, the two characters can be transposed, with both iterations meaning peace, one more to do with political order (*ho p’ing*), the other more to do with order in the state of mind (*p’ing ho*) (Ishida, 1969: 138). Finally, exploring the concept of peace within a Japanese cultural context, the most common form of the word peace in the Japanese language is 平和 (*heiwa*), which is written with the same characters as the Chinese word but pronounced differently. “*Heiwa* is apt to be understood as an adaptation to social order as in Confucian ethics, because it is closely related to harmony, but it also implies a tranquil state of mind” (Ishida, 1969: 139). Within both the Chinese and Japanese concepts of peace lie the dual aspects of external and internal order.

In addition to the more documented religious and cultural perspectives, it can be insightful to look to some under-represented indigenous cultural understandings of peace. The inaugural edition of the International Journal of Peace Studies contains a detailed review of different religious and spiritual traditions’ contributions to “creating a more peaceful world for the 21st Century” (Groff & Smoker, 1996: 58), and draws in indigenous traditions’ contributions. The authors conclude that, “Western peace research has concentrated its effort almost entirely on outer peace and has not to date included the spiritual inner peace dimension in its philosophical framework” (1996: 106). They call instead for an approach that integrates inner

and outer peace, “the concept of peace used in Western peace research should now be extended to include both inner and outer dimensions of peace and their interrelationships” (p. 106). This focus on the interrelationship between the inner and the outer is voiced in the writings on peace from indigenous scholars. The North American professor and writer on First Nation worldviews, Four Arrows, presents the Lakotan concept of *wolokokiapia*, which he translates as, “peace within and without” (Four Arrows, 2010: 34). He goes on to explain how, from this indigenous culture’s perspective, “peace is not perfection. Nor is it individualistic. It is ultimately about the whole. It sees the Earth as a microcosm of the universe. It sees the human body as a microcosm of the Earth” (Four Arrows, 2017: 59). This notion of wholeness resonates with the original Babylonian notion of *shulmi* as wholeness, and the notion of interconnectedness of the internal with the external mirrors the inner and outer order conveyed through Chinese and Japanese conceptualisations of peace.

This review of some different cultural understandings of peace brings to the fore both the commonalities as well as a fundamental distinction in thinking about peace across cultures. It is possible to include in a peace ontology some founding concepts, namely, wholeness and unity, absence of disorder, integration of and harmony between internal and external order. It is also possible to see how there is a differing focus on whether peace is an inner or an outer phenomenon. Having established some terms of reference, this review now moves on to explore the ontological status of peace.

2.2 Ontologies of Peace

In his monograph, *The Transformation of Peace*, Professor Oliver Richmond critiques the lack of discussion within peace theory and research around the ontology of the field’s central concept, “it is generally assumed by most theorists, most policymakers, and practitioners, that peace has an ontological stability enabling it to be understood, defined, and thus created” (2005: 5). Richmond contests that peace is “an ontologically unstable concept” (2005: 224). It is to peace’s ontological status that this discussion now turns.

As described by the Italian philosopher, Raul Corazzon, ontology “provides criteria for distinguishing different types of objects (concrete and abstract, existent and non-existent, real and ideal, independent and dependent) and their ties (relations, dependencies and predication)” (2006). When seeking to understand the ontology of peace, therefore, the questions centre around whether peace is more abstract or concrete, more ideal or real, more existent or non-existent, and more dependent or independent. Additionally, it will be

necessary to identify the different concepts with which peace is claimed to be associated, and to examine the nature of those associations. At this point, I apply these criteria to build an understanding of the ontology of peace before going on later in this chapter to discuss the implications of the resulting ontologies of peace.

In a general article discussing the grounding of abstract concepts within education, the psychologist, Hayes, and the educationalist, Kraemer, provide a useful distinction between concrete and abstract concepts, conveniently using peace by way of illustration:

We consider a concept to be concrete if it refers to an object that may be perceived directly in the world, while abstract concepts rely entirely on relational properties between other concepts (e.g., peace is an emergent property of a given state of other concepts and their interactions and relationships to each other). (2017: 2)

At this stage, it is sufficient to accept the fairly uncontroversial classification of peace as an abstract rather than a concrete concept. On this basis, it is then useful to explore more deeply the questions of peace's dependence or independence and realness or idealness.

Whether peace is dependent or independent is referred to in Hayes and Kraemer's classification above. According to their thinking, peace is dependent upon ("an emergent property of") other concepts. As will be discussed in detail below, whether peace is the presence of certain concepts or realities (e.g. harmony, justice), or the absence of certain other concepts or realities (e.g. war, violence) is a common way in which peace is understood in the peace theory literature, which would suggest that peace is commonly understood as a dependent concept.

Finally, the question of whether peace is real or ideal is the subject of lively debate, especially in the more academic writings on peace. There is much discussion regarding whether peace is a never-attainable, ever-aspirational ideal or whether peace is a state that can be and is experienced by people individually and collectively. More recent writings explore peace in terms of its being both/and rather than either/or (e.g. Gregor & Spetschinsky, 2010; Horner, 2017; Richmond, 2005). The implications of this relationship between the ideal and the real nature of peace will be a strand that threads through this study requiring recurring engagement.

Based on the perspectives outlined above, ontologically, peace can be considered more abstract than concrete, more dependent than independent, and both ideal and real. These

three dimensions of the ontological status of peace provide the structure for the rest of this chapter, turning first to the abstract and contested nature of peace.

2.3 Peace as Abstract and Contested

Richmond remarks that, “peace is an essentially contested concept, both in theory and practice” (2005: 17). In his 1956 essay ‘Essentially Contested Concepts’, the social psychologist and linguist W.B. Gallie coined this now commonly employed term. In his essay, Gallie “seeks to construct a more coherent and rational foundation for the discussion of complex concepts” (Collier, Hidalgo & Maciuceanu, 2006: 213). Gallie does this by presenting a definition of essentially contested concepts and creating an analytical framework that can be used both to assess whether a term is “contested” and also to explore its ‘contestedness’. 50 years later, Collier et al. (2006) produced a strong defence of Gallie’s definition and framework, and they make reference to the extent to which this framework continues to be used by scholars around the world in multiple disciplines to examine the varied meanings of abstract concepts.

There are both dangers and possibilities in peace’s ontological status as an essentially contested concept. As Richmond recognises, within the debates around the contested nature of peace, there has been a tendency to either over-simplify or over-complicate what peace means:

One of the problems that soon becomes apparent in any discussion of peace is the concept’s tendency to slip into either a universal and/or idealistic form, or to collapse under the weight of its own ontological subjectivity and ceases to become useful at all. (2005: 4)

Both these ways of engaging with the complexity of peace hold their dangers. First, the lack of a definitive definition of the term means that peace can be and has been used to justify effectively non-peaceful actions (Richmond, 2005: 13). When the Soviet government acquired a nuclear bomb, it was celebrated as “a victory in the cause of peace” (Pravda, 1950 cited in Johnston, 2011: 144). The United States led invasion of Iraq in 2003 was justified as “necessary to bring peace globally” (Danju, Maasolglu & Maasoglu, 2013: 689). More recent and nuanced manifestations of the dangers of the notion of peace leading to decidedly non-peaceful actions are the emerging stories of international NGO workers from a range of agencies enacting the most personal and direct forms of violence within the communities where they were drafted in to help build peace. In a recent study, Westendorf and Searle

make the horrifying assertion that, “exploitation and abuse of women and children by peacekeepers, aid workers, private contractors and other interveners has become ubiquitous to peace operations” (2017: 365). The point that these examples raise is that the contestedness of the concept of peace can lead to its abuse for non-peaceful ends.

Secondly, there is a danger in the meanings of peace either becoming so localised and fragmented, or so over-analysed and diffuse that the concept ceases to be analytically coherent or useful. As Webel and Galtung argue, “peace should neither be reified by essentialist metaphysics nor rendered otiose by postmodernist and sceptical deconstruction” (2007: 7). The tensions identified here are framed within more recent peace literature in terms of *bottom-up* and *top-down* approaches to peace theory and practice (Mac Ginty & Firchow, 2016), and will be explored in detail in Chapter Four. Having assessed the abstract and contested nature of the concept of peace, focus now turns to the question of whether it is dependent or independent, that is, whether peace exists in its own right or whether peace can only exist as the presence or absence of particular factors or conditions.

2.4 Peace as Dependent

Without wanting to disappear down a metaphysical rabbit hole, it may be useful to frame the next section by clarifying the forms of ontological dependence that can exist. Tahko and Lowe (2016) and Fine (1991; 1994) provide detailed and deep explication of types and forms of ontological dependence. To simplify, the concept of peace as a dependent concept, can have *essential* or *modal* dependencies. That is, either certain properties metaphysically determine the existence of peace, or certain properties either render peace possible or are required for peace to exist. The distinctions made here are subtle but fundamental. The following discussion on the relationships drawn within peace theory between peace and its dependent properties aims to bring to light one of the main distinctions in understanding peace, that is, whether and how the concept of violence is a dependent negative requirement for peace to exist, and conversely whether and how the concept of justice is a dependent positive requirement for peace to exist.

2.4.1 Peace as dependent on violence

In addition to the cultural explorations of peace presented earlier in this chapter, over the past 60 years or so the academic study of peace has evolved to a point where it is now widely regarded as a discipline in its own right (Gledhill & Bright, 2018). Academically, peace is variously studied and researched under the title of Peace Studies, Peace and Conflict

Studies, War Studies and International Relations, to name but some. The designation under which peace is studied of course derives from and frames the way in which peace is respectively conceptualised. As some of the academic designations for the study of peace communicate, one of the predominant dualisms presented in understanding peace is in relation to violence or war.

Within classical Roman and Greek philosophy, peace was repeatedly explained in terms of its relationship with war. For the Roman statesman and philosopher, Cicero, “war should always be undertaken in such a way that one is seen to be aiming only at peace” (44 BCE, *On Duties*, at 32). Some three centuries earlier, Aristotle had stressed that “we make war that we may live in peace” (*Nicomachean Ethics* bk. 10, 1177b 5-6). These early classical references to peace always in relation to war can be considered to have laid the foundations for understanding peace through the Renaissance and Enlightenment ages.

Building on the writings of classical philosophers, the thinking and writing of several Enlightenment figures have been identified as influential in helping to understand how peace has come to be understood and enacted in contemporary Western - and thereby international - thinking and practice (Richmond, 2005; Behr, 2014). Of all the Renaissance and Enlightenment voices, the most influential in terms of peace is Immanuel Kant. Kant is easily the most frequently cited ‘name’ when peace is discussed in the literature. As Behr clarifies, “peace thinking and practice in Western modernity seems to be largely a Kantian project” (2014: 105). Kant’s influence is largely derived from the content of his 1795 essay, “Perpetual Peace: A Philosophical Sketch”, in which he essentially proposes a framework to be adopted by all governments in order to establish perpetual peace. Kant’s original three definitive articles for perpetual peace, which have been contemporaneously translated as, “republican representation, an ideological commitment to fundamental human rights, and transnational interdependence” (Doyle, 2005: 463) have been claimed to form the basis of the notion of democratic peace. Essentially, democratic peace theory posits that those countries that are political democracies are less likely to wage war on one another (Reiter, 2017). Democratic peace has been treated as a direct descendant of Kant’s thinking, given its dependence on a particular form of governance.

An alternative to democratic peace is liberal peace. Liberal peace theory hypothesises that *economically* stable and trading countries will be less likely to wage war, or more illustratively, “countries that both have McDonalds restaurants don’t fight each other” (Friedman, 1994 in Schrod, 2004: 292). A further alternative version of peace from the International Relations

field is imperial peace. Professor Hartmut Behr asks the question, whether “the cognitive imperialism of Kantian metaphysics” does not “create imperial peace” (2014: 107). Behr explains his use of the term, “this kind of peace can be called ‘imperial peace’ to emphasise its vertical, imposing, subordinating, and thus always violent nature against the ‘other’” (2014: 3). There are varied critiques of the democratic, liberal and imperial versions of peace, principally that they are grounded in Western modernist epistemologies and axiologies (Behr, 2014; Mac Ginty, 2014; Richmond, 2005).

There is more generally challenge to the binary thinking of peace and violence as being in mutually excluding opposition, “if there is a war, there is no peace, and if there is no war, there is peace, however war may be defined. Peace and war are, as it were, in the ‘zero-sum’ relationship” (Matsuo, 2007: 16). The Norwegian peace scholar, Johan Galtung, provides an intriguing and potentially useful perspective on the relationship between peace and violence. In his most detailed treatise on what peace is, *Peace by Peaceful Means*, Galtung draws on Daoist philosophy to make the point that, whilst the binary can be analytically useful, it is necessary to move beyond it and towards the dyadic because the binary is neither exhaustive nor exclusive:

Take peace vs. violence. Of course these two words can be defined as each other’s negation and a logical discourse can be constructed. But Daoist epistemology yields better insight by pointing to the violence in peace (for instance, by being too passive) and the peace in violence (for instance, by being active). There is the presence of *yin* in *yang* and of *yang* in *yin*; of *yang* in the *yin* in the *yang* and *yin* in the *yang* in the *yin*, and so on, *ad inf.* (1996: 16)

Authors, particularly in the field of International Relations, appear to critique yet hold onto the dependency between peace and violence. Oliver Richmond argues that “the theorization of peace is normally hidden away in debates about responding to war and conflict” (2005: 2). He argues convincingly that peace and war are hybrids of one another, and that this has long been the case. He illustrates his argument with examples from the Medieval Crusades (crusading for some version of peace), through the invasion of Iraq to the current day ‘war on terrorism’, which is again carried out in the name of some version of peace. As he succinctly states, “types of war may provide the impetus for types of peace: versions of peace may provide the impetus for violence” (2005: 13). Here, Richmond draws attention to the possibility that whilst peace might be considered in opposition to war and violence, peace can equally be used to justify violence.

Elsewhere, Richmond (2017) argues that it is largely the influence of thinkers such as Kant that have formed the bellicose foundations of Western notions of what peace means, and that peace is predominantly thought of, especially in the field of International Relations, in terms of negative peace, that is, the absence of war. Within the lexicon of peace studies, the terms negative peace and positive peace have been adopted across disciplines as a way of understanding peace. This terminology is attributed to perhaps the most widely recognised contemporary influencer of thinking about peace, Johan Galtung.

2.4.2 Peace as dependent on justice

Perhaps the most synthesised way of understanding positive peace is to understand peace as dependent upon the presence of justice. This indeed is the framing taken up by a variety of authors (e.g. Albin, 2009) and organisations (e.g. The Institute for Economics and Peace, 2015). Justice itself is an essentially contested concept, and it is possible to see how defining one in relation to the other can result in unending circularity. Justice is a construct that features strongly within Galtung's conceptualisation of positive peace. Some five years after publishing his distinction between positive and negative peace, Galtung declared, "I would now identify 'positive peace' mainly with 'social justice'" (1969: 190).

Galtung is perhaps *the* pre-eminent peace scholar of the past 60 years. He was the principal founder of the Peace Research Institute Oslo in 1959, an academic body which founded the *Journal of Peace Research* in 1964. Galtung first termed what has come to be a pivotal distinction within the understanding and study of peace in his editorial to the inaugural issue of the *Journal of Peace Research*, "there are two aspects of peace: negative peace which is the absence of violence, absence of war - and positive peace which is the integration of human society" (1964: 2). Here, Galtung puts a name to a distinction in thinking about peace that appears in writings across time and cultures. In a sermon entitled, 'When Peace Becomes Obnoxious', Martin Luther King Jr. declared:

Peace is not merely the absence of some negative force – war, tension, confusion, but it is the presence of some positive force – justice, goodwill, the power of the kingdom of God ... If peace means keeping my mouth shut in the midst of injustice and evil, I don't want it. If peace means being complacently adjusted to a deadening status quo, I don't want peace. (King, 1956/1997: 207-8)

In summary, negative peace, in Galtung's terms, is the absence of direct violence but the persistence of indirect violence, that is, structural violence in the form of inequalities and

discriminatory treatment, and cultural violence in the ideas and beliefs that perpetuate the inequitable treatment of people, such as racist or sexist ideas.

Galtung's presentation of positive peace as the presence of social justice in addition to the absence of direct violence is a formulation that has gained widespread traction within the peace studies community. Matsuo provides a rationale for how this evolution in peace thinking came to occur. He argues that a constellation of factors in the 1960s led to a raised consciousness whereby peace came to be understood as more than the mere absence of war. Matsuo attributes this expansion of the notion of peace in academic circles to the 'relative peace' or stability that was engendered by the Cold War, where there were no outright wars between major nations. Equally, what emerged at that time was "the so-called North-South problem" (Matsuo, 2007: 17), in the sense of the development needs of a large part of the Earth's population becoming noticed and given attention for the first time. Matsuo attributes to Sugata Dasgupta the first expansion of the concept of peace within the field of peace studies to incorporate needs beyond the need for absence of war. Dasgupta presented the paper, "Peacelessness and Maldevelopment: A New Theme for Peace Research in Developing Nations", at the second conference of the International Peace Research Association in 1968. His notion of peacelessness referred to "the poverty, malnutrition, disease, illiteracy, discrimination, oppression and so on" that people suffer in spite of the absence of war (in Matsuo, 2007: 17). Dasgupta's notion of peacelessness resonates strongly with Johan Galtung's notion of negative peace.

A significant contributor to peace thinking and practice, John Paul Lederach, identifies a "justice gap" (1999: 31) in most peacebuilding efforts. He draws on Galtung's notion of structural violence to assert that "much greater investment has been expended in the study and development of methodologies and practice for reducing direct violence than in transforming structural violence" (1999: 32). One of Lederach's most significant contributions to the field of peace theory and practice is the developed notion and theory of conflict transformation, which "negotiates both solutions and social change initiatives ... see[ing] through and beyond the presenting issues to the deeper patterns" (2003: 39). Accordingly, Lederach formulated the notion of 'justpeace'. He helpfully offers a dictionary definition of this novel term, integrating the notions of justice and peace, "*Justpeace* \ jest pés \ n, vi, (justpeace-building) 1: an adaptive process-structure of human relationships characterized by high justice and low violence" (1999: 36). Lederach's concept of justpeace, inspired he acknowledges by colleagues from the Justapaz Centre in Colombia, brings the concepts of

peace and justice together into potentially essential interdependence. Having explored the abstract and contested nature of peace, and the nature of its dependence on the associated concepts of violence and justice, this review now turns to explore a dimension that recurs within thinking and writing about peace, that is, whether peace is real or ideal.

2.5 Peace as Real and/or Ideal

The question of whether peace is real or ideal cuts to the heart of the peace project, by which I mean the varied and various endeavours to engage with the concept of peace to make sense of and improve the human condition. Peace theory literature is alive with debates on whether peace is an ideal towards which humans should strive but will never attain, or whether peace can be realised. Richmond summarises the core of these debates, “at an ontological level there are of course conflicting versions of the concept, spanning those of utopian thinkers to those who argue that what is, however imperfect, represents a practical peace” (2005: 197). Here, I assess the nature and function of peace as an ideal before assessing how it has been explored in real form. I then move the discussion into a space claimed by some recent scholars, and by some spiritual traditions, where peace is understood in terms of its dialectical relationship with difference.

As Richmond makes clear, “what underpins much of the thinking and conceptualisation on and about peace is the Platonic ‘ideal form’” (2005: 24). He goes on to explicate how the liberal peace has become a Modernist reification of the concept of peace. In similar vein, Hartmut Behr draws on Max Weber’s articulation of ‘the ideal type’ to explore how the predominant conceptualisations of peace, within the field of International Relations at least, are premised on “the cognitive imperialism of Kantian metaphysics” (2014: 107). Behr explains that the function of an ideal type is analytical rather than normative, in that it should be constructed “in order to identify, define, understand, and analyze phenomena of the social and political world” (2014: 132). Other perspectives on the ideal of peace tend more towards the normative, that is the function of the ideal being to depict what is desirable.

Among these authors, the British sociologist, Lindsay Horner, explores the notion of hope that the concept of peace presents and represents. She draws on Ernst Bloch’s notion of “concrete utopia”, within which, ‘Utopia functions as the refusal to respect the constraints of external conditions’ (2013: 370). A similar case is made by Gregor & Spetschinsky, in their edited volume, *Concerning Peace: New Perspectives on Utopia* (2010), where they explore peace’s status as utopia, dystopia or pantopia, and claim an evaluative function for the ideal,

“our ideals of peace play a grounding role in human condition as counter-factual criteria or regulative ideas for the evaluation of factual reality” (p. 5). From a sociological perspective, Kalekin-Fishman supports this take on the ideal, citing Mannheim’s characterisation of utopia as, “ways of thought which transcend reality but can guide people in everyday life” (2013: 715). In this way, peace as utopia or as ideal can serve the normative function of envisioning alternative ways of doing and being, ways that are more congruent with the terms of reference of peace.

Horner alongside Gregor and Spetschinsky ultimately goes on to connect the ideal with the real. Gregor and Spetschinsky state that, “peace is not caught in a dualistic opposition between sensible and supersensible worlds, but is the expression of their synthesis” (2010: 2). Horner extends this relationship between the real and the ideal by introducing a classification of peace-as-process-peace-as-utopia. She explains that, in accordance with this conceptualisation, “peace is approached as an ongoing process which represents an ethical imperative to engage in the here and now” (2013: 129). Here, these scholars bring the dual aspects of peace as present action and future orientation into dialectical relationship.

Turning from a focus on the ideal towards the real, Richmond points to the risks of conceiving of peace as a metaphysical ideal and argues for a recognition that peace happens in real time, in real places with real people:

The age-old myth that peace exists as an existential condition, neither temporal nor spatial, needs little thought before it is discredited. Peace always has a time and a place, as well as representatives and protagonists in diplomatic, military, or civilian guise, and exists in multiple forms in overlapping spaces of influence. (2005: 16)

One perspective on real peace is that it can only ever be imperfect. The term imperfect peace, which has emerged in recent years, was first documented at the inaugural meeting of the Spanish Peace Research Association (la Asociación Española de Investigación para la Paz) in 1997. Francisco Muñoz has dedicated several publications to explaining and exemplifying this term (e.g. 2001; 2006). Muñoz clarifies the rationale for the creation of this ‘new’ analytical category within peace studies, “the adjective *imperfect* can be understood as “unfinished” or “in process”, because the peace is always relative to conflict and violence” (Muñoz, 2010). There is a rhetorical appeal to this classification of peace: it supports the possibility that the ideal of peace can be achieved in reality, because it allows for the imperfections of the human world. The term has gathered currency in some peace studies

contexts (e.g. Wählisch, 2019; Moreno Parra, 2014). It is not, however, without its critics. Perhaps the most incisive critique has come from one of Muñoz's colleagues within the University of Granada, Francisco Jiménez.

In an article entitled "Imperfect Peace: New Friendly Quarrels", Jiménez harks back to Kenneth Boulding's "Twelve Friendly Quarrels with Johan Galtung" in 1977. He states baldly that, "the three main deficiencies of the concept [imperfect peace] ... have to do with the denial of the figure of Johan Galtung and positive peace, the conceptual imprecision, and the perpetuation of the *status quo*" (2018: 25). Jiménez goes on to challenge the validity of the distinction drawn between the construct of imperfect peace and Galtung's construct of positive peace. As Jiménez makes clear, Galtung himself had called for positive peace to be understood as an ever-unfinished process rather than as an accomplished end-state. Jiménez then goes on to argue that acceptance of imperfect peace potentially reduces the ideal of peace, "if we accept imperfect peace, we accept a certain level of injustice and reject utopia as an engine of transformation and social neutralization" (p. 25). Here, Jiménez's argument appears to align with the ideas of Gregor and Spetschinsky and Horner, that the ideal of peace serves a valuable function in providing a basis from which to critique existing practices and systems. Professor Hartmut Behr terms such practices and systems, "modes of hegemony, hierarchy, assimilation and exclusion" (2014: 47).

In his monograph, *Politics of Difference: Epistemologies of Peace*, Behr presents a challenge and critique of peace as it has been historically thought of, by adopting a phenomenological perspective on the nature of peace. Behr's thorough study challenges the dominance and predominance of thinking implicated in "the four streams (of Western political philosophy) of mythological thinking; of principles of Greek polis-philosophy; of principles of Christian philosophy; and of ideologies of nationalism" (2014: 47). Then, engaging with phenomenological thinking, specifically the contributions of Simmel, Schütz, Lévinas and Derrida, he seeks to "find a liberating way to think and act towards difference(s) and "otherness"" (p. 47). Behr's open deconstruction of previous modes of thinking about otherness and difference leads him to reconceptualise peace as, "a positive and ethically responsible, reflective, and self-critical engagement *towards* (not *with*, or *of*, both indicating relations of possession) differences in order and for the benefit of a mutual building-up of plurality in diversity" (p. 125). The consequences of such a conceptualisation of peace, according to Behr are to, "allow for the positive articulation of differences, not as a status, but as permanent procedure" (p. 125). Behr summarises, "accordingly, peace is not a status. It

cannot be fixed, cannot be defined, and cannot be accomplished” (p. 125). Rather than being “reified by essentialist metaphysics nor rendered otiose by postmodernist and sceptical deconstruction” (Webel and Galtung, 2007: 7), here, peace is instead understood as dialectical, dynamic and unending. According to Behr, “peace is to be seen as a permanent process of, and discourse about, the creation, articulation and negotiation of meaning(s) and the critical reflection upon difference(s) and “otherness” as they become articulated in political, social, and cultural debates” (p. 125).

Behr’s contributions to understanding and ‘defining’ peace are recent and significant. His phenomenological perspective is not, however, necessarily unique in understanding peace as a permanent process of making meaning through relationship. Expanding perspectives on peace beyond the academic towards the more spiritual shows up certain synergies in thinking about peace. The common phrase, “There is no way to peace. Peace is the way” has been widely attributed to Mahatma Gandhi, and taken up by popular spiritual teachers such as the Vietnamese Buddhist monk, Thich Nhat Hanh. Within this phrase can be detected something of Behr’s assertion, that peace is known and built through peace itself.

Where Behr’s contribution is particularly interesting is in its precise focus on difference and otherness. It is this focus that is not so explicitly expressed in other contributions and that may prove valuable in developing current and localised understandings of what peace means. On one level, it could be argued that focusing on difference is antithetical to peace, but Behr makes a convincing case for a lively engagement *towards* difference. Post-structural perspectives on the concept of peace, such as Behr’s, appear to offer a different way of thinking about peace, whereby it is a “permanent process of, and discourse about” what otherness and difference mean. This carefully constructed post-structural perspective on peace does, however, remain for the moment theoretical. It would be valuable to explore empirically whether and how this perspective on peace as “permanent process of, and discourse about” what otherness and difference mean resonates with real people in real-life contexts.

Conclusion

To summarise what has been presented in this largely philosophical and theoretical review of the concept of peace across cultures and within the academy, peace can be considered a perennial and universal human endeavour. Some of the perennial terms of reference within an ontology of peace are wholeness, inner and outer order and harmony. Peace can be

understood in its relationship with contradicting dependent concepts such as violence. It can equally be understood in its relationship with complementing dependent concepts such as justice. Peace can serve analytical and normative functions in its ideal form or be made real through processes of engagement towards questions of otherness and difference.

As will be explored in the subsequent chapter, attempts to make peace real within the context of schools have been critiqued for reifying reduced versions of peace, thus losing the normative function of the ideal of peace. The aim of the present study is to explore what peace means to people in schools in England in the present day. What meaning do people make of peace within the school context? One lively challenge will be to examine to what extent and in what ways the perspectives on and visions of peace that emerge from this empirical study relate to the conceptualisation of peace as presented through the various literatures reviewed within this chapter.

Chapter 3 Peace in Education

Introduction

Following on from the previous chapter's exploration of different conceptualisations of peace, this chapter will narrow the focus onto the conceptualisations of peace in schools. The aim of this chapter is to identify and discuss the ways in which peace has been understood in the context of schools. In order to achieve this aim, the chapter reviews literature from the areas of philosophy of education, politics of education, and practice of peace education. I assess arguments for and against peace being a focus in and for schools, and then review some of the iterations of peace work in schools, with a final focus on work that has been undertaken to capture what conceptions of peace exist within schools. This chapter contributes to the original contribution to knowledge of the field of peace studies in the context of education by bringing up to date research already conducted, and identifying where more recent peace theory might be advanced through empirical investigation.

The aim of this chapter is to focus on the practice of peace in schools, and to understand what has gone before in order to inform the focus and design of the present empirical study. The first section of this chapter reviews what has been written about the place of peace in schools. It then moves on to examine some of the ways in which peace has been enacted in schools, principally through a focus on the theory and practice of peace education. Finally, the focus turns to a review of the empirical studies that have sought to elicit what peace means to people in schools.

3.1 Peace and Education

Considering the place of peace in education is both a political and a philosophical question. Feinberg (1998) distinguishes between two ways of understanding education: what is 'educationally allowable' and what is 'educationally desirable'. What is educationally allowable is a question of politics, and is essentially what is politically allowable "because it requires the consideration of educational issues from within social, economic, and cultural conditions" (Ide, 2015: 79). However, what is 'educationally desirable' is based on different premises, namely, whether the activities or inputs under consideration can be justified for educational reasons.

A recent UNESCO report investigating specifically whether education can contribute to peace draws a connected distinction in how to think about peace and its place in education:

For understanding education, a broad distinction between two spheres of its meaning is necessary. One is the sphere of meanings inherent in the concept or idea of education. The other sphere refers to meanings that arise when we use the term 'education' to refer to a system, normally to refer to the system of education in a particular country. (Kumar, 2018: 5)

Kumar goes on to explain the importance of such a distinction in the context of peace, "because the systemic meaning allows us to notice the impact of economic and political conditions on education while the conceptual meaning permits us to view the potential of reform in education for preparing it to serve peace" (2018: 5). In this way, Kumar's *conceptual* meaning of education can be seen to be aligned with Feinberg's question of educationally desirable, whilst the *systemic* meaning relates to the educationally allowable question. For the purposes of clarity, Feinberg's classification of educationally allowable and educationally desirable will be used to frame the discussion here, however, within this distinction the conceptual and systemic levels of meaning drawn by Kumar will be interwoven.

3.1.1 Peace as educationally allowable

In the UK schools' context - the systemic level of the present study - the fundamentally political question of whether peace is educationally allowable can be seen to have manifested over recent decades, and perhaps most fervently during the 1980s. The introduction of peace as a subject of study in UK schools began in the 1970s, and was part of a broader shift or opening up in education at that time to include within the school curriculum more socially-situated subjects such as world studies and multicultural education. Hicks and Holden explain how, during the 1980s, "initiatives such as peace education and multicultural education increasingly found themselves under attack by the political right which saw these concerns as forms of indoctrination" (2010: 268). As reported by Behr, Megoran and Carnaffan, Baroness Caroline Cox and Roger Scruton denounced peace studies as "'left-wing indoctrination ... downright disreputable ... [and] not a genuine educational discipline (1985: 7-8)', and should have no part in the school curriculum" (Behr, Megoran & Carnaffan, 2018: 81). Their criticisms did not go unheeded. The 1986 Education (No. 2) Act forbade, "the promotion of partisan political views in the teaching of any subject in the school." This prohibition was interpreted by some as an attack on subjects such as peace studies that had been introduced into a number of schools (Carrington & Troyna, 1988; Gillard, 2011).

More recently, Behr et al. have argued that, “the current climate in England of militarism and neo-liberal infringement of education leaves little room for peace education in a tightly-regulated curriculum where the hitting of targets and performance in league tables is all-determining” (2018: 77). Cremin and Bevington have similarly critiqued the “current hegemonic discourse around school improvement, and ... the cultural, structural and direct violence that can result” (2017: 26). Therefore, it may be argued, on the one hand, that peace is not allowable given that it does not attend to what the predominant School Improvement discourse, as manifested through Ofsted and PISA, establishes as the purposes of education and of schooling. On the other hand, it may be argued that peace is not only allowable but desirable as a counter to the standardisation, commodification and structural violence that this very discourse is enacting on UK schools.

3.1.2 Peace as educationally desirable

Perhaps the more interesting question for the purposes of the present review is whether peace is educationally desirable. Whilst some in the field of peace education have argued that peace is *de facto* desirable within education, others have argued that such a deontological justification is not particularly helpful. James Page has stated that, “if we believe that peace, that is, harmonious and cooperative relations between individuals and societies, is a beautiful thing, a valuable thing in itself, then we should not be reticent in encouraging this as a stated objective for education” (2008: 158). The renowned peace education scholars, Michalinos Zembylas and Zvi Beckerman offer a useful challenge to this position, “such an approach may be understandable, but it does not advance theorizing on peace education and its fundamental premises because it takes the ‘goodness’ of peace for granted rather than exploring its contextual meanings and implications” (2013: 198). Interrogation of the question of the desirability of peace in education therefore depends upon what are deemed to be the purposes of education, and also on what versions of peace are envisioned.

Attending first to the purposes of education element, this relates to questions of educational philosophy. In the last century, prominent educational philosophers have identified teaching about peace as an integral purpose of education: from John Dewey in the 1920s, through Maria Montessori in the 1940s to Paulo Freire in the 1960s (Kester, 2011; Harris, 2008). Whilst his focus on the democratising import of education is more well-known, Dewey also held peace as a prime focus of education; he promoted, “the basic importance of education in creating the habits and the outlook that are able and eager to secure the ends of peace,

democracy and economic stability” (1946: 30). Maria Montessori emphasised the peacebuilding role of education, “education is the best weapon for peace” (1949: 36). Freire’s contribution to thinking about the place of peace in education is grounded in his distinction between education’s potential to either humanise or dehumanise, to liberate or indoctrinate, “education as the practice of freedom as opposed to education as the practice of domination” (Freire, 1968/1996: 62). In this sense, Freire tends towards a more ‘critical’ form of peace in education, as will be explored in more detail below.

The Dutch educational philosopher, Gert Biesta, provides an incisive take on the question of what is educationally desirable. He states that:

The educational concern rather lies in the transformation of what is desired into what is desirable (see Biesta 2010b). It lies in the transformation of what is de facto desired into what can justifiably be desired - a transformation that can never be driven from the perspective of the self and its desires, but always requires engagement with what or who is other. (2013: 3)

Biesta’s perspective here is of interest because it touches on aspects of peace that were highlighted in the previous chapter. First, he potentially bridges the real/ideal dualism of the ontology of peace. Biesta offers a way of thinking about and working within education that sees the very function of education to be the transformation of that which is desired (the ideal) into that which is desirable (the real). Secondly, he predicates this work on engagement with “the other”, which is the fundamental thesis of contemporary peace scholars, particularly Behr.

Here, Biesta refers to his earlier writings where he categorises the purposes of education into three discrete but interconnected domains: qualification, socialisation and subjectification. Qualification refers to “the acquisition of knowledge, skills, values and dispositions” (2013: 4); socialisation refers to “the ways in which, through education, we become part of existing traditions and ways of doing and being” (2013: 4); and subjectification “has to do with the way in which children and young people come to exist as subjects of initiative and responsibility rather than as objects of the actions of others” (2015: 77). Working from Biesta’s three domains, it is possible to understand peace being educationally desirable more in relation to the domains of subjectification or socialisation, depending upon which version of peace is being promoted. This discussion leads into the second element of the question of peace’s desirability, that is, what versions of peace are envisioned in education.

3.2 Peace Education

The most common manifestation of peace in schools is arguably peace education. As Zembylas and Beckerman have stated, “peace education is now officially accepted as a distinct field of study in education” (2013: 198). In the inaugural edition of the *Journal of Peace Education*, American peace scholar, Ian Harris, presents a history and theoretical overview of the field of peace education (2008). Harris and Morrison (2013) have produced a more in-depth review of the field, which they acknowledge relates to the United States context. Other reviews of the field of peace education focus more on peace education in conflict-riven contexts (e.g. Salomon & Cairns, 2009). More recent reviews have engaged with more critical approaches to peace education (e.g. Bajaj & Hantzopoulos, 2016).

Before engaging in discussion of the distinctions between different forms of peace education, it may be useful to examine the variety of ways in which Peace Education has been defined. Harris has stated that, “peace education is an umbrella term for education about problems of violence and strategies for peace” (2009: 571). The Israeli peace academic, Bar-Tal describes, “the multifaceted, multifarious and multiform state of peace education” (2002: 27). In an attempt to seek some clarity in these definitional debates, I present an overview of some of the definitions of peace education from some of the most prominent names in the field in Table 3.1. From these definitions, I will then synthesise the different dimensions and levels in order to provide an overview of the field of peace education as it has been defined by these people and bodies.

In summary, it can be seen from these definitions that peace education has been conceived of as incorporating knowledge, skills, behaviours, attitudes and values that cover the domains of conflict prevention and resolution, nonviolence, harmony, justice and equity at the levels of the personal, relational, structural, environmental and global.

Table 3.1

Definitions of Peace Education from International Agencies and Peace Scholars

UNICEF (Fountain, 1999: 1)	Reardon (2000: 399)	Johnson & Johnson (2005: 276)	Harris & Morrison (2013: 11)	Bajaj & Hantzopoulos (2016: 1)	Journal of Peace Education (2018)
<p>Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.</p>	<p>the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities.</p>	<p>Peace education is aimed at teaching individuals the information, attitudes, values and behavioural competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships.</p>	<p>Peace education is considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a world where conflicts are solved nonviolently and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life.</p>	<p>Peace education is a field of scholarship and practice that utilizes teaching and learning not only to dismantle all forms of violence but also to create structures that build and sustain a just and equitable world.</p>	<p>education for the achievement of non-violent, ecologically sustainable, just and participatory societies.</p>

3.2.1 From traditional to critical peace education

As was examined in the previous chapter, there is an established and widely accepted distinction between negative peace and positive peace. It is therefore to be expected that there is a consequent distinction between education for negative peace and education for positive peace; the former can be termed 'traditional' peace education and the latter 'critical' peace education. Following the definitions presented in Table 3.1, more traditional forms of peace education can be considered as those that take a psychologised approach, prioritising students' social and emotional capabilities and conflict resolution skills. This more traditional conceptualisation of peace education privileges the development of competencies in students to manage their immediate reality in more constructive and less destructive ways.

In recent years, there has been a challenge to this more traditional notion of peace education in schools and a call for a more critical version of peace education. Zembylas and Beckerman argue that when the aim of peace education is to develop the capacities of individual educators to impart the knowledge to their students for them to "foster the implementation of peace, tolerance, justice and equality", then this "fails to investigate and cultivate critical peace education praxis and transformative agency in ways relevant to the respective economic, political, historical, and social contexts" (2013: 201). Kevin Kester has similarly argued that the problem with a more traditional, psychologised approach to peace education is that it "places the locus of social change within the individual student's head thereby under-examining social causes, such as neoliberalism, capitalism, sexism, etc., that contribute to social inequalities and violence" (2018: 12). These authors, among others, have therefore called for peace education to adopt a more critical form and function (e.g. Bajaj, 2008; Cremin, 2015; Hajir & Kester, 2020; Bajaj & Hantzopoulos, 2016; Snauweart, 2011; Zembylas, 2018).

In the *Encyclopedia of Peace Education* Monisha Bajaj calls for a "'a reclaimed critical peace education' in which attention is paid to issues of structural inequality and research aimed towards local understandings of how participants can cultivate a sense of transformative agency assumes a central role" (2008: 135). Kester and Cremin (2017) make the case for second-order reflexivity, that is, for the peace education field itself and those scholars, authors and practitioners who constitute and represent the field to adopt a more conscious and critical perspective on the assumptions the field carries. Bajaj and Hantzopoulos state that critical peace education should be informed by "theoretical and conceptual insights from

fields such as critical pedagogy, human rights education, critical race theory, and post-colonial and post-structural theory” (2016: 4). In this way, it can be seen that a more critical notion of peace education relates to a focus on positive rather than negative peace.

As the most common iteration of peace in schools, the field of peace education can be seen to be broad and in ongoing evolution. The recent turn to critical peace education aligns with the turn to post-structural understandings of peace presented in the previous chapter. Moving on from this realm of theory, I now turn to a more empirical focus.

3.3 Children’s and Adolescents’ Understandings of Peace

Whilst the above discussion provides a rationale for incorporating peace within the work of a school, there is a danger that these claims can be top-down, emanating from academics and practitioners defining what peace is and how it should then be enacted within schools. There is one strand of literature that has sought to clarify and specify what peace means *from the perspective of the people in schools*. It is to this strand of the literature on peace in schools that this review now turns.

Seemingly, the only existing review of those studies exploring children’s and adolescents’ understandings of the term peace was conducted by Hakvoort and Oppenheimer (1998). Their review followed on from Hakvoort’s 1996 doctoral study, which sought to “address the lack of fundamental knowledge on children’s and adolescents’ developing conceptions of peace and war” (1996: 1). Her study involved 206 Dutch children and adolescents between the ages of 6 and 16 across three points in time. Both the method developed and the coding scheme created in this study merit attention, as they have proven to be influential on subsequent studies.

The method applied was a semi-structured interview schedule, which asked a series of six questions. It is the first two questions that are of interest for the purposes of the present study:

1. (Free association with the concept of peace)

I would like to know what comes into your mind when you hear the following words:

- a. Food (example trial)
- b. Peace

2. (Definitions of peace)

(a) One of your classmates asks, "can you explain the word peace to me?"

What would you tell him/her?

(b) How would you explain peace to a 5-year-old child? (1996: 156)

The coding scheme developed by Hakvoort in the study and subsequently applied in other studies (e.g. McLernon & Cairns, 2006) consisted of the following seven categories, which were created inductively from the data that were gathered in response to questions 1 and 2 of the interview schedule:

Category 1	War-related	
Category 2a	Religion/church	
Category 2b	Material related	
Category 3-i	Positive emotions at an individual level	
Category 3-g	Positive emotions at a global level	
Category 4-i	Negation of war at an individual level	
Category 4-g	Negation of war at a global level	
Category 5a	Disarmament	
Category 6	Human attitudes	
Category 7	Universal rights	(1996: 159-60)

This coding scheme has been influential in defining the categories by which peace has been understood in future studies.

Building on her doctoral research, Hakvoort and Oppenheimer (1998) conducted a review of studies exploring children's and adolescents' understandings of the term peace and war with the aim of offering, "a systematic reflection upon those variables which were and still are considered essential for the formulation of a coherent theoretical framework with regard to the development of an understanding of peace and war" (p. 355). In terms of defining peace, the authors conclude that:

Irrespective of nationality, peace is generally understood as the negation of war or the negation of war activities at the macro level and as the negation of quarrels at a micro level (i.e., negative peace) and related to positive social feelings. Consequently, we can conclude that these three themes are the most salient components of peace emphasized in many different cultural settings. (p. 380)

For the purposes of the present study, it was deemed useful to update Hakvoort and Oppenheimer's review in order to gather an up-to-date picture of the range of studies that have been undertaken since to elicit children's and adolescents' understandings of peace.

3.3.1 Search strategy

In order to update Hakvoort and Oppenheimer's review, I searched these databases: British Education Index (BEI); Education Resources Information Center (ERIC); PsycINFO; Scopus; and, World of Knowledge. I entered the search string: 'peace' AND ('school' OR 'students') AND ('concept' OR 'meaning' OR 'definition' OR 'understanding' OR 'attitudes' OR 'phenomenon') for reports published between 1998 and 2020. This search produced between 106 and 782 results for each database. The relatively large number of results for each of the five databases then needed to be reduced by identifying those studies that met the following criteria: empirical studies seeking to gather children's and adolescents' understandings of peace. The aim is for this review to be thematic and inclusive rather than systematic and exclusive. I did not seek to conduct a traditional systematic review, but rather to gather all of the studies that met the criteria statement, regardless of scale or quality. Discussion of the relative strengths and limitations of the studies included is included below.

There were several publications that almost met these criteria but were excluded. For example, there were several studies that reported on people's *attitudes* about peace (its desirability and possibility) rather than their *understanding* of peace (e.g. Jagodić, 2000; Biaggio, de Souza & Martini, 2004; Garatti & Rudnitski, 2007). Additionally, some reports adopted a possibly associated but not explicit peace focus. For example, several studies involved the elicitation of people's understanding of related concepts, e.g. reconciliation (Ferreira & Janks, 2009); forgiveness (Nasser & Abu-Nimer, 2012); social justice (Bursa & Ersoy, 2016); and, the sacred (Ranta, Pessi & Grönlund, 2017). Alternatively, several studies focused exclusively on war, conflict or violence. And so were also excluded. For example, a 2016 study reported by John asks, "what do educator-constructed maps of their schools and surrounding environments reveal about their understandings of conflict, violence and injustice?" (2016: 228). Whilst the methodology of mapping may be of interest, the focus on violence and injustice subtly but significantly misses the mark with regard to the focus of the present review.

No distinction was drawn in the inclusion criteria around the context of the study. Consideration was given as to whether it would be important to distinguish between, what Salomon categorises as, "regions of intractable conflicts", "regions of inter-ethnic tension" and "regions of experienced tranquillity" (2002: 7). However, given the relatively small number of studies that fulfilled the inclusion criteria, it was deemed to be more valuable to include all relevant studies regardless of context. This is not to deny that there may be differing

understandings of peace according to the context; indeed, several of the studies have sought to explore just this question (e.g. McLernon & Cairns, 2001; Beck, 2009). However, the principle of inclusion regardless of context was adopted in order not to exclude studies that may offer a useful perspective on the perennial and universal concept of peace. The total number of publications meeting the criteria for inclusion in the review is 20; they are presented in chronological order in Appendix A.

3.3.2 Discussion of identified publications

This review seeks to bring Hakvoort and Oppenheimer's 1998 review up to date in order to understand what studies have been conducted, what methods have been applied and what conceptions of peace have emerged. It is interesting to note that the focus for the studies appears to have shifted over time from a preponderance to focusing on peace and war to more recent studies focusing exclusively on peace as a concept in its own right. Whereas only four of the eleven papers in the first decade of the 21st century focused solely on peace, six of the nine completed in the second decade have peace as their sole focus. It might be expected that conflict-riven contexts might tend researchers towards including a focus on war or violence as well as peace. However, the findings in Appendix A shows there to be little if any correlation between context and focus in this regard.

It is equally interesting to note that 60 per cent of the studies selected for inclusion were undertaken with primary school age children; 15 per cent crossing both primary and secondary school ages, and only 25 per cent with adolescents. Many of the studies adopted a developmental focus, that is, they sought to explore how children's understanding of peace evolved over time in accordance with their cognitive and social development. This prevalence may explain the heavier weighting towards primary aged children in these studies. The lack of studies with secondary aged students is, however, surprising, since it might be reasonable to consider that older students could have a more nuanced and less stereotypical understanding of the abstract concept of peace. There is, within these reports, a dearth of studies exploring adolescents' understandings of peace.

3.3.3 Aims

Examination of these studies reveals a diversity of aims or purposes of the research. 12 of the 20 studies have a comparative aim. Comparison across sociocultural, sociopolitical or geographical contexts is the focus of ten of the studies (Hakvoort & Hägglund; McLernon & Cairns, 2001, 2006; Oppenheimer & Kuipers; Walker et al.; Myers-Bowman et al.; Biton &

Salomon; de Souza et al.; Beck; Ummannel). The focus of the remaining two papers that have a comparative focus is more evaluative, where the research study serves the function of evaluating the impact of a peace education programme or intervention (Sarrica & Wechelke; Sunal et al.).

Biton and Salomon's study addresses both a comparative function and an evaluative function. They compare the understandings of peace of groups of Jewish Israeli and Palestinian adolescents, some of whom participate in a peace education programme and some of whom do not. They compare the findings based on the socio-political distinction between the two groups, and also on the test/control distinction. Other studies compared differences in conceptions of peace according to age (Myers-Walls & Lewsader; Jabbar & Betawi) or gender (McLernon & Cairns, 2006) or both (de Souza; Sarrica & Wachelke).

Three of the 20 studies have an educational aim, that is, the research activity to gather understandings of peace is conducted as a peace education intervention. In two cases, both conducted with Turkish primary children, (Cengelci Kose & Gurdogan Bayir; Yilmaz), the research reports on an established peace education programme. In the other case, (Kagaari et al.), the activity was undertaken with 36 Ugandan schoolchildren from three different schools in order to inform what peace education in their context might look like. The authors of this study conclude that the elicitation of the children's voices in terms of what peace means to them had been enlightening for the development of peace education programmes or curricula. They talk of, "an inspiration to link peace education with local conceptions of peace" (2017: 23), and they highlight the powerful potential of peace education as a process of change for children, and the powerful potential of children as agents of change:

the findings suggest that peace education locates ways in which children think of themselves as agents of peace – they link peace education substance and pedagogy with children's sense of urgency and expand that sense of urgency in ways that include expanding how children see themselves in the contexts of peace and violence within which they live. (p. 23)

All of the studies identified for this review seek the localised understandings of what peace means. In this latter case, these understandings will then be applied to create the form of peace education that is most appropriate for that context.

Following on from Kagaari et al.'s conclusions around the empowerment potential of peace, Hashemi and Shahraray's study can be classified as having an emancipatory function. The

authors identify the motivation for the study, “given the significance of involving adolescents in world realities, we designed research to study the perception of female Iranian secondary school students about the concept of peace and the problem-solving process” (2009: 251). This participatory and empowerment intention makes this one of the few studies that might be considered to adopt a more critical approach to peacebuilding in schools.

3.3.4 Methods

All of the 20 studies employ one or a combination of three principal methods: visual, verbal or written. One study applies an exclusively visual method, through photography; six studies apply an exclusively verbal method, through semi-structured interviews; and four studies make use of an exclusively written method via a survey or questionnaire. Eight studies combine visual and verbal methods, typically through the draw-and-tell method; one study combines visual and written methods, through the draw-and-write method.

Half of these studies make use of visual methods, in nine out of these 10 studies, the visual method applied is a version of the draw-and-write method. Myers-Walls and Lewsader explain their rationale for using visual method, “drawings establish rapport and allow children to use a familiar, developmentally appropriate, and non-threatening expressive tool” (2005: 509). Draw-and-write is one of an array of creative research methods used particularly with children and young people to encourage and facilitate meaningful participation in research activities (Angell, Alexander & Hunt, 2015: 18). The benefits with regard to engagement are evidenced both in the wider methodological literature (see Angell et al., 2015: 20), and also in the present selection of studies.

Yilmaz’s study with 68 Turkish children aged 8-10 produces strong and clear children’s images of peace, which are then annotated by the students to explain what they intended to portray, and, in ambiguous cases, clarified through mini-interviews. The resultant analysis of the images is rigorous and nuanced. Perhaps importantly, Yilmaz, alongside other authors (McLernon & Cairns, 2001; Jakob; Walker et al.; Myers-Walls & Lewsader; Cengelci Kose & Gurdogan Bayir; Samadi et al.; and Jabbar & Betawi), has included the *tell* element into the draw-and-write method, whereby participants are invited to comment verbally on their drawings. In their review of this research method, Angell et al. recommend that the *tell* element be added, because it “allows researchers to view ‘the whole picture’ and identify findings from the data with more confidence” (2015: 26). The only studies applying a visual

method without a verbal element are Sunal et al.'s study with kindergarteners and Beck's photography-focused study.

Beck's study, which involved 159 children aged 9-10 years across two schools in the USA and one in Northern Ireland takes the use of visual methods one step further. Beck makes a strong case for the import of applying visual methods for the exploration of abstract concepts such as peace. He draws on Conceptual Metaphor Theory, which posits that, "most if not all concepts may be understood by finding the basic spatial, sensory, and social metaphors that provide insights into their structure" (2009: 3). In the Picturing Peace programme, following an initial brainstorming activity on the word peace, students were invited "to use staged setup photography to organize dramatic situations in the studio or exterior locations that might communicate peace" (p. 13). Interpretation and coding of visual data is more subjective, and it may be argued more complex. This is especially the case in this study in which no explanations were elicited from students about their images. Beck describes the analytic process as assessing three elements of the photographs: first, the "aptness, or meaningfulness of the image" (p. 15); second, "the *punctum*" (p. 16), which refers to assessment of all of the smaller details of the images; and, third, "whether the image is imaginative" (p. 15). Based on these analytical criteria, Beck identifies 10 principal categories of image depicting peace. It is impressive to read that the photographs have been exhibited in museums, art galleries and Belfast City Hall, thereby bringing this study out beyond the confines of academic journals.

The grounding of Beck's study in visual methods is well defended, and the analysis of the photographs is theoretically grounded and methodically reported. However, analysis of visual data is one of the prime limitations identified with visual methods more generally and the limitation is evidenced in some of the studies within this review. Citing Feinstein, Beck points to the difficulty of analysing visual data, "we are obliged to use words to talk about images ... [but] ... we do not have an agreed-upon standardized vocabulary with which to discuss art works' (1982, p. 50)" (2009: 14). Other of the reviewed studies demonstrate more questionable quality regarding the analysis of the visual data gathered. In their study with Iranian boys, Samadi et al. fail to explain the process of analysis of the drawings produced and commented upon by the 63 participants. All of the images are simply categorised as either negative or positive peace. Additional weaknesses in this study relate to the lack of a stated aim or research questions. Cengelci Kose and Gurdogan Bayir's study equally raises questions as to the quality of the data analysis methods. The authors provide the following

as an illustration of their data analysis method: “a picture which described a group of fish which were supporting different football teams, were watching a football match was classified under the theme of peace in sports” (2016: 185). This coding of the categories emerging from the inductive analysis can be considered more contextual than thematic, e.g. peace in sport, peace in nature. The subsequent analysis of the verbal data appears to be more thematic, and the categories derived arguably more useful, e.g. agreement and friendship. These studies possibly highlight the higher-level knowledge and skills required of researchers in order to conduct more robust visual-methods based studies. Whilst there are certainly limitations to remaining in the word-based realm for eliciting conceptions of the abstract concept of peace, the inclusion of verbal or written methods can make use of more established and verifiable data analysis methods.

In total, 14 of the 20 studies include a verbal element. Across those studies employing an interview as a method of data gathering, the influence of Hakvoort’s 1996 interview schedule is acknowledged in four studies (Hakvoort & Hägglund; Oppenheimer & Kuipers; Biton and Solomon; de Souza et al.). All of these studies were conducted within 10 years of Hakvoort’s initial study. In more recent studies, researchers appear to draw on a broader range of literature to inform their interview schedules. For example, Myers-Bowman et al.’s 2005 study asked the following questions: “Do you know what peace is? What can you tell me about war/peace?”, which were followed up with probes, such as, “Can you name other words that people sometimes use that mean the same thing as peace? What happens in peace? Who is involved in peace? How does peace start? How does peace end?” (p. 182). In line with the more problem-solving focus of their study, Hashemi and Shahraray set the conception questions in the form of a challenge, “What is your conception of peace? In your opinion, what factors threaten our attaining peace? Imagine you are the leader of the world: how would you achieve peace in the world?” (p. 252). The different interview schedules developed in these studies variously elicit participants’ associations with the concept of peace, definitions of peace, and the factors that promote or threaten peace.

3.3.5 Findings

The different codings applied in the studies on what categories or dimensions of peace emerged are reported verbatim in Appendix A. I conducted a thematic grouping of all of resultant dimensions of peace by grouping identical or thematically connected words or phrases. Figure 3.1 shows the results of this thematic grouping in a word cloud format with

the 19 categories that were mentioned in more than one study. The size and gradient of the word or phrase corresponds to how often it was mentioned (e.g. absence of war was mentioned in the results of 11 studies, and agreement was mentioned in the results of two studies). Any categories that were mentioned in only one study were omitted (e.g. utopia). Some of the categories can be considered dimensions of peace (e.g. prosocial behaviours), whilst others might be considered levels of peace (e.g. individual).

Figure 3.1

Word Cloud of Categories of Peace from the Reviewed Studies



Hakvoort’s original 1996 coding scheme can be seen to have been highly influential in informing subsequent studies’ interpretations of the data gathered. Oppenheimer and Kuipers adopted both Hakvoort’s interview schedule and coding scheme. The aim of their study was to explore any possible differences between urban and rural children in the Philippines, and between genders; the authors therefore adopted Hakvoort’s original instrument and coding scheme because of the already established reliability (2003: 243). In this way, their study does not necessarily contribute to extending the possible conceptualisations of peace, but serves rather to test an existing methodology in a different context.

In a study conducted with 61 younger (mean age 7.6 years) and 61 older children (mean age 12.7 years) in South Brazil, de Souza et al. adapted Hakvoort’s interview schedule, asking the questions: “How would you explain to a friend what peace is? What happens when there is peace? Who do you think helps most to make peace (responsibility for peace)?”. The authors report that they applied an inductive approach to the coding of the data, but were informed by the coding schemes developed in previous studies (Hakvoort, 1996; Lourenço, 1996). With regard to peace, “the most common themes in this category to emerge from the

data were *positive emotions, negation of violence, and negation of war at a global level* (de Souza et al., 2006: 55). These categories correlate strongly with Hakvoort's 1996 findings. It would therefore appear that applying a version of Hakvoort's interview schedule and coding scheme draws out similar conceptualisations of peace with children in different contexts.

To summarise, the predominant dimensions of peace that have emerged from these 20 reviewed studies are negative peace, at a global and a local level; and positive peace, as manifested by positive emotions, prosocial behaviours, positive interactions and relationships.

3.4 Teachers' Understandings of Peace

Of all of the 20 studies reviewed here, only one engaged adults as well as children in eliciting their understandings of peace: the Hashemi and Shahraray study. There, the researchers asked the parents of the 18 girls the same questions. The aim of including the parents in their study was to identify any possible contribution from the parents on the daughters' conceptions of peace. The authors summarise that, "there is little convergence between parent and child beliefs and values about peace" and they conclude that "it is probable, therefore, that the students' schemata about peace are affected by other socialization sources such as teachers, peers, media, or other social institutions" (p. 257).

I considered it useful to identify and review any studies that had been conducted to explore the understandings of peace of teachers in schools. I searched the same five databases as with the children's and adolescents' studies search. I entered the search string: 'peace' AND 'teachers' AND ('concept' OR 'meaning' OR 'definition' OR 'understanding' OR 'attitudes' OR 'phenomenon'). This search produced only five studies that met the inclusion criteria: empirical studies seeking to gather teachers' understandings of peace. These studies are presented in Table 3.2.

Table 3.2

Research Publications on Teachers' Understandings of Peace

Author(s) & Year	Country	Sample	Method
Brantmeier, 2007	USA	7 teachers	Critical ethnographic action research: Focus Group elicitation activity
Yousuf, 2010	Pakistan	15 prospective teachers	Nominal Group Technique

Demir, 2011	Turkey	13 primary school teachers	Semi-structured individual interviews
Özkutlu, 2018	North Cyprus	158 SEN teacher candidates	Questionnaire: “peace is like because.....”
Gurdogan-Bayir & Bozkurt, 2018	Turkey	5 pre-service teachers	Semi-structured individual interviews

Closer examination of the five studies revealed that only one of the studies engaged the teacher participants in conceptualising peace and also undertook analysis of the data gathered. Gurdogan-Bayir and Bozkurt engaged five pre-service teachers who had arrived in Turkey from abroad for educational purposes and had had war experience in their home country in semi-structured individual interviews. The five participants were asked “their perceptions of peace” among other questions, which related to their perception and experience of war (p. 152). Through thematic analysis of the data gathered in this small scale study, the researchers identified five themes or dimensions of peace: freedom, living together, happiness, confidence, and tranquillity.

Brantmeier’s doctoral research study is worthy of mention for two reasons. First, in this critical ethnographic action research study carried out in a high school in the USA, Brantmeier conducted an elicitation activity carried out with the seven “teacher inquirers”, where they were asked to identify peace-related attitudes and behaviours that they see in their classroom or in school. Fascinatingly, the group of teacher inquirers selected to do the opposite activity, identifying the attitudes and behaviours that relate to *non-peace*. The collated 11 responses to the non-peace activity include such attitudes and behaviours as, “name calling, prejudice, ignoring and anger” (p. 141). Unfortunately, the teacher inquirers did not engage in the original activity, and so their conceptions of peace were not communicated. In summary, it can be seen that there is a dearth of studies investigating teachers’ understandings of peace.

The second aspect of Brantmeier’s study that is worthy of mention is referred to in the title, ‘Everyday Understandings of Peace and Non-peace’. This focus of Brantmeier’s enquiry on the everyday connects closely with the focus of the present study, which seeks to elicit from students and staff in schools their everyday indicators of peace. The final chapter of this literature review turns to the Everyday Peace Indicators methodology, so further discussion of Brantmeier’s study will be taken up there.

The present study seeks to make an original contribution to knowledge by eliciting, analysing and discussing locally-derived schools-based empirical understandings of peace. These

understandings can help to enrich the body of knowledge on which peace theory can draw to refine and update its status. Based on the evidence reviewed in this chapter, for the first documented time, this study will capture what peace means not only to students in the participating four schools but at the same time to the adults in those same schools.

Conclusion

This review of the philosophical, theoretical and empirical literatures pertaining to peace and education has sought to engage in consideration of the political and the philosophical justifications for making peace a focus in schools. It has found that a more critical notion of peace education – one that works towards positive rather than negative peace – is coming to the fore in theory as well as in practice. The review of the 20 empirical studies that have sought to elicit children's and adolescents' conceptions of peace over the past 20 years revealed a range of aims and methods have been identified for engaging in such studies. Finally, a synthesised picture of the dimensions of peace that have emerged from these studies has provided a potentially useful analytical framework for interpreting the conceptions of peace that emerge from the schools involved in the present study. The focus for the next and final chapter of this literature review turns to the methodology that sits at the heart of the design of the study, Everyday Peace Indicators, which has shown promise in the field of international peacebuilding and will be applied in school settings for the first documented time in this study.

Chapter 4 Everyday Peace

Introduction

The purpose of this chapter is to explore the notion of everyday peace and in particular the Everyday Peace Indicators (EPI) methodology, which has recently been developed to capture what peace means to people in their communities. The aim of this study is to explore what happens and what emerges when this methodology is applied in the context of English secondary schools. This chapter begins by examining the notions of the everyday and of everyday peace, before reviewing the history, philosophy and practice of the Everyday Peace Indicators methodology. The chapter then moves on to explore whether and how this methodology could be applied in English school settings before concluding with a summary of the three literature review chapters and an articulation of the research questions driving this study.

4.1 The Notion of the Everyday

As Professor Roger Mac Ginty, one of the architects of the EPI methodology, makes clear, the concept of the everyday, “has been a staple in social theory for many years. Lefebvre, De Certeau, Foucault, Bourdieu and even Adam Smith, Durkheim, and Marx and Engels have been associated with the term (Kalekin-Fishman, 2013: 714–716)” (2014: 550). As an adjective, the everyday has associations with the ordinary, the mundane, the banal. Although everyday is an adjective of time, it is often taken to indicate locality, as Mitchell suggests (2011). With its roots in sociology and anthropology a focus on the everyday has come to inform other disciplines. There is a tradition from a spiritual perspective to focus on the everyday; everyday theology has been developed as a moniker that explores a focus on daily life as the space for embodying one’s faith (Vanhooser, Anderson & Sleasman, 2007). Exploring what she terms the mundane from an aesthetic perspective, Kenway makes the useful observation that, “inherent within the mundane is the presumption of an object or action free from pretense or affectation – in a word, something genuine” (2017: iii). It is this genuineness or authenticity that holds both appeal in terms of the inherent validity of the everyday, and equally, challenge in terms of the apparent contradiction of capturing the ineffable in the everyday. Mac Ginty summarises this tension nicely:

The term ‘everyday’ is beguilingly simple. On the one hand, it speaks of phenomena that are familiar and within easy reach. But, on the other, it demands perspectives and

methodological tools that can capture something that 'passes by, passes through' (Seigworth and Gardiner, 2004: 140). (Mac Ginty, 2014: 550)

It can therefore be seen that the everyday has been examined from sociological, political, philosophical, aesthetic and spiritual perspectives. In International Relations contexts, the everyday is commonly framed as a counter to the state or international domain, and what are termed top-down approaches (Mac Ginty & Richmond, 2013; Firchow, 2018).

4.2 Everyday Peace

Within the realm of peace and conflict scholarship, it is possible to connect the notion of the everyday within discussion on the real/ideal dyad of peace, presented in Chapter One. As Horner identified, peace carries an "ethical imperative to engage in the here and now" (2013: 129). It is perhaps this sense of the here and now that is also referred to by everyday peace. As well as academically, the notion of everyday peace has also been taken up by peace activists and practitioners. A New Zealand-Aotearoa project called the Everyday Peace Initiative has named how peace can be known in the everyday. They talk about everyday peace as experience, as knowledge, as meaning, as action, as resistance, as positive peace and as human rights (2020). Whilst possibly not the most coherently theorised account of peace, this does, however, point to what must surely be significant, which is that the everydayness of peace is not a traditionally or exclusively academic endeavour.

In her examination of the place of the everyday in international peace interventions, Audra Mitchell defines the everyday as, "a 'local' space or sphere in which actors enhance their quality of life through localised practises. From this perspective, the everyday is a wellspring of immanent transcendence and peaceful development" (2011: 1624). By contrast, Oliver Richmond defines the everyday as, "a space in which local individuals and communities live and develop political strategies in their local environment, towards the state and towards international models of order" (2010: 670). This privileging of respectively the immanent and the political draws out a fundamental distinction in thinking about why everyday peace matters.

In a recent paper, Gearoid Millar traces the evolution of the emergence of the everyday as an increasingly employed term within peacebuilding scholarship. He reflects that the term has evolved as an extension of the turn to bottom-up and local focuses in peacebuilding theory and practice. Millar welcomes the turn to the everyday, but also argues strongly that the everyday loses its very value when it is viewed through a political lens. He challenges

those applications of the term that “steer the analysis away from a conception of the everyday as embodied, unconscious, or a-political, and towards ‘the everyday’ as political activity on a more local or micro scale” (2020: 4). Millar favours a ‘pre-political’ notion of the everyday, which he argues can “provide a conceptual anchor for alternative ideas of agency, action and peace” (p. 8). He suggests that in the everyday, people are motivated by concerns other than the political, such as faith or economics. Millar acknowledges the more helpful stance taken by some authors in the field, such as Roger Mac Ginty and Audra Mitchell, whom he perceives to promote an appreciation of the “*emergent creativity and innovation* inherent to ‘everyday-ness’” (2020: 1).

4.3 The Everyday Peace Indicators Project

In a recent book, one of the architects of the Everyday Peace Indicators methodology, Pamina Firchow provides a succinct definition: “everyday peace indicators are the signs we look to in our daily lives to determine whether we are more or less at peace” (2018: 3). Her fellow EPI architect, Roger Mac Ginty, has written extensively on the concept of the everyday within peace theory, policy and practice (e.g. Mac Ginty, 2014; 2016; Mac Ginty & Richmond, 2013). Mac Ginty positions “this research agenda as part of the critical approach to peace and conflict studies” (2014: 549). He argues for the need for a new peace-building methodology as, “a counterweight to accounts of conflict-affected societies that concentrate on top-down actors, formal institutions and conflict resolution ‘professionals’ (2014: 548). The founders of EPI explain that they developed this methodology in critical response to “a ‘technocratic turn’ experienced by the peacebuilding sector that has facilitated standardisation in the ways in which conflicts are analysed and peace is measured” (Mac Ginty, 2013: 57). In this way, EPI has emerged as a rejection of predominant evaluation practices in the field of peacebuilding. The context for which EPI was originally developed, and in which EPI has been put into practice until now, is that of post-conflict societies. The critique that is made of international non-governmental organisations imposing an unchallenged notion of liberal Western peace on peoples in widely differing contexts across the globe can be seen to have parallels with the discussion in the preceding chapter regarding the forms and functions of peace education.

In critical vein, Mac Ginty and Firchow report that the stories that emerge through the EPI process:

are revealing not just about the different perspectives and ways of 'seeing' conflict and social change. They are also revealing about issues of epistemology and positionality. Crucially, they are also revealing about power: the power to write, to over-write and be heard. (2016, p. 309)

Finally, the EPI methodology is essentially grounded in participatory principles and practices: the process designed to arrive at the local everyday peace educators involves facilitated dialogue between members of the community to explore their perspectives and experiences, and to elicit what might indicate for them, peace in their everyday (Mac Ginty, 2013).

4.3.1 History and backdrop

EPI evolved within the context of peacebuilding in conflict-torn societies as a collaboration between George Mason University in the United States, the Institute for Justice and Reconciliation in South Africa, and the University of Manchester in the UK, working in partnership with local agencies in sub-Saharan African countries and Colombia. The Everyday Peace Indicators project was first publicly presented in Mac Ginty's 2013 paper, "Indicators +: A Proposal for Everyday Peace Indicators". This first presentation of the methodology was published in the journal *Evaluation and Program Planning*, pointing to its evaluative purpose. The following year, Mac Ginty and Firchow present the now capitalised Everyday Peace Indicators project, where they explain the rationale and theoretical underpinnings of the methodology. Here, they also report on some of the initial pilot applications of the methodology; accounts of these empirical applications are discussed in more detail below. In this early presentation of this new methodology, Mac Ginty and Firchow describe its aim and functions, "the EPI project is interested in identifying bottom-up community-sourced indicators of peace, safety and social change. It is participatory action research that seeks to find out people's perceptions of their own conflict rather than impose conceptions on them" (Mac Ginty & Firchow, 2014: 33). This declared focus on the local and the everyday is not without its critics.

Two main themes of critique of the local can be identified: the limited forms of peace that will emerge and the romanticisation of the local. Mac Ginty addresses the first critique head on:

The principal criticism of the notion of everyday peace is that it is a very limited form of peace. In this view, it is a form of conflict management rather than the more expansive conflict transformation. It accepts the bases of conflict and seeks to minimize the impact of conflict through toleration and coexistence, rather than through measures

that are directed at the underlying causes of the conflict. It is, in the words of Harris (1972: 200), a 'tolerance of prejudice'. (2014: 557)

He challenges such a critique by drawing attention to potential of the EPI process to move beyond the management of conflict to its transformation. He explains that "by encouraging individuals and groups involved to interrogate the bases of conflict and to envisage what peace might look like ... there is the possibility that the dialogue might transcend conflict-reinforcing discussions, such as those that seek to blame the other side" (2013: 61). It is certainly feasible to imagine how bringing together members of a community in reflection and dialogue on what the abstract concept of peace means could be transformative of how those people see themselves, see one another and see their shared context, whether that be a village or a school. It can be conjectured that the process of reflection and dialogue, in and of itself, has the potential to be transformative, regardless of any outputs or outcomes. It will be valuable to assess the transformative element of the process in the discussion of the methodological findings in the present study.

Furthermore, Mac Ginty acknowledges that local indicators alone, "are unlikely to be a sufficient factor in effecting significant change in the dynamic of the conflict unless they connect with elite-level and wider initiatives" (2014: 558). As a way of engaging with this dilemma, Mac Ginty proposes exploring hybridity as a framework for understanding and working with the interconnectedness of the local with the international. He describes hybridity as, "the composite forms of social thinking and practice that emerge as the result of the interaction of different groups, practices and worldviews" (2011: 8). He goes on to depict a hybrid of peace that brings together four dimensions: the compliance powers of liberal peace agents, networks and structures; the incentivising powers of the same; the ability of local actors, networks and structures to resist, ignore or adapt; and, the ability of the same to present and maintain alternative forms of peace-making (2011: 8-9).

With regard to the second critique, Elisa Randazzo interrogates the potentially normalising effects of a focus on the everyday:

The local turn may run the risk of exercising a form of normalisation not dissimilar to that encountered in linear frameworks, in that it promotes the uncritical acceptance of concepts (ie the everyday, the local, the hybrid, the resisting agent) that are presented as natural. (2016: 1358)

Again, Mac Ginty addresses this critique head on by confirming the EPI authors' understanding of the risk of romanticising the local, "many indigenous and traditional approaches ... are conservative and reinforce the position of powerholders. Women, minorities and the young are often excluded, and an emphasis is placed on conformity" (2011: 52). He argues that by bringing together the four dimensions of his hybrid model, "few actors are able to chart and maintain a unilateral course" (2011: 9). In this way, Mac Ginty's elaboration of a hybrid peace seeks to address the potential risk of the local peace becoming as uncritical as he, and others, argue the liberal peace has become.

4.3.2 The EPI procedure

After presenting the rationale for this innovative approach to generating and using indicators, Mac Ginty goes on to define the guiding principles of the approach naming four guidelines: "locally based ... non-prescriptive ... reflexive and open to change ... and, safeguarding against elite capture" (2013: 59-60). He then describes the six stages of the EPI process: identification of locality; identification of crowd-sourced and ranked indicators; data collection via focus group or questionnaire; collation and analysis of results; reporting findings; and, review, amend, repeat. (2013: 60). This initial iteration of the EPI process has been amended subsequently. The current version of the process has been refined down to four stages: Develop, Verify, Analyse, and Survey (Everyday Peace Indicators, 2020). I discuss in the Methodology chapter the stages that are included within the schools-adapted version of the EPI process for this study.

4.3.3 Empirical applications

In 2016, the two architects of the EPI methodology report on early findings from the application of the methodology in South Africa, Uganda, South Sudan and Zimbabwe. As well as explaining and describing the methodology, one aim of this report on the experimental "road testing" (Mac Ginty & Firchow, 2016: 315) of the methodology is to "show how bottom-up narratives [of peace] conform to, and contradict, top-down narratives" (p. 316). In the context of the present study, one of the aims is to explore in what ways the bottom-up conceptions of peace "conform to, and contradict" top-down peace theory.

It is useful at this point to look in more detail at two applications of the EPI methodology in order to better understand how it has functioned and what type of indicators have emerged. Between 2016 and 2017, a research team applied the EPI methodology with 1500 people in 18 predominately rural villages in Afghanistan. The researchers report that about 25 per cent

of the elicited indicators related to gender. They report that, “in every single village—whether under Taliban control or not—Afghans prioritized some form of “girls go to school” in their top five indicators of peace” (Firchow & Urwin, 2019). The authors contrast this finding with what appears in the media in discussions of girls’ and women’s rights, and state that based on their findings, “there is far greater support for girls’ education and women’s employment than has been highlighted” (Firchow & Urwin, 2019).

It is worth reiterating that the EPI methodology has been developed within the field of international peacebuilding with the aim of being applied in conflict-riven community contexts. Additional applications of the EPI process have been conducted in Colombia, Sri Lanka and currently in Tunisia. Nevertheless, there is one application of the EPI methodology in a different context, which is of particular relevance for the present study. Professor Firchow has made use of the methodology with groups of undergraduate students at George Mason University. She worked with four groups of 8-12 students to explore their responses to the question, “What does peace mean to you at George Mason University?” (Lazo, 2017). Following these elicitation activities, the resultant indicators were verified by the students. Thematic categorisation and analysis of the resulting long list of indicators resulted in 13 themes being identified and then voted on by the students. The results of this categorisation and voting are reported in Table 4.1.

Table 4.1
George Mason University Everyday Peace Indicators by Category

Indicator	Votes
Diversity	17%
Security	14%
Campus space	11%
Faculty and staff support	10%
Standing up to intolerance	9%
Freedom	9%
Student interactions	7%
Respect	6%
Mental and physical health	5%
Economic	4%
Campus engagement and activities	3%
Transportation	3%
School pride	1%

These results show that in this study, “indicators relating to diversity ... were by far the most prominent in bringing students peace on campus” (Lazo, 2017). Given that this is the first documented time that the EPI methodology has been conducted in an education setting, it will be valuable to explore the extent to which the themes that emerged here are or are not reflected when the methodology is applied in English secondary school settings.

4.4 Everyday Peace Indicators in Schools

Returning to Firchow’s definition of EPIs as, “the signs we look to in our daily lives to determine whether we are more or less at peace.” (2018: 3), it is possible to conjecture that everyday indicators of peace could be identified by any person or persons in any context. This potential adaptability of the methodology for use in different contexts is one motivation for its central role in the present study. The first trial of the EPI methodology in an educational setting, reported above, offers promise for its potential usefulness in helping to understand what peace means to the students and staff in schools. However, the challenge remains as to why apply a methodology developed for working in conflict-riven “deeply divided societies” (Mac Ginty, 2014: 549) in the comparatively peaceful context of English secondary schools?

4.4.1 Why?

The reasons for applying the EPI methodology in this study can be framed as theoretical and methodological. First, theoretically, as some of the authors in the studies reviewed in Chapter Three have identified, there is a need for localised understandings of what peace means in order to inform how peace education is enacted within those same contexts. For example, in their study with Brazilian students, de Souza et al. (2006) conclude that, “peace education must always be sensitive to the particular countries, contexts, and social environments in which children develop, for their individual experiences influence the perceptions they have of peace and war” (2006: 61). Kagaari and colleagues draw a similar, and more strongly articulated conclusion in their study with Ugandan schoolchildren. They present “insights for Peace Education curriculum and practices” that they suggest, “might be of interest beyond the Ugandan context”. Primary among these insights is:

an inspiration to link peace education with local conceptions of peace. This can be accomplished by gathering initial ideas children have about peace, using focus group approaches to get these conceptions articulated ... [bringing] local conceptualizing to bear on what might be developed for peace education. (2017: 23)

Additionally, there have been calls within the more critical strand of the peace education literature for peace education theory to be more grounded in the realities of its supposed beneficiaries. Referring specifically to multicultural contexts, Brantmeier recommends that, “peace education endeavors ... should be responsive to local conceptions of peace and non-peace” (2010: 247). In more radical vein, Hantzopoulos has stated that, “critical peace education calls for a commitment to empirical research for its potential to illuminate the complex and varied meanings that local actors bring to the concept and enactment of peace” (2011: 227). The EPI methodology was developed as a counter to orthodox practices, which lead to poorly or inaccurately designed programmes being implemented, which then fail to be successful in the higher-level outcome of building more peace. Applying this critique to the peace education context, it could be argued that the notion of what matters is decided exogenously by well-meaning but locally-uninformed academics and consultant practitioners (of which I am one!), with the result that the programmes or interventions they design do not ‘fit’ with what the local context requires, and therefore do not contribute to the positive and meaningful change that was promised. It is anticipated that application of the EPI methodology in school settings may offer contributions to address these theoretical requirements of the critical peace education field by providing locally-derived empirical reports on what people in schools at a local level understand peace to be.

Secondly, from a methodological perspective, the proclaimed grounding of the EPI methodology in participatory and transformative principles (see Mac Ginty, 2013) aligns it with the participatory and emancipatory principles of critical peace education (see Toews & Zehr, 2013: 266-268; Hantzopoulos & Bajaj, 2016: 233-238). The EPI methodology may therefore offer an appropriately aligned new process for peace education researchers and practitioners to engage with, either as a peace research methodology, as a peace education intervention or more in line with its original designation, as a peace education evaluation methodology. In their edited volume, *Methodologies in Peace Psychology: Peace Research by Peaceful Means*, Bretherton and Law make the point that, with peace research, “the participants benefit directly from their participation, as well as generating data for research that might inform future research and practice” (2015, pp. 5-6). This is the case with the present study. It is anticipated that not only will the findings from the study make theoretical and methodological contributions to peace theory and practice, but also that the participants in the process - the individuals and the schools - will benefit from their participation in terms of reflecting on their lived reality through a different lens. The exploratory nature of the study,

the methodology not having been applied in schools before, means that such benefits cannot be guaranteed. However, building on the early evidence from the applications of the EPI methodology, these benefits are anticipated and will be assessed for in the discussion of the process within and across the schools. There are risks in engaging with a new approach that has yet to gather a solid body of evidence reporting on its effectiveness, its limitations and strengths. This is, however, no reason not to engage with this approach, and in some ways, it may allow for the approach to be adapted to the requirements of the present study so that it can most appropriately and satisfactorily attend to the research questions. It is worth mentioning that I have written permission from the developers of EPI to make use of this methodology within this research project.

4.4.2 How?

The aim of the present study, to apply a schools-based version of the EPI methodology with students and staff in participating schools in order to identify what conceptions of peace emerge, is novel in that no other reported studies have worked with student and staff participants at the same time. Additionally, within the realm of peace theory as it applies to education, the notion of everyday peace is as yet under-developed, with only two papers appearing to address themselves to everyday peace. One of these studies, Brantmeier (2007), predates the EPI project. The other, Dutta, Andzenge, and Walkling (2016), makes no reference to the EPI methodology.

Brantmeier's critical ethnographic study within a high school in the USA was briefly reviewed in the previous chapter. Here, it is worth mentioning how he conceives of the everyday within his study. Brantmeier presents the notions of micro-peacekeeping, micro-peacemaking and micro-peacebuilding as an analytical framework for understanding the data that are gathered in his study. He explains that his use of the prefix micro refers simply to the local as opposed to the macro-level of the national or international, "the term 'micro' refers to efforts toward peace at local social institutions such as schools ... within a country or community" (2007: 132). There is no suggestion that the micro might relate to questions of individual agency or responsibility; here, the micro is the local.

Echoing aspects of the EPI framework, Dutta et al. frame their Everyday Peace project in the following terms, "the everyday peace framework coalesces around positive peace, human rights, conflict transformation and critical peace education" (2016: 81). As a Peace and Conflict Studies lecturer at a public university in the USA, Dutta and her assistant colleagues,

developed the Everyday Peace project. The aim of the project was to “document student perspectives on everyday peace and examin[e] the role of collaborative approaches in peacebuilding” (p. 83). Here, they report on the first run of the project with nine graduate students, who were all enrolled on a Peace and Conflict Studies course. The project was delivered as an elective course in the Peace and Conflict Studies programme.

The course comprised four group sessions, called Peace Labs, “during which students drew upon their readings and class discussions to discuss, debate and elaborate what everyday peace means and how to work towards it” (p. 83). The authors state that their “concept of everyday peace includes both process (e.g. democratic engagement and community-building processes) and outcome (e.g. shared vision of peace grounded in local contexts) components in an iterative relationship” (p. 81). The methods applied during the Peace Lab sessions were drawn from Participatory Action Research (PAR). The process that was designed was thoughtfully considered and strongly theoretically-grounded. Additionally, the authors appear to have committed strongly to peace and PAR principles, including allowing the participating students to reset the focus of the final session after the Boston Marathon bombing occurred in the vicinity of the university and at the time of the project. The activities engaging the participating students as action researchers are described in detail, and are a strength of the study.

The process of the Everyday Peace project and its detailed description are certainly a strength of this study. Additionally, the process of data analysis is methodically explained, and appears both robust and in alignment with peace and PAR principles. As the authors acknowledge, among the limitations of this study are the sample size, and the fact that all of the participants were enrolled on a graduate Peace and Conflict Studies course making them a somewhat small and rarefied group. It could be conjectured that graduate Peace Studies students would already have an evolved conception of peace informed by their readings and potential practice. As a result, the resulting conceptual framework – the themes gathered – are perhaps more theoretical than everyday. All of the dimensions of peace were grouped into the levels of the individual, the relational, and the systemic, which is a potentially useful framing. However, the dimensions within each level read like a textbook response. For example, at the individual level, people identified, “critical awareness and confrontation of one’s biases and prejudices; individual responsibility; cultivation of empathy; sense of empowerment; and, sense of agency” (p. 89). Whilst these dimensions may be laudable and fit with peace theory, it is questionable how everyday they are. As the authors recognise, “in

defining everyday peace, student participants not only described what it entailed, but also discussed approaches or methods through which everyday peace might be achieved” (p. 89). It may be that graduate Peace Studies students, and in part the design of this project, are more focused on peace activism, and so the more action-oriented nature of these dimensions.

The two studies that have been reported on the notion of everyday peace in education settings have not quite attended to the notion of the everyday as it is embodied in the EPI methodology. It will therefore be interesting to explore the extent to which the application of an adapted version of the methodology in the present study might reveal conceptions of peace that can be considered more genuinely everyday.

Literature Review Conclusion and Research Questions

To summarise, the three chapters of this literature review have sought to explore different cultural and academic understandings of the abstract concept of peace; the place of peace in schools, and students’ and teachers’ conceptions of peace that have already been gathered; and, finally the notion of everyday peace and how it might be captured through the EPI methodology. The essential points from this review, which inform the present study are listed below:

- Peace is essentially contested
- Peace is contextually defined
- Peace education theory is in need of locally-derived conceptions of peace
- Participatory and transformative methods are aligned with peace research
- The EPI methodology shows promise in capturing locally-derived conceptions of peace using methods that are participatory and potentially transformative
- The EPI methodology shows promise in capturing the effable everydayness of peace

In light of the above review, the present study sets out to apply a schools-adapted version of the EPI methodology in order to explore the following research questions:

1. What conceptions of peace emerge in these schools?
2. How are these conceptions of peace understood by the participants in relation to their lived reality?

3. How can these conceptions of peace be understood in relation to peace theory?
4. In what ways might the schools-adapted EPI process be useful for schools to understand peace in their context?

Chapter 5 Research Strategy and Design

Introduction

Having established the area of concern that motivated the present study, and articulated the precise research questions, in this chapter I describe how I conceptualised, developed and conducted the research design for an empirical study that would enable me to address the research questions. I begin by making explicit the ontological and epistemological grounding of both the research study and of myself as the researcher, and explain how these considerations informed the study design. I then describe how I integrated the three methodological components of Everyday Peace Indicators, Appreciative Inquiry and Q methodology to create a schools-adapted EPI process. After describing the sampling for the study and presenting the learning from the pilot study, I explore the question of ethics. Finally, I present a detailed description of the research intervention process of data gathering and analysis.

5.1 Philosophy

To recap briefly, this research involves the development and implementation of an empirical study exploring what conceptions of peace emerge in the four schools when a schools-adapted EPI process is implemented, and then seeking to understand what those conceptions mean to the participants, and in relation to peace theory. Following on from the discussion in the literature review on the ontologies and epistemologies of peace, peace education and Everyday Peace Indicators, the first section of this chapter makes explicit the ontological and epistemological assumptions on which this study is grounded.

5.1.1 Philosophical grounding of the research study

As Biesta makes clear, “it matters a lot what kind of ontological assumptions we bring to our research because this, to a large extent, determines what kind of knowledge we would be looking for” (2010: 103). Researching the concept of peace requires me to make clear what this study takes as its starting point in terms of, ‘what is peace?’. Following on from the review in Chapter Two, where the ontological instability of the concept of peace was discussed, that discussion concluded that peace is subjectively, contextually and temporally constricted and constructed (Behr, 2014). This study is grounded in this same perspective, positing that peace needs to be explored with people in space in time in order to be understood.

If the ontological basis of the study is that peace is subjectively, contextually and temporally constructed, it then follows that how peace can be known is through modes of inquiry that are subjectively, contextually and temporally situated. Whilst Behr's position is declaredly phenomenological, the lens adopted for this study is more influenced by a pragmatic perspective (see Bourgeois (2002) for a discussion on the potential synergies between these two philosophical traditions). In Behr's terms, "meaning is constituted by action, acting is itself pervaded and interspersed with temporality, thus to understand meaning is bound to and resting upon temporality" (2014: 38). Not dissimilarly, from a pragmatic perspective, action and interaction – or *transaction*, to use Dewey's term – are key concerns. A further contribution from pragmatist philosophy is the notion of *intersubjectivity*, that is, moving beyond objective and subjective ways of knowing towards intersubjective ways of knowing. With its focuses on intersubjectivity, on action (interaction – transaction) and on looking beyond traditional oppositions and binaries (in thought and in action), pragmatism offers a potentially useful and congruent approach to researching peace.

Within a peace research study, these ontological and epistemological groundings must be complemented by an axiological position that is congruent with the values and principles of peace philosophy and practice. In this regard, I turn to Barb Toews and Howard Zehr's articulation of a set of principles by which they encourage researchers to work if they are to promote peace within and not just through their research. The aim of articulating these principles is to "create a form of research that ... seeks to decolonize and decrease the degree of othering and social distance inherent to traditional research" (2003: 266). These principles include aiming "at social action more than 'pure' knowledge"; acknowledging that "much knowledge is subjective, constructed and inter-relational"; and, defining "the researcher's role as facilitator, collaborator and learner, rather than neutral expert" (2003: 266-8). These values-based principles serve as a touchstone to guide this research endeavour.

Finally, this study requires a design and methodology that enables the intersubjective, contextual and temporal nature of peace to emerge and then be interpreted. As will be expounded in the research design section below, the methods applied within the integrated EPSI process created for this study are designed to attend to the questions of intersubjectivity, interaction and contextuality. Having set out the philosophical underpinnings of the study, I now make explicit my own philosophical perspective as the researcher,

acknowledging my own agency in formulating the research focus, questions and design and in undertaking this study.

5.1.2 Philosophical position of the researcher

My thirteen years in the field as a peace education practitioner-researcher have been an expression of my commitment to both peace and education as valuable human endeavours. As the peace education literature makes clear at every turn, peace educators must put into practice the ideals they espouse. The aspects of peace education that resonate most strongly with me as an educator are the enabling of others - and unavoidably oneself - to realise their best self and live in dynamic peaceful relation with others. In my work and my reading, I have become increasingly convinced of the value of participatory and elicitive ways of working that have the potential to be transformative. It is these aspects of peace education that underpin my stance in this study.

I had long been disquieted by the dichotomous and oppositional choices presented in the academic world of ontological tribes, epistemological hierarchies and methodological orthodoxies. As a practitioner-researcher, I seek to bridge the realms of practice and research. I am convinced by Biesta and Burbules' possibly self-evident but nevertheless worth-stating declaration:

It is widely expected that educational research should generate knowledge that is relevant for the day-to-day practice of educators. Educators do not simply want to know how the world 'out there' is. They want knowledge that can inform their actions and activities ... Educational research, one might say, is not so much research *about* education as it is research *for* education. (2003: 1)

Bringing together knowledge and action is one of my prime concerns as a practitioner-researcher. As an education practitioner, my concern has long been to be of benefit to the real adults working in real schools with real young people. As an education researcher, I am committed to and stimulated by the systematic and robust thinking and acting required of academic research. My interest lies in how to be both useful and robust.

I struggled for some time to create a study that would meet both criteria of usefulness and robustness sufficiently well within the requirements of the artifice of a PhD study. I also struggled to find a research tradition that would enable me to embrace both concerns. In previous research studies, I had adopted social constructivism as my philosophical

grounding. Exploring my focus for the present study, I felt that there was something lacking within a social constructivist approach, with its privileging of individual subjectivity. I had long rejected pragmatism, holding the uninformed view that to be pragmatic was to be philosophically neglectful. I was confusing everyday pragmatism with philosophical pragmatism. Mainly through the writings of the education philosopher, Gert Biesta, I became more informed of the depth and breadth of philosophical pragmatism as a way of helping to understand knowledge, action and meaning.

My philosophical perspective has therefore shifted over the course of this study from social constructivism towards a more pragmatist outlook. My view on how I can engage with the external world in ways that can both make meaning to me and be of value to those I seek to influence has shifted to privilege more fluid and abductive ways of thinking and being. I am persuaded by a more pragmatic approach because of the benefits I have experienced in terms of my own reduced rigidity and increasingly action-focused connection with the external world, and what I perceive to be improved experiences for the people with whom I engage through my research and work.

In considering the dynamics that I have sought to straddle: practitioner and researcher; being useful and being robust; the abstract philosophy of peace and the concrete practice of peace, I have come to the conclusion that pragmatism provides a considered and useful approach to bridging these dynamics. I find value in bringing together philosophical enquiry with scientific inquiry in ways that privilege intersubjective action. A pragmatist approach – as opposed to a pragmatic paradigm (Morgan, 2014) – offers opportunities to move beyond traditional oppositions towards more action-focused holism.

In addition to my philosophical perspective as the researcher in this study, other aspects of my self in this research require exploration, in the name of *reflexivity*, that is “being able to examine [my] own feelings, reactions, and motives and how these influence what [I do] or [think] in a situation” (Reflexivity, n.d.).

5.1.3 Reflexivity

As the researcher, I bring a history of personal, professional and academic knowledge and experience, which unavoidably informs and influences my engagement in this study. I highlight here some of the factors that I identify as potentially interfering – whether positively or negatively – with the research process. I also explain the strategies I applied to either

mitigate or make the most of my contamination of the research in my role as a human instrument in the research process.

As the researcher, I am embedded within this study as an active participant taking on various roles: methodology developer, group process facilitator, interviewer, data analyst and writer. Acknowledging how embedded I am brings to light a tension that in many ways is the same tension that lies at the heart of my dual identities as practitioner and researcher: being *rigorous* and being *useful*. In this regard, I embrace Patton's conceptualisation of the researcher as "the instrument" in qualitative inquiry (2002: 14). As a human instrument, it would be naïve to expect that there could be no contamination, however, as Pole argues, in a reflexive vein, "contamination does inevitably occur, but the evaluator must seek to make it positive contamination" (1993: 112). Pole's reference to the role of the evaluator applies equally to the role of the researcher.

One key question that arose through the course of the study was whether I was wearing the hat of a researcher or of a practitioner. As alluded to above, the role that I have with schools in my daily work is that of a consultant seeking to support and challenge schools to improve. Being a researcher engaging with schools on this study required me to wear a different hat. This question of my identity in the research process relates to the useful / robust tension described above. At certain points I had to make choices about the design of the study, at times having to consider consciously this usefulness / robustness dilemma. One such decision was with the inclusion of Q methodology. When I conducted the pilot ranking exercise, I made a reflective log note that I was dismayed that this activity had not brought the wow factor that the initial elicitation activity had brought. At that point I considered alternative ways of conducting the ranking activity, such as a variation on the Diamond-9 activity. However, I chose to retain the Q methodology element of the design because it added the rigour that I was seeking in my role as researcher.

Having undertaken similarly participatory studies in the past, I have developed a level of self-awareness of my position as the researcher – what Malterud calls "the knower's mirror" (2001: 484) – in relation to the research and to the research participants. However, as Etherington makes clear, "reflexivity requires but is more than self-awareness in that it creates a dynamic process of interaction within and between our selves and our participants and the data that informs decisions, actions and interpretations" (2007: 601). At the level of my roles as a practitioner and as a researcher, my supervisor frequently challenged me to be consciously aware of which hat I had on. I have developed strategies and practices that I

employ to maximise my being present for participants when I am with them, such as grounding myself through mindful breathing and engaging in active listening, using minimal prompts. As an additional practical strategy, I kept a reflective journal in order to allow myself time and space to explore my “feelings, reactions, and motives” throughout the different phases of the study, and to reflect on how my “feelings, reactions, and motives” might be influencing my “decisions, actions and interpretations”. An additional strategy I developed in a previous study, which enables me as the researcher to put aside my practitioner hat, is to identify potential future publication opportunities where I could report on some of the study findings that may be more useful to schools, rather than to the peace theory field.

It is my 13 years’ experience of working in the field of peace education that has brought me to researching this area; additionally, it is important to acknowledge that this same experience will have largely shaped my perspective. It is therefore essential that I challenge myself to be open to the possibility of what Kamler and Thomson refer to as, “using ‘a self-reassuring strategy’ which explains ‘rather than explores my intentions and practices’” (2006: 71). There can be no denial that my worldview contaminates – in Pole’s terms – my engagement with the process. However, I have sought to acknowledge and be conscious of this contamination and sought for this contamination to be “positive” in that I am able to provide a relatively deep understanding of the field and so contain the process for the participants, so that they could be confident that this researcher is a committed and knowledgeable peace researcher. I explicitly communicated to participants at many points that the research was exploratory and the purpose was not to try to *prove* something, but, more openly, to just *find things out*.

In this regard, the question of my own contamination of the process appeared to arise most strongly at the point of the analysis of the data rather than the gathering. Given that I was facilitating a process, I was able to be strict with myself in sticking to the process. The elicitive nature of the EPI process means that the role of the researcher is more akin to that of “facilitator, collaborator and learner, rather than neutral expert”, in Toews and Zehr’s terms. I was able here to draw on my thirteen years’ experience in facilitating group processes as a trainer and facilitator. I was also able to draw on my experience of having conducted semi-structured interviews in two of my previous Master’s dissertations.

It was at the stage of the analysis of the qualitative data that I was more challenged to retain an openness and to be more conscious of how my worldview might be identifying some points as more relevant or significant than others. For example, I noticed during the analysis of one set of interview data that I was focussing on what people were saying about conflict and

violence in relation to peace. I have a perspective on how these concepts inter-relate, informed by my reading. I was therefore challenged to set aside my cognitive framing of what people were saying. I consciously adopted an initial inductive analysis to allow the data to speak for themselves, followed by a deductive analysis to allow my knowledge of the field to draw out some of the underlying and connecting themes (Morgan, 2007: 71). I will return to the data analysis approach later in this chapter.

Having explicated the philosophical underpinnings of the research study, and my own positioning philosophically and reflexively in the study, I here move on to describe how that grounding was translated into a research design that could address the research questions articulated.

5.2 Research Design

The aim of this study is to explore and understand what emerges when an adapted version of the Everyday Peace Indicators methodology is applied in four secondary school settings in England. Therefore, the existing EPI methodology forms the core framework for the design. I have elected to incorporate additional methodologies and methods, which I believe enhance the process of implementation and the quality of data gathering and analysis: Appreciative Inquiry, Q Methodology and individual and focus group interviews. The design adopted is a sequential iterative exploratory multi-site case study incorporating qualitative and quantitative data gathering and analysis. First, I explain the rationale for these aspects of the design before then going on to describe how each of the component parts are brought together into the adapted EPI process to be implemented in this study.

A sequential iterative exploratory design was adopted in order to address the purposes of the study: to explore and understand what peace means to the participants in four schools. The design is exploratory rather than descriptive or explanatory (Yin, 2012) because the topic under study, what peace means to both students and staff within schools, is an as yet under-developed research topic, as was illustrated in Chapter Three. The sequential aspect of the design refers to the sequence of the three phases of the developed EPSI process within each school. The iterative aspect refers to the repeated implementation of the EPSI process from one school to the next. These four iterations occurred consecutively because the aim was not to 'test' the validity or reliability of the process, but rather to explore what adaptations emerge from application that might improve the process as it is implemented in different schools. Given that this was the first time that this adapted EPI process had been

implemented in schools, it was anticipated that there would be findings about the process that emerged in School One that it would be useful to incorporate into the design for School Two, and so on through to Schools Three and Four. Therefore, the planned design underwent certain modifications as the study progressed. All modifications are reported within the write-up of the process in the individual schools in Chapter Six.

It is important to state at this point that this study is not an evaluation of the adapted EPI process in schools. Rather, the study is an investigation into what conceptions of peace emerge when these schools engage with the process, and how these conceptions can be understood by the participants and in relation to peace theory. In light of this, the main findings to be presented in this report relate to the conceptions of peace that emerge. However, given the centrality and the innovative nature of the process, it is considered that there is value in briefly reporting and discussing the findings relating to how the adapted EPI process functioned. These findings and discussion are presented in Chapter Seven in order to answer research question four on the potential usefulness of the adapted EPI process for schools to understand peace in their context.

Secondly, the study adopts a multi-site case study design in the sense of case study as a genre or approach to research, rather than as a method or strategy, as described by Hamilton and Corbett-Whittier, “it aims to capture the complexity of relationships, beliefs and attitudes within a bounded unit” (2013: 10). The bounded unit in this study is each of the four participating schools. The aim of the study is to capture the “complexity of relationships, beliefs and attitudes” in relation to peace within and across the four schools. The preference for multiple sites is based on a wish to gather wider understanding about the conceptions of peace that might emerge within the UK secondary school context. As Mills, Durepos and Wiebe make clear, “by illuminating the experiences, implications, or effects of a phenomenon in more than one setting, wider understandings about a phenomenon can emerge” (2010: 587). It was anticipated that the selection of multiple sites would enable wider understandings of what peace might mean to people in a selection of UK secondary schools.

Thirdly, the multiple forms of data systematically gathered and analysed include both qualitative and quantitative data. As Biesta states, it is data that are qualitative or quantitative, not research (2010); I support his view that the dichotomous branding of research as either/or is neither desirable nor necessary. From a pragmatic perspective in terms of methodology, the methods applied to gather and analyse the data required are those best suited to addressing the questions posed (Morgan, 2007). So, while the present study uses a mixture

of methods and gathers a mixture of datasets, some of which are quantitative and some qualitative, and employs processes to analyse those data that are appropriately statistical or interpretive, this is the case because the point of departure in deciding which methods to apply is which data and which forms of analysis are best suited to addressing the research questions.

Within this design, four methodologies and methods are incorporated: Everyday Peace Indicators, Appreciative Inquiry, Q methodology and interviews. Here, I present each in turn and explain why and how they were incorporated into the final research design.

5.2.1 EPI methodology

The EPI methodology sits at the centre of this study. As was explored in Chapter Four, the EPI methodology offers a potentially useful way to help both researchers and practitioners to capture, understand and measure what peace means in local contexts. As Pamina Firchow makes clear, EPI “uses mixed methods and participatory frameworks to generate data with the complexity and depth of qualitative findings and the replicability and clarity of quantitative research” (2018: 2). The appeal of the EPI methodology in the context of this research study is its grounding in principles and practices that are participatory, localised, elicitive and require intersubjective dialogue.

For the first time, this study sought to apply the methodology in school contexts. The context of a secondary school in England is markedly and significantly different from the context in which the EPI methodology has typically been applied. The context of this research study is also significantly different in that the function of the EPI methodology here is to find out what conceptions of peace emerge, rather than the more action-focused aims of the EPI methodology as it has elsewhere been used. There were therefore decisions to be made about how to adapt the methodology, both to support the aims of this research study and to reflect the different context of English secondary schools.

The current iteration of the EPI methodology has four phases: *Develop* the community members’ EPIs, *Verify* by refining and identifying which indicators are most important to the community members, *Analyse* the indicators to understand community priorities and design appropriate interventions, and *Survey* the community to assess prevalence of the indicators (surveys can be repeated over time to assess change). The present study makes use of the first two phases of this methodology fairly faithfully. Given that the aim of this study is to elicit and analyse the conceptions of peace that emerge in the participating schools, it includes

elements of analysis from phase three and the opportunity to conduct the survey phase is also included. However, the study does not seek to design interventions to address the emerging conceptions of peace nor to evaluate such interventions. Adaptations that were made to the designed process as it evolved in practice – enabled by the iterative design of the study – are reported in Chapter Six. Discussions of the process from the perspectives of participants in schools and from my perspective as the researcher are offered in Chapter Seven, where I document what, if anything, the participating schools went on to do with the findings from the study, whether they went on to design any activities to address the most important indicators at their school, and whether they attempted to assess prevalence of the EPIs through a survey.

5.2.2 Appreciative Inquiry

The rationale for inclusion of elements of Appreciative Inquiry within the design is based on my first-hand experience of having used this methodology successfully in a previous Master’s study (Bevington, 2015). Whilst designing how the EPI process might function in a school context for the purposes of this study, the parallels with AI were inescapable.

David Cooperrider developed Appreciative Inquiry as an alternative way of engaging participants in personal, collective and organisational change within the field of organisational development (Cooperrider & Srivastara, 1987). At the core of the appreciative mode is a shift “from deficits and deficiencies to accomplishments and achievements” (Elliott, 1999: 49). Coghlan, Preskill, and Catsambas, summarise the principles and practice of AI as, “instead of focusing on problems, organizational members first discover what is working particularly well in their organization. Then, instead of analyzing possible causes and solutions, they envision what it might be like if “the best of what is” occurred more frequently” (2003: 6). The principles of AI were originally introduced by Cooperrider, and an adapted version of those principles is presented in Table 5.1.

Table 5.1

The Core Principles of Appreciative Inquiry

The constructionist principle	<p><i>Words create worlds</i></p> <p>Reality is socially created through interaction and dialogue. Knowledge is an evolving construct that is shaped by the experiences and conversations we have with each other.</p>
The principle of simultaneity	<i>Inquiry is intervention</i>

	As soon as individuals engage in dialogue, they may begin to change the way they think and act.
The poetic principle	<i>We can choose what we focus on</i> An organisation's story is like a narrative, continually co-authored by its stakeholders.
The anticipatory principle	<i>Images inspire action</i> The image we co-create of the future is what will guide us in determining how we will achieve the future.
The positive principle	<i>Positive questions lead to positive change</i> Momentum for change requires positive affect and social bonding.
The wholeness principle	<i>Wholeness brings out the best in people and organisations</i> Involving all the stakeholders in a large group process stimulates creativity and builds a collective capacity.
The enactment principle	<i>Be the change you want to see</i> Positive change occurs when the process used to create the change is a living model of the ideal future.
The free choice principle	<i>Free choice enhances engagement</i> People perform better and are more committed when they have the freedom to choose how and what they contribute.

Note. Adapted from Preskill & Catsambas, 2006: 10-11, and from Kelm, 2005: 2-3

From Table 5.1, it can be seen that whilst the AI principles might be framed in a constructionist perspective, many, if not all, of these principles are aligned with the principles and practices of the EPI methodology, that is participatory, localised, elicitive and requiring intersubjective dialogue. Both EPI and AI are assets-focused methodologies that involve the members of the pertinent community engaging in structured processes of reflection and discussion on what would make life better. Both processes are grounded in hearing one another's voices.

Similarly to the EPI methodology, the AI methodology comprises four phases: *Inquire*, peer dialogue on peak experiences, values and wishes; *Imagine*, create a vision of future success; *Innovate*, create provocative outcome indicators; and *Implement*, create plans for implementation. For the purposes of the present study, I adopted the first three phases of the AI process. The initial *Inquire* phase sets a productive and optimistic tone for subsequent activities. The second *Imagine* phase provides a simple and structured way to set the scene for considering what peace would look, sound and feel like in a specific context. The third *Innovate* phase allows for the articulation of outcome indicators, which is aligned with the EPI articulation of everyday indicators of peace. The final *Implement* phase is similar to the third EPI *Analyse* phase, which serves the function of informing the design of interventions. As

explained above, the design, implementation and evaluation of interventions in response to the elicited conceptions of peace is beyond the remit of the present study.

5.2.3 Q methodology

Q Methodology was created by the British psychologist and physicist, William Stephenson in 1935. It was developed as a counter to the then prevailing – and, some would argue, still prevailing – tendencies of scientific research methods “to reduce and/or eliminate the qualitative and subjective” (Ramlo, 2010: 29). The purpose of Q methodology is succinctly captured by Brown, “around any topic whatever there bushes out a concourse of subjective communicability, a sampling of which can be subjected to experimental treatment to determine its structure” (1993: 129). In the context of the present study, the topic is peace in schools and the purpose of employing Q methodology is to determine the ontological structure of peace according to the perspectives of the school’s subjects by means of experimental treatment.

Put simply, “Q methodology combines qualitative and quantitative methods to investigate the subjective views of those directly involved in a particular topic” (Coogan and Herrington, 2011: 24). It has a developed five phase process. First, the researcher collects a range of statements about the topic under study (known as the *concourse*). Second, a sample of statements representative of the range of ideas communicated in the concourse is selected (known as the *Q sample*). Third, participants who are selected from the people who derived the concourse, sort the statements in their preferred order of importance on a prepared forced-ranking grid, followed by a short interview explaining their positioning of the statements (known as *Q sorting*). Fourth, the participants’ rankings of statements are compared by means of Q factor analysis. Finally, the factors are interpreted. The parallels with the EPI methodology are striking. The collection of the concourse aligns with the *Develop* phase of the EPI process. The creation of the Q sample and the Q sorting align with the *Verify* phase. Both EPI and Q combine qualitative and quantitative data.

One particularly useful contribution that Q methodology offers to the EPI process relates to concourse theory. Stephenson originally referred to the range of ideas on the topic under study as a “trait universe” (Stephenson, 1950). He later named this pool of statements a “concourse” (Stephenson, 1978). He developed a theory to explain how this concourse can be understood. Essentially, the concourse is a construct created to enable communicability of “phenomena of mind, so-called, so that it can display its structure” (Stephenson, 1982:

237). In practical terms, this involves the subjective naming of the characteristics of the topic in order to create the concourse – the set of statements that communicate what that topic means to those subjects. Creating the concourse can therefore be seen to be closely aligned with the generation of the body of indicators in the Develop phase of the EPI methodology.

In the original EPI methodology, the subsequent Verify phase is conducted through a “verification focus group whereby a joint community indicator list is decided” (Mac Ginty & Firchow, 2016: 314). Within Q methodology, the set of statements that constitute the concourse are ranked by a sample of participants through a Q sorting activity. The results obtained through this Q sorting activity are then statistically analysed to generate the factors that have emerged as the conceptions of the topic under study. Given these seeming alignments between the two methodologies, it was deemed useful to incorporate Q methodology within the developed Every Peace in School Indicators process.

5.2.4 Individual and focus group interviews

The final phase of the research design is a series of individual and focus group interviews with participants. The reason for concluding the school-based EPI process with this method is to gather information from participants that will help to address the second research question relating to learning how the conceptions of peace that have emerged within the school are understood by the participants in relation to their lived reality. I elected to hold individual interviews with the headteacher and the senior leadership team (SLT) liaison person because of their particular roles in relation to the school and to the study.

I conducted focus group interviews with students and staff. I was informed in my planning and facilitation of those interviews by my previous experience of having used these methods in research contexts, and also by Breen’s useful guide to focus groups (2006). I explain within the description below the process of conducting the interviews and focus groups, and how I analysed the qualitative data gathered in these interviews.

5.2.5 Integrated design

The integrated design developed to address these questions includes elements from four component parts: EPI, AI, Q methodology and interviews. To summarise the function of the component parts: EPI enables home-grown everyday peace indicators to be elicited from participants and understood in relation to the lived experience of those participants; Appreciative Inquiry sets a productive tone and creates a structure for the elicitation phase;

Q methodology provides a structured process for verifying the importance of the elicited EPIs by participants through the Q sorting activity, and finally, the individual and focus group interviews provide the method for participants to report what the elicited versions of peace mean to them.

The EPI process as fashioned for the purposes of this study is not therefore the EPI methodology pure. I will henceforth refer to the version of the EPI process developed for this study as the Everyday Peace in Schools Indicators (EPSI) process, for purposes of clarity. An overview of the integrated design for this study is presented in Table 5.2 with the contributions from each of the four component parts specified.

Table 5.2

Overview of the Everyday Peace in Schools Indicators Process Design

EPSI Phase	Elicit	Rank	Discuss
Equivalent EPI Phase	Develop	Verify	Analyse
Activities	AI: Inquire, Imagine, Innovate Q: Concourse	Q-sorting	Interviews

Returning to the research questions that drive this study, the first research question of what conceptions of peace emerge is addressed through the data gathered and analysed in the *Elicit* and *Rank* phases. The second research question of how the participants understand these conceptions of peace is addressed through the data gathered and analysed in the *Discuss* phase. The fourth research question of the ways in which the EPSI process might be useful for schools to understand peace in their context is addressed through the data gathered and analysed in the *Discuss* phase. The third research question of how the conceptions that emerge can be understood in relation to peace theory is addressed by relating the findings from all three phases back to the peace theory literature.

5.3 Sampling

Different sampling decisions come into force at different phases of this research project. I conducted the study in four secondary state-maintained schools in England. Sampling is

different for each stage of data collection, as is explained in more detail in the walk-through of the phases presented below.

With regard to choosing the number of cases, I am guided by Stake's recommendation of between four and fifteen sites for multiple case study analysis. He argues that two to three cases do not "show enough of the interactivity between programs and their situations" (2006: 22). The selection of four sites is to comply with this recommendation and is no more than four because of the large amount of data to be gathered and analysed to allow for each school to be given an appropriate amount of time and focus. The study sought to draw a picture of what happens when the EPSI methodology is applied in four English secondary schools, I selected four because I anticipated that four schools would present enough variability in terms of the context to begin to draw potential conclusions about the EPSI process across the schools and not just within each school.

With regard to the types of schools selected, I applied a broad set of criteria on which I would invite schools to participate. These criteria were: state-funded mixed-gender secondary schools. In deciding which schools to include, I considered the potential implications of the findings and their dissemination. I wanted the study to be relevant to as many schools as possible, so I selected state-funded as opposed to independent schools. In selecting secondary rather than primary schools, I was guided both by the literature, in seeking to address the paucity of such studies thus far conducted with secondary age students (see section 3.3.2). Equally, I was guided by the inclusive element of the design, whereby both students and staff would be invited to participate and contribute to a collective conception of peace. Developmentally, secondary school students would be expected to generate ideas about peace that may be closer to what adults think than would primary aged children.

I considered inviting single-gender schools to participate, but opted for mixed-gender schools because of the exploratory nature of the study; it would have been potentially confusing to include the potentially confounding factor of gender. I chose to include within the selected schools, one secondary special school. The rationale for the inclusion of the special school was partly philosophical and partly pragmatic. It would be exclusionary to disregard the perspectives of students with special educational needs and disabilities. Pragmatically, in terms of the developed methodology, it was deemed useful to find out whether and in what ways the EPSI methodology might need to be adapted for a special school context. It was anticipated that such findings regarding adaptations would be useful to special and mainstream schools.

The location of the sites has been selected based on reasons of access and purposively to include schools in different geographical locations. Having worked for 25 years in and with schools across London, I have access to a greater number of schools in this relatively small geographical area. My work has also brought me into contact with schools in other parts of England. I selected a small county town in the East Midlands as one site because I could facilitate access through colleagues, and it offered a potentially different perspective to the London schools.

With the schools in London, I selected five schools that I considered would represent a breadth of perspectives, based on my prior knowledge of the schools. A copy of the invitation to schools to participate is included as Appendix B. As well as the three participating schools, I had invited a community school in my local area. When they did not respond to the invitation, I approached a different community school in my area, which became School Four in the study. I also approached an academy, which I would characterise as one of the 'control and compliance' brand of academies that have taken hold in recent years. This academy rejected the invitation to take part. The schools involved were therefore selected by me for purposive reasons of ease of access and they self-selected. The drawbacks of self-selection are that these schools are not representative of schools in England. Indeed, for the headteachers to have agreed to dedicate valuable school time to taking part in an exploratory study on something as educationally unconventional as peace could imply a certain bias towards valuing unorthodox perspectives. For the purposes of the present exploratory study, which does not seek representativeness, the drawbacks of self-selection are outweighed by the advantages, which are that the schools are more likely to be committed and see through the process to the end because they elected to take part, and the quality of participant engagement can be higher given that the study had been approved by the headteacher.

I had a different prior relationship with all four participating schools. I knew the headteacher of School One from a previous school in which she had worked. I had worked with School Two over a period of 10 years in my previous role with the local authority. I had no prior relationship with School Three. I had worked in School Four as a newly qualified teacher 20 years ago, there was a handful of staff that I knew who were still at the school. I discuss my relationship with the schools in terms of ethics and reflexivity in the relevant sections of this chapter.

5.4 Piloting

I conducted a pilot of all three phases of data collection and analysis before embarking on the study proper. I undertook the process with seven staff and six key stage 4 students at a Pupil Referral Unit (PRU) in London. The smaller scale of the site provided a useful opportunity to conduct an in-depth pilot of the larger study. It was anticipated that piloting at this site would put the proposed design to the test in terms of how the methodology ran and how participants engaged with the process. Students at the PRU are of course not typical of mainstream students, they typically have a higher level of undiagnosed as well as diagnosed special educational needs, particularly in the areas of speech, language and communication as well as social, emotional and mental health. It was therefore anticipated that piloting at this site would bring to the fore any adaptations that might need to be made to the design in order to enable access to students with different types of need. It was equally anticipated that the piloting would bring to the surface any aspects of the facilitation of the various activities that could be improved, e.g. the instructions for the ranking activity or the wording of the interview questions.

The pilot study was extremely valuable in refining the final study design. For example, I learned that allowing staff to share what had come out of their initial paired conversations appeared to influence what they wrote as their EPSIs, so I decided not to allow people to share with one another in the final design. I also learned that it would be useful to give more precise instructions about how to write the EPSIs. In the elicitation activity with students, I had anticipated that I would need to provide students with a stimulus for thinking about this abstract concept of peace, so I had downloaded a video clip of different people talking about what peace means to them. On the day, the video would not play so I had to run the activity without this stimulus. The unexpected outcome was that the students did not seem to need a stimulus to understand what peace might mean, they seemed to get it perfectly well without. I therefore selected to remove any stimulus from the elicitation activity with students in the final design. At the sorting stage, I learned that it would be important to have individual indicators that are sufficiently distinctive from one another; items that were too similar caused confusion and uncertainty in the participants. Equally, I learned that an optimum number of indicators would be between 20 and 30; students and staff provided feedback that the ranking activity took too long. These learnings from the pilot were incorporated into the design and delivery of the EPSI process for the study proper.

5.5 Ethics

I work from the conceptualisation of ethics presented by Piper and Simons, “ethical practice is often defined as ‘doing no harm’ ... we take the view that we should also aspire to do ‘good’, in other words to conduct research that benefits participants in positive ways” (2005: 56). Working within a participatory, transformative approach to research could be regarded as one way of attending to this aspiration. However, this is not sufficient. It is incumbent on the researcher to attend to the deeper questions relating to how the study is conducted in order to attend more faithfully and genuinely to the *quality* of participation.

With regard to ‘doing no harm’, this study adheres to the ethical guidelines of the British Educational Research Association (BERA, 2018). In terms of my responsibility towards the participants, there are concerns regarding the voluntariness or not of participation in this study. For the initial session, all staff were invited to participate and up to 100 students selected to participate. The selection of the students was instrumental in terms of sampling, but the school staff mandated which students attend the session. I offered participants the option of withholding their contribution if they chose not to be a part of the study.

At phase two, the Q Sorting activity, the question of safeguarding and child protection comes to the fore, as I would potentially be alone with students. I adhered to national safeguarding and child protection procedures, and to the schools’ safeguarding policies. I had a current Disclosure Barring Service certificate, and, where possible, I requested that this activity take place in a space with another adult present (e.g. the school library).

In accordance with the National Children’s Bureau’s *Guidelines for Research with Children and Young People* (NCB, 2011), careful consideration has been given to how young people are involved in the research process. Within the present study, the young people, the school students (aged between 11 and 18), are research participants; they are not actively involved in the planning and process of the research. Whilst this type of involvement is not fully ‘participatory’, it is elicitive in the sense that their ideas and suggestions were actively sought. It was planned that students’ voices would be given equal priority to staff’s voices at all stages of this study. Following the NCB recommendation that, “wherever possible, research findings should be shared with participants” (2011, p. 9), I have built in a dissemination activity upon conclusion of the formal research process, where I have offered to share findings with each school’s staff and student bodies.

I anonymised the schools taking part by giving each school a pseudonym so that they could not be identified. Within each school, it is obvious to whom I refer when I interview the headteacher and the SLT liaison person. I have sought to protect the identity of all other individual participants by identifying them only either as staff or as students according to their Key Stage.

For the focus groups, I gathered the signed informed consent of all participants as these sessions were audio recorded and subjected to analysis, which fed into the findings of this study. Participants in the focus groups were assured of anonymity. I selected to conduct student and staff focus groups separately; the purpose of this is to maximise honest participation from all parties, and to minimise any sense of inhibition (Breen, 2006).

Another ethical issue concerns the amount of time that the participating schools were required to give up for engagement with this study. With first-hand knowledge of how pressed schools are for time, especially it seems secondary schools, there are two measures I put in place to mitigate this risk. First, I designed the study in such a way as to minimise the amount of time the schools needed to commit. Engagement with the study required commitment from each school over three days: between 30 and 45 minutes with all staff for elicitation and 15 minutes with up to seven tutor groups; 15 minutes from up to 15 staff and 15 students for the ranking activity; and two one-hour interviews with the headteacher and SLT lead plus a one-hour focus group interview with up to nine staff and up to four 45-minute focus group interviews with up to eight students per group. The second consideration was to strive to make the process of benefit not just to the individuals participating but to the school as a whole. I provided each school with a Peace Report, containing the findings from that school and a web-based survey of their top EPSIs. When the study concluded, the schools were then in a position make use of the findings for their own purposes and even to continue the next phases of the EPSI process themselves.

In order to offer some pay-back to the schools for participating in the study, I offered all schools training in my field of expertise, restorative approaches. All four schools took up this offer and I respectively delivered, an hour-long whole staff awareness-raising session on restorative approaches (School One was new to restorative approaches and was keen to introduce this way of working); an hour-long refresher on restorative approaches (School Two had already been engaging with restorative approaches for some years); an hour-long introduction to the extended leadership team (School Three was new to restorative approaches and wanted the leadership team to have an understanding of what it was and

what it might mean for their school); and a three-hour training session for identified staff on facilitating restorative conversations between staff and students (School Four was at the early stages of implementing restorative approaches).

5.6 Process

The design for the EPSI process incorporating the three phases of data gathering and analysis is presented in Table 5.2. Here, I describe how the designed EPSI process was intended to run in the schools. One caveat is that this presentation is of the EPSI process intended for School One. As discussed earlier, the iterative design allows for adaptations to be made as the process proceeds in the four schools; such adaptations are reported in the process findings presented in Chapter Six. In light of this, I write the description of the process here in the present tense, and then I report in the past tense in Chapter Six what actually happened.

5.6.1 Phase One - Elicit

The elicitation activity is conducted first with staff and then with students (See Appendix C for the staff elicitation session slides and Appendix D for the student elicitation session slides).

Staff

Sampling at this initial point of data collection is based on participatory principles; the principle is to include as many staff as possible. Staff includes support staff, administration staff, catering and supervisory staff, teachers and leaders. The aim is to make this whole staff activity as convenient as possible for the school by being flexible about delivering this 30-45 minute session at an after-school staff meeting or twilight training session.

With regard to consent at this stage, the headteacher assigns a time when all staff have to be present. Given that this activity is to be undertaken in directed time, written consent is not sought from staff at this stage as this is an activity that the headteacher has consented to. All staff present are invited to take part in the activity and advised that they can choose not to be part of the study, in which case they can withhold the indicators they produce at the end of this session and take them away with them.

First, staff are welcomed to the project and given an overview of the study. The session is framed within an Appreciative Inquiry framework in order to make use of the assets-focusing function of this methodology. The staff are given instructions to organise themselves into pairs and for each person to have five minutes to answer these three questions:

1. Talk about a time when you felt great about being part of this school.
What was happening? Who was involved? What was so special about it?
2. What do you value most about yourself? About this school?
(What are you really good at? What does this school do really well?)
3. If you had one wish for how this school could be even better, what would it be?

No data are collected from this initial paired-conversations activity; the activity serves to create the tone for the subsequent activities. Upon completion of the Inquire interviews, the Imagine phase of Appreciative Inquiry is facilitated. A mock-up of a local newspaper front page is presented announcing that this school had won the Schools National Peace Prize. The mock-up is dated two years hence. Staff are told that in order to have won this award, their school has to have shown that everybody in the school believes, thinks and feels that this is a school of peace, a school that embodies peace.

Participants are asked to consider the following questions:

What would indicate to you that this school is a peaceful school?

What would your everyday peace indicators be?

What would we see, hear, feel?

The staff are then invited to individually write up to three everyday peace indicators onto individual cards. At the end of the session, participants are thanked for their contributions, the subsequent stages of the study in their school are explained and all of the indicators collected in.

During this initial elicitation session, volunteers are requested from among the staff for the subsequent ranking and discussion stages. The sampling of staff from this stage onwards is therefore based on convenience and is self-selecting. As discussed above at the whole school level, the drawbacks of self-selection are that these people are not representative of the staff group as a whole, and the benefits are that it renders more likely that the people will be committed to the research process and potentially provide a high-quality of engagement and contribution. Whilst having a randomised selection of staff at the ranking and discussion stages may be preferable in capturing a broader range of voices, this would be done at the expense of the participatory and voluntary nature of the study.

Students

I present here the intended process for eliciting the School Everyday Peace Indicators (EPSIs) from students. As will be explained in the findings for School One, the intended process was adapted for this and all subsequent schools in light of the requirements of the school.

The intended process of the elicitation activity is conducted in the same way with students as with staff, with some modifications to make the process more child-friendly. For example, the questions around which they were asked to have a paired conversation are:

1. Talk about a time when you felt at your best at this school.
Talk about what was happening, who was involved, what was so good about it...
2. Without being modest, what's great about...
...you?
...this school?
3. What one thing would you do to make this school even better?

For the student group, sampling is purposive, employing stratified sampling to create an equal number of student participants as there were staff participants. The reason for employing stratified sampling at this stage is to create a sample that is drawn randomly and contains proportionate representation of girls and boys and of all year groups (Years 7 to 13).

The decision to select an equal number of students as staff is based again on the participatory principle of EPI. The principle is to allow as far as possible for different cohorts of members of the community to have an equal voice. In this regard, an equal number of students is selected as there were staff, so that within the resulting bank of EPSIs, there is roughly equal representation of the voices of staff and students. This is not to pretend that the staff group is homogenous, nor the student group, but within the school community there is a broad distinction that can be drawn between staff and students, and equal representation of both groups is sought. The aim is to have a similar number of EPSIs elicited from students as from staff.

With regard to consent at this stage, information and consent forms are provided for those students identified to take part, to be read and signed by the students and their parents/carers (Appendix E). For the subsequent phases of the study, the same body of students are invited to take part because they will have given consent and will be familiar with the purpose and

process of the study. Information and consent forms are also provided for staff who choose to participate in either or both of the subsequent phases (Appendix F).

5.6.2 Sorting the bank of Everyday Peace in School Indicators (EPSIs)

Following the elicitation sessions with staff and students, the bank of statements is sorted - the concourse in Q methodology. The process of reducing the large number of elicited EPSIs (typically between 400 and 500) down to a number that is workable for the ranking activity (the Q sample) is the first step in the data analysis process.

I chose to undertake the sorting of the concourse of EPSIs myself. It could be desirable to involve school participants in this sorting process in order to maximise their participation in the process, and to increase the likelihood that the sorted EPSIs reflected accurately what members of school community believed. Such a participatory approach would have also been more in line with the original EPI design. However, I chose to undertake the sorting myself in order to avoid placing an undue burden on the school by requiring more time from their busy staff and students. It is also valuable for me as the researcher to work in-depth with all of the elicited EPSIs to learn what people identify and to begin my process of understanding what peace means to the different stakeholders.

At this stage, there is limited guidance available in the EPI literature to inform how the facilitator should create a set of indicators from all of the suggested EPIs. I sought guidance from one of the developers of the EPI methodology, and received the following advice:

We struggled with the issue of coding and categorisation. In a sense, the USP [unique selling point] of the EPIs is that we crowd-source the indicators, but for analysis we had to impose categories on these crowd-sourced indicators. That meant an editorial intervention by us. At the end of the day there is a tension between our desire to allow people to have voice, and the necessity of directing a project and keeping it more manageable. (R. Mac Ginty, personal communication, 04 December, 2017)

This acknowledgement of the complexity and possible tensions involved at this stage of the process resonated with my own experience of sorting during the pilot study. I learned from the pilot study that this stage required time and careful thought. To further inform my thinking about the articulation of indicators, I met with and sought guidance from Tony Booth, the principal developer of the Index for Inclusion, which itself created a set of indicators for

schools to use to assess their work around inclusion. Tony advised that in developing the indicators and questions for the Index for Inclusion:

The decisions taken about the Index structure and form of presentation were based on conceptual, and empirical arguments and also on a sense of what was strategically wise, derived from many years of experience in education. (A. Booth, personal communication, 09 April, 2018)

The sorting process is a form of qualitative data analysis, albeit with a set of individual statements rather than blocks of text. I was therefore also informed by my reading on the qualitative data analysis (Neuman, 2011; King & Horrocks, 2010; Miles, Huberman & Saldaña, 2014). The Q methodology literature also provides guidance on how to reduce the bank of individual statements (the *concourse*) down to the smaller number to be used for the Q sorting (the *Q sample*). As van Exel and de Graaf explain, “the researcher uses a structure for selection of a representative miniature of the *concourse*. Such a structure may *emerge* from further examination of the statements in the *concourse* or may be *imposed* on the *concourse* based on some theory” (2005: 5). In this case, given the central importance of the elicitive approach within the developed methodology, the selection of the Q sample from the *concourse* is based on what emerges inductively from the data rather than from any theoretical input. Informed by this advice and guidance, I developed a sorting process, presented in Table 5.3, to condense the body of approximately 500 EPSIs for each school down to a workable 20-30 EPSIs for the ranking activity.

Table 5.3

Analytical Sorting Process for Creating the Q Sample

Step	Process
1 Reduction and grouping of individual EPSIs into themes (within groups)	Lay out all of the individual cards for each cohort of stakeholders separately (staff; Year 7 students; Year 8; Year 9; Year 10; Year 11; Year 12; Year 13). Reduce the number of EPSIs by deleting repetitions and grouping sufficiently similar statements. Create a title for each grouped theme.
2 Reduction and grouping of themes (across groups)	Lay out all of the named themes. Reduce themes by deleting repetitions and grouping sufficiently similar themes. Aim to reduce to between 20 and 30 themes. The criteria for inclusion in the final sample of 20-30 EPSIs are:

<ul style="list-style-type: none"> • They are commonly expressed <i>or</i> they are in some way interesting or provocative • They are sufficiently distinct from one another • They are more 'everyday' than 'abstract' 	
3 Articulation of themes into final EPSIs	<p>Once the 20-30 themes have been established, then focus on how to word the indicator for each theme.</p> <p>Go back to the statements and identify a statement that effectively articulated that theme as an EPSI.</p> <p>Where possible, the following criteria were applied:</p> <ul style="list-style-type: none"> • Use a participant's own wording • Affirmatively worded • Phrased in terms of 'We' or 'There is/are'

To aid me during this process, I audio record myself speaking my thinking processes out loud as I go through the sorting. I also take photographs at each stage to capture a visual record of the different groupings being created. The aim of this audio and visual recording is to create a consistent method for condensing the wide set of EPSIs down to the set of between 20 and 30 indicators that would be used for the ranking across all four schools. This process of sorting the EPSIs became increasingly refined as I worked through the four schools, as will be discussed in my reflections on the process in Chapter Seven.

5.6.3 Phase Two - Rank

Between two and six weeks after the elicitation activities, participants undertake the ranking activity; this allows enough time for the sorting to be done and is close enough in time for participants to recall the EPSI project. At this point, The EPSI process makes use of the Q sorting aspect of Q methodology as a way of enabling participants to rank the sorted EPSIs. Q sorting involves the participants placing the items under consideration onto a forced ranking grid in terms of their subjective and relative importance as indicators of peace.

The rationale for the number of participants (the P-set in Q terminology) at this stage is based on the guidance in the Q methodology literature, where it is stressed that, "because of its intensive [as opposed to extensive] orientation (Baas & Brown, 1973; Brown, 1974a; Stephenson, 1974, 1987a), Q method emphasizes small numbers of participants" (McKeown & Thomas, 1998: 16), and that "it may be sensible to stick to a number of participants that is less than the number of items in your [Q sample]" (Watts & Stenner, 2012: 73). In the present

study, the number of items in the Q sample ranges from 17-32, I therefore include around 20 participants at this stage, with an approximately equal number of students and staff.

With regard to sampling at this stage, the Q methodology literature reinforces the crucial point that, “Q methodology uses nonprobability sampling techniques to select participants” and that “the person-sample ... does not need to be representative of the population” (Du Plessis, 2005: 152). With Q sort, “the group of respondents is a representation of the population diversity rather than a representative sample of the population” (Zabala & Pascual, 2016: 3). This is because Q methodology does not seek generalisability of findings, quite the contrary, it is a methodology that exists to capture subjectivity. However, just because the sampling does not need to be representative of the population does not mean that no thought needs to be given to who should be included as participants. As McKeown and Thomas report, “a conscious effort is made to ensure as much variability in the composition of the P-set as is practicable under the circumstances (Brown, 1980)” (1998: 32).

With regard to the staff participants, another factor guiding selection and sampling is availability. Having recruited volunteers for participation from the elicitation activity, staff who are willing and able to take part in this ranking activity present themselves on the day. The potential limitations of having self-selecting staff have been discussed above.

With students, sampling is more purposive. The school liaison person is asked to use their judgment and select one boy and one girl from each of the available year groups. All of these students have to have taken part in the elicitation activity, meaning that they are familiar with the project and have already provided signed consent forms. It is stressed that there is value in the selected students covering a range of characteristics, to include students of differing ethnicities, and students of differing academic and behavioural profiles. The aim of the sampling of students is “to ensure as much variability ... as is practicable”.

For the ranking activity, the researcher is situated in a room in the school for a day and the participants come to that room to undertake the activity. Participants arrive and each is given the set of Q sample cards, a ranking grid and a set of written instructions (see Appendix G for an example of the ranking grid, and Appendix H for the sorting activity instructions). Each participant is assigned an individual code, which they write onto their grid. For the purposes of subsequent data analysis, the researcher records for each code whether the participant is staff or student; male or female, and if a student, which year group they belong to.

The set of Q sample cards comprise a fixed number of indicators - between 17 and 32 - that are the result of the sorting of the concourse of EPSIs. The precise number of indicators for the individual schools varies according to the criteria established in Table 5.3. The cards are numbered alphabetically for ease of subsequent data handling. The sorting grid presents a quasi-normal distribution, and participants place all of the cards on the grid according to their subjective opinion on how important each statement is as an indicator of peace at their school. Participants undertake the forced ranking activity individually, unless they request to work with someone and so complete the activity in pairs. Flexibility in letting people complete the activity in pairs is based on principles of inclusion and allowing students to work in ways with which they are comfortable. There is not considered to be loss or contamination of the process; indeed, the discussions that occur between the few students that may choose to work in pairs can be valuable learning moments.

First, participants are asked to read through the set of cards and to instinctively place them into three piles: "important", "not important" and "unsure". They then take their pile of "important" cards and identify the two most important, which they place in the extreme right-hand column. They then work their way across the grid from right to left placing the "important" cards in order of importance for them. They then take their pile of "not important" cards and place the two least important in the extreme left-hand column. They then work their way across the grid from left to right placing the "not important" cards in order of importance for them. They then take their pile of "unsure" cards and place them on the grid, again in order of how important they are as indicators of peace. Finally, the participants look over the whole array that they have created and make any final changes.

As the Q methodology literature advises, "it is recommended to have the Q sort followed by an interview. The Q sorter is invited to elaborate on her/his point of view, especially by elaborating on the most salient statements - those placed at both extreme ends of the continuum on the sorting grid. This information is helpful for the interpretation of factors later on" (van Exel & de Graaf, 2005: 7). Following this recommendation, a short interview is conducted with each participant. Each person is asked how they found the activity and to explain the rationale for their sorting. These interviews offer an opportunity for participants to reflect on and share their individual perspectives. The information gathered in these interviews will be used to contribute to understanding how the individual and arrayed EPSIs are understood by the participants.

The ranking activity creates two datasets: the arrayed Q sorts and the audio recorded short interviews. The audio recorded interviews are transcribed and subsequently analysed, as described below. All of the arrayed Q sorts are photographed and the data entered into an Excel spreadsheet for statistical analysis.

The Q sorting grid is constructed so as to enable easy calculation of ranking. The grid presented in Appendix G has seven columns. Each column is assigned a score from +3 on the extreme right to -3 on the extreme left, with 0 in the central column. There is no numerical value attached to the *rows* in the grid, so that all four spaces in the penultimate left-hand column are given a score of -2. It is then possible to create a ranking by summing the score for each individual statement on all of the Q sort arrays. This ranking forms the basis of the school's Peace Report. A different strategy was applied to the datasets to calculate the rankings for the purpose of the Discussion of the findings from each school in Chapters 8-11, which will be explained below.

5.6.4 Phase Three - Discuss

The purpose of the discussion phase of this process is to engage students and staff in reflection and discussion of what the predominant conception of peace that has emerged in their school means to them; it is to explore with participants how they understand the emergent conception of peace in relation to their lived experience at the school.

Sampling at this stage is purposive. The headteacher and the school SLT liaison person for the project are interviewed individually, because their particular strategic roles in relation to the school and to the research project respectively. It is considered valuable to hear from both parties about how the process has run from their perspectives and also what sense they make of the conception of peace that has emerged from their school.

Sampling for the focus groups is also purposive. All staff participating at this point will have been involved in phase one of the study. Ideally, they will also have participated in phase two, although this is not a requirement. Here, opportunity is privileged over rigour. It would be preferable for staff discussing the conception of peace for their school to have already engaged in the thinking provoked through the ranking exercise. However, given that staff are giving their time voluntarily, it would be churlish to turn away any staff who have only been involved in phase one. With students, the school liaison person is asked to identify between six and 12 students per key stage. Based on previous experience of running focus groups with students and professionals both as a researcher and as a practitioner, and informed by

guidance from the research methods literature (Breen, 2006), it is judged that between six and twelve participants allows for a useful balance of depth and breadth. These students will have participated in both phases one and two of the study and so will be familiar with the process, the topic and will have provided signed consent forms.

The same semi-structured interview schedule is used for the focus groups and the headteacher and liaison SLT member interviews:

What do you think and feel about these indicators?

What does the school already do to promote these indicators?

What else could the school do to promote these indicators?

How could you make use of these indicators to promote a peace-building school?

For the purpose of holding meaningful interviews to explore people's thinking about the EPSIs, it is necessary to decide what number of items to discuss from the school's ranking. The criteria applied are partly based on which items score most highly and partly based on what number of items is workable for interviewees. Based on the pilot interviews, where interview participants reported finding it overwhelming to talk about a large number of separate items, it is decided that approximately the top 10 would be a guide figure. The final decision on how many indicators to include as stimulus for the interviews is made in discussion between the researcher and the school liaison person. In some cases, the link person may be particularly interested in hearing what people in the school think about a particular indicator, so the decision is then made to draw the cut-off point below that particular indicator.

The discussion phase of the study generates between six and seven datasets per school in the form of the audio recorded individual and focus group interviews. The interviews are transcribed and analysed as described below.

5.6.5 Peace Report and Survey

The elaboration of the school Peace Report is not an element of the original EPI methodology, but is an adaptation made for the purposes of application within the school context. The rationale for its elaboration is that it would be potentially frustrating for a school to dedicate time and energy into engaging with this research process and not have access to findings that may be of value. The Peace Report offers an immediate tool that the school

can use, if it chooses, to engage in peace work (see Appendix I for an example of one school's Peace Report).

With regard to the survey, the 10 or so most common EPSIs - those that are provided as a stimulus in the Discuss phase - serve as the items for the survey. I create a simple web-based survey, a link for which is made available to the school for them to use for their own purposes. The survey asks participants to identify themselves as staff or student, and to rate where the school is at that point in time against each of the approximately 10 items, on a scale from 1 to 5, where 1 is 'Absolutely no' and 5 is 'Absolutely yes'. The intention with the survey is to provide the school with a simple tool with which to measure prevalence of the top ranked everyday peace indicators at one point in time, and then to repeat the survey over time in order to measure progress against the indicators. The SLT liaison person is invited to make the survey available to all staff and potentially to all students, although if this is not feasible then a sample of one class from each year group. When the school runs the survey, the results are collated and presented to the SLT liaison person in the form of a graph. The EPSI process findings presented in Chapter Six include reports of which schools ran the survey and any survey results. At this point of having submitted to the participating school their survey and their school Peace Report, the school-based phases of the study are concluded.

5.7 Data Analysis

The remainder of this chapter turns to the approach to and the processes of data analysis, which were undertaken to address the research questions for the study. To recap, the research questions driving this study are:

RQ1 What conceptions of peace emerge from applying the EPSI process?

RQ2 How are these conceptions of peace understood by the participants?

RQ3 How can these conceptions be understood in relation to peace theory?

RQ4: How might the EPSI process be useful for schools?

I present here overview of the datasets and the analyses conducted to address the four research questions, before I then go on to explicate the approach I took and the specific processes I undertook. The datasets and their respective analysis and outputs are presented in Table 5.4 in relation to the research questions that they addressed.

Table 5.4*Overview of datasets and analytical processes to address the research questions*

Dataset	Q sorts (Quantitative)	Interview data (Qualitative)	4 x Q samples (Qualitative)
Analysis	Statistically analysed: Weighted mean scores calculated and ranked	Interpretively analysed: Thematic coding	Interpretively analysed: Thematic coding
Output	Rankings for Discussion	Coding for Discussion	Synthesised framework
Research Question	RQ1	RQ1, 2 & 4	RQ1 & 3

5.7.1 Quantitative data analysis

At this point, it is necessary to explain two deviations from the planned research design. The first relates to Q methodology. To recap, Q methodology incorporates processes of data gathering, ranking and factor analysis. It is the factor analysis element that requires explanation and discussion here. Having conducted the factor analysis process for the data that were gathered for each of the four schools, I then decided to omit this process and its findings from this report of the study. There are two related reasons for this decision. The first reason is that it would require a significant amount of space within this report to describe and explain the complex process of factor analysis sufficiently well, which would potentially detract from the emerged findings. The second reason is that having conducted the factor analysis process for the datasets from all four schools, I noticed that the ranking of the indicators within the principal factor extracted from the factor analysis correlated strongly with the ranking within the common conception of peace that resulted from the ordering of the weighted mean scores. Therefore, in order to keep the focus on the conception of peace and to avoid this content being lost in complex methodological explanations, I decided to use the ranking of the weighted mean scores as the dataset on which to base the presentation and discussion of the findings.

Removal of the factor analysis element is not an ideal deviation; it has both negative and positive implications. Negatively, it brings into question whether the retained elements of Q methodology (the gathering of the concourse into a Q set and the ranking into Q sorts) can justifiably be designated Q methodology. Whether the retained component parts of Q methodology can be justifiably designated as such is certainly contestable. Again negatively, removal of the factor analysis element of Q within this report removes the possibility for more nuanced and more statistically robust findings to be reported. Positively, as was explored in

Section 5.2.3, both concourse theory and the structure of the Q sorting activity to fulfil the ranking function add value to the developed process. Additionally, this report of the study should be more strongly focused on what emerged rather than on complex statistical explanations. Finally, the EPSI process as developed for this study is simplified, thus rendering it potentially more useable by more people, because competence in factor analysis is removed. Therefore, based on the experience of having run the EPSI process with the selected component parts of Q methodology, I would defend their inclusion within a future iteration of the EPSI process.

Having explained this deviation from the planned design, it is necessary to describe how I analysed the datasets to produce the presented findings. Whereas I had calculated a simple summed score ranking for the purposes of the schools' Peace Reports, I subsequently considered the impact on the rankings of an imbalance in the number of students and staff completing the Q sorting activity. Therefore, in order to create a more accurate ranking of the set of EPSIs for each school based on the collated student and staff Q sorts dataset, I calculated the weighted mean score for each indicator. The reason for calculating the weighted mean for the common ranking is analytical, and is an attempt to balance out any difference in the number of students and of staff who presented on the day to conduct the ranking activity. For example, in School Four, the dataset consists of 28 Q sorts, 17 created by students and 11 by staff. Simply calculating the arithmetic mean would result here in students' rankings being over-represented in the final ranking; working from the weighted mean gives equal representation to the student and staff rankings in the common ranking. The weighted mean score is calculated using the formula $\bar{x} = \frac{(w_1 \times s_1) + (w_2 \times s_2)}{n_1 + n_2}$, where w is the weighting (calculated by dividing the number of Q sorts in each of the two cohorts by 50), s is the indicator score, and n is the number of Q sorts. The indicator score is calculated by summing the values allocated to an indicator according to where it is placed on the ranking grid (see Appendix G: from -3 to +3 for Pope Pius, Apselagh Academy and Cobden Community Schools, and from -2 to +2 for the smaller grid for Hilbre House School). The resulting weighted mean scores will therefore range between a minimum of -3 and a maximum of +3 (-2 and +2 for Hilbre House School).

As mentioned above, it was the weighted mean scores ranking that correlated closely with the factor analysed ranking. Across all four schools, the factor analysis process extracted one principal factor from the Q sorts datasets. This principal factor explained respectively

45%, 38%, 40% and 39% of the variance within each of the four schools' Q sorts datasets². It was the ranking within these principal factors that proved to have a close correlation with the weighted mean ranking. This close correlation occurred with the rankings in all four schools. By way of illustration, Appendix J presents the factor analysed ranking for one school (School Four) alongside the weighted mean ranking. The factor rank for each item is based on its z score, the mean rank is based on its weighted mean score; both these scores are reported in the appended table for purposes of transparency. As this example shows, there is a strong degree of correlation between the rankings of the individual indicators, with the difference between the rankings of 28 of the 32 indicators being 0 or 1; that is, 28 out of the 32 indicators were ranked in the same or an adjacent position.

The second deviation from the planned design relates to the comparison of student and staff conceptions of peace within each school. Initially, I had sought in this study solely to identify the common conception of peace that emerged from within each school; I was informed by the original EPI methodology, which derives one common set of indicators. However, upon engagement with the data, interesting distinctions between student and staff conceptions began to emerge. I therefore present and discuss first the common conception of peace from all participants within the school, and then a comparison of the student and staff conceptions in order to draw out any interesting disparities. For the separate student and staff rankings, the arithmetic mean score for each indicator is calculated within the student and staff datasets of Q sorts separately. The arithmetic mean is calculated by dividing an indicator's summed score by the number of Q sorts. The resulting arithmetic mean scores will also therefore range between a minimum of -3 and a maximum of +3 (-2 and +2 for Hilbre House School).

5.7.2 Qualitative Data Analysis

Referring back to Table 5.4, it can be seen that there are two qualitative datasets requiring analysis: the audio recorded interviews and the collated Q samples from the four schools. The purposes of the analysis of these two datasets are different. With the interview data, the purpose is to inform the first and second research questions, what conceptions of peace emerged within each school and how the participants understand that conception in relation to their lived reality. The purpose of the analysis here is to find out what sits behind the indicators for the participants, to bring their understandings into focus. Differently, the

² The percentage of variance explained by any one factor indicates the proportion of the subjectively expressed perspectives that conform to that extracted solution, using a confidence interval of $p = 0.01$. A variance of 40% or above is generally regarded as equating with a sound factor solution (Watts and Stenner 2005).

purpose of the analysis of the Q samples is to clarify what the conceptions of peace were across the schools, resulting in a synthesised framework that will aid discussion of those conceptions in relation to peace theory. Whilst the purposes differed, the approach to analysis was consistent, given that I sought to apply the principles proclaimed at the start of this chapter within the approach to the analysis of the qualitative data.

One way in which the principles of a pragmatist outlook can be enacted in the analysis of qualitative data is by adopting an abductive approach. An abductive approach involves moving “back and forth between induction and deduction” (Morgan, 2007: 71), and is related to the pragmatic notion of intersubjectivity: moving between objective and subjective ways of knowing. In this way, I worked with the texts initially inductively, to allow the themes and patterns to emerge. I then brought the inductively-derived codings into conversation with different existing theoretical frameworks to explore potential associations. I then engaged in a reiterative process of moving back and forth between the dataset and the evolving codings in order to work towards a satisfactory solution.

5.7.2.1 The interview dataset

The datasets here are the data from the individual and focus group interviews, where staff and students discussed what these indicators meant to them in relation to their lived reality of their school. Additionally, comments offered by participants in the short interviews that took place immediately following the ranking activity are included, for the reason explained in Section 6.1.2 (participants elucidated in those interviews why they had ranked the EPSIs as they had, and offered insights into how they had made sense of the different indicators). The analysed interview data serve two functions within this study. The first is to explicate the conception of peace that emerged within the school. To this end, it was valuable to identify themes that were emerging within the data. The second function is to relate the study-derived conceptions of peace to the peace theory literature. To this end, it was valuable to identify where the data contained items that could relate to established peace theory.

I created verbatim transcripts of each of the 87 Q sorting short interviews, the 11 individual interviews and the 15 focus group interviews. I made use of NVivo to contain all of the transcriptions and to run initial coding using the EPSI indicators and the interview questions (see Section 5.6.4) as nodes. In practice, I found that I needed to work outside of NVivo because its lack of functionality constricted my thinking. I therefore conducted much of the analysis by hand, creating an electronic document for each transcription with empty columns to the left and right of the transcript. I used the left column to make a note of inductively-

derived codings and memos, and the right column for the potential deductively-derived associations (see Appendix K for an example of transcribed interview data with highlights, coding and memos).

5.7.2.2 The Q sample dataset

Research question three required the conceptions of peace from this study to be engaged in conversation with the peace theory literature. In order to facilitate this conversation, I deemed it useful to somehow categorise the emerging EPSIs. The 110 EPSIs developed across the four school sites constitute the dataset at this stage. It is worth recalling that these 110 indicators are the product of a prior process of data reduction and analysis, described in section 5.6.2. The 1612 indicators elicited from 615 students and 291 staff members across the four schools had been reduced to these 110 indicators.

Guidance on how to undertake this process of coding and categorisation was gained from the EPI literature. As Pamina Firchow explains, the categorisation of the specific EPIs that emerge in a particular setting involves the identification and coding of secondary-level concepts that are posited to capture a conception that is sufficiently homogenous within categories and sufficiently heterogenous between categories. However, as Firchow recognises, “by coding indicators into experience-distant categories we also lose the experience-near, or more localized, understanding of people’s indicators of peace” (2018, 111). Reducing the context-rich, localised, school-specific EPSIs down into more analytically useful categories and dimensions results in a loss of the local focus. However, the advantages of creating categories and dimensions are that they enable “us to have a means of comparing otherwise incompatible indicators across communities” (Firchow, 2018: 111). Additionally, for the purposes of the present study, this reduction of the data into categories and dimensions enables assessment of the emerged data in relation to the existing literature. Therefore, I considered it desirable to collate and compare the data from across the four sites, so categorisation and coding were undertaken in order to create a synthesised form of the conceptions of peace and their constituting dimensions.

The 110 indicators were retained as individual items and not content analysed for duplication to reduce the number. The reason for this was that indicators from different schools might appear on a content level to be the same or very similar, but might have a slight but significantly different focus. For example, indicators on the topic of listening appear in all four schools’ sets of EPSIs; however, slight wording differences indicated different aspects of the same topic. First, I worked with the set of EPSIs from each of the four schools separately, I

coded each indicator inductively according to what seemed to be its core theme. I then referred to existing analytical frameworks to explore which existing dimensions and categories of peace might be relevant to this dataset. The different frameworks I applied to the dataset at this point were: the coding framework from the 20 studies reviewed in Chapter Three; peace-keeping, peace-making and peace-building (Galtung, 1976); the EPI codebook (2016); personal, relational, structural and cultural dimensions of peace (Lederach, 2013); the individual, the relational and the systemic (Dutta et al., 2016). The final framework that I created is presented and discussed in Chapter 12.

Conclusion

In this chapter, I have explained my philosophical perspective as the researcher and the philosophical underpinnings of the research design. The sequential iterative exploratory multi-site case study design incorporating qualitative and quantitative data gathering and analysis has been explained and the precise EPSI process described. Finally, I have made clear the rationale for and the different processes of analysis of the quantitative and qualitative data.

I will now present the findings from this research process in two parts, the first methodological and the second substantive. In the next chapter, I present the account of how the process ran in each of the four schools. In Chapter Seven I then engage in discussion of the EPSI process findings, to address research question four regarding the potential usefulness of the process for schools to understand peace in their context. In Chapters Eight to Eleven, I present the results of the process, that is, the substantive findings from each school in terms of what conceptions of peace emerged and how the participants in those schools understood those findings. Finally, in Chapter Twelve, I bring the findings from this study into conversation with peace theory to examine how these conceptions might be understood in relation to that literature.

Chapter 6 Process Findings

Introduction

The purpose of this chapter is to introduce the four participating schools demographically and to report how the EPSI process ran in each of the four schools. The defined phases of the Everyday Peace in Schools Indicators process are detailed in the Methodology chapter. A detailed description of the EPSI process is therefore not repeated here, but rather, I present the findings of what happened at each school, making use of the same structure as in the previous chapter:

Phase 1: Elicitation and Sorting of the EPSIs

Phase 2: Ranking of the Q sample of EPSIs

Phase 3: Discussion of the emerged ranking of EPSIs

Peace Report and Survey

I present the numbers of participants and resulting datasets for each phase. The sequential and iterative research design allows for refinements and adaptations to the process to be made in the light of experience with the successive schools. I will draw attention to any observations and adaptations that were made to the original design as the process evolved through each school.

Table 6.1*Profiles of the Four Participating Schools*

Name	Type	Location	Number on roll	Years	Free School Meals (England average 13% ³)	Pupil Premium (England average 28%)	English as Additional Language (England average 17%)	Special Educational Needs (England average 11%)	Education Health and Care Plan (England average 2%)
School 1: Pope Pius	Voluntary-aided Catholic school	Outer-London	1076	7-13	10%	27%	11%	14%	10%
School 2: Hilbre House	Special educational needs school	Inner-London	132	7-12	64%	61%	24%	100%	100%
School 3: Apselagh Academy	Voluntary-aided Church of England academy	East Midlands market town	1522	7-13	8%	21%	4%	22%	16%
School 4: Cobden Community	Comprehensive secondary school	Inner-London	1013	7-13	43%	63%	82%	16%	15%

³ <https://www.gov.uk/government/statistics/schools-pupils-and-their-characteristics-january-2018>

6.1 School One Findings: Pope Pius

6.1.1 Phase 1: Elicit

94 staff participated in the staff elicitation session. 13 staff volunteered to take part in the subsequent sorting and discussion phases. One tutor group per available year was randomly selected to undertake the EPSI elicitation activity. The number of EPSIs elicited from each year group and from the staff group is presented in Table 6.2.

Table 6.2

Number of EPSIs Elicited (Pope Pius)

Cohort	<i>n</i>
Year 7	23
Year 8	68
Year 9	21
Year 10	32
Year 11	42
Year 12	16
Total student EPSIs	202
Staff EPSIs	232
Total EPSIs	434

Observations and Adaptations

For the second stage of the EPSI elicitation - with students - the school SLT liaison person for the study suggested that it would be preferable for form tutors to undertake this activity with their groups rather than me as the researcher coming in to run the activity with six different groups. Considering that one of the principles of a participatory approach to research is to privilege the needs of the participating people and organisations, I agreed to create a set of resources that would enable form tutors to undertake this activity. One potential gain from this modification was that staff at the school would be engaged in an additional way in the research process, potentially enhancing their reflection and learning. An additional gain was the increased ownership of the process by the participating school. Furthermore, on a practical level, this modification greatly streamlined the data gathering process requiring less direct input from the researcher and so speeding up the gathering of these data. One potential loss with this modification was that the planned stratified sampling design would be replaced by random sampling of one tutor group per year group. Additionally, there was a loss of

researcher control over the process, with a reduced knowledge of how the process was introduced to the students and facilitated by the teachers. This could potentially lead to greater variability in how the process was presented and potentially an influence on what emerged from each group. I randomly selected one tutor group per year to undertake the EPI elicitation activity.

6.1.2 Phase 2: Rank

The 434 EPSIs were condensed down to 32 to be used for the ranking activity. The number of students at each key stage and the number of staff who participated in the ranking activity are presented in Table 6.3.

Table 6.3

Number of Ranking Phase Participants (Pope Pius)

Cohort	<i>n</i>
KS3 students	7
KS4 students	4
KS5 students	2
Staff	8

Note: KS = Key Stage

All 21 participants worked either individually or in pairs (where students requested to work with a partner) to rank the 32 EPSIs in terms of their importance as indicators of peace, followed by a brief interview. This activity created a total number of 18 Q sorts.

Observations and Adaptations

The purpose of the brief interviews within Q methodology is to provide information from participants about why they ranked items as they did in order to inform the interpretation of the factors that emerge. In this instance, the brief interviews provided richer than anticipated reflection and discussion of the EPIs and the activity. I therefore decided to incorporate the qualitative data gathered through these interviews within the overall body of qualitative data that would be gathered at the subsequent *Discuss* phase, individual and focus group interviews. This amendment to the original design was incorporated for the analysis of the data for all subsequent schools.

6.1.3 Phase 3: Discuss

The number of students at each key stage and the number of staff who participated in the discussion phase activity are presented in Table 6.4. The students were interviewed in four focus groups (one focus group with Y7 and Y8 students together, one with Y9 students, one with Y10 students and one with Y12 students). Three staff members were interviewed individually (the headteacher, the SLT link person and the school chaplain). The individual and focus group interviews were focused on the top 14 ranked EPIs.

Table 6.4

Number of Discussion Phase Participants (*Pope Pius*)

Cohort	<i>n</i>
KS3 students	11
KS4 students	8
KS5 students	8
Staff	3

Observations and Adaptations

The number of staff interviews was disappointingly low, due to internal communication problems at the school. Given time constraints at the school, I was unable to conduct any further interviews with staff. In subsequent study schools, I resolved to be firmer in requesting focus group interviews with more staff.

6.1.4 Peace Report and Survey

I provided the school liaison person and the headteacher with the school's Peace Report, which contained the link to their online survey of the top EPSIs for their school. The school ran the online survey with 102 students and 47 staff members. The results of the survey are presented in Section 8.3.

Total numbers

In total, 94 staff and approximately 165 students participated in the initial EPSI elicitation phase. 11 staff members and 40 students took part in the subsequent ranking and focus group interview phases. 102 students and 47 staff took part in the online survey.

6.2 School Two Findings: Hilbre House

Observations and Adaptations (a priori)

The students who attend Hilbre House have a broad range of moderate learning difficulties, typically including one or more of the following: significant speech, language and communication difficulties; social and emotional difficulties; a diagnosis of high functioning autism, atypical autism or Asperger's Syndrome; specific learning difficulties; significant emotional vulnerability and/or mental health needs; severe and persistent attendance issues in association with significant emotional well-being and/or school phobia factors.

It was anticipated that there would need to be adaptations made to the EPSI methodology for its application in a special school setting. I liaised with the SLT link to explore what adaptations might be needed. She identified two main areas of focus: language (both receptive and productive) and the abstractness of the concept of peace. I worked with the SLT link to create a version of the EPSI elicitation activity that would be accessible to all students, including some of the younger students with a higher level of need, who may not be able to meaningfully engage with the process as it had already been applied in the pilot and in School One.

The main adaptations that were made were:

- Make the student EPSI elicitation activity more of a class-based rather than an individual activity. In this way, the teacher would be better able to ensure that students understood what the task was about and what they were being asked to do.
- Only involve in the ranking phase those students who had taken part in the elicitation phase. Only involve in the discussion stage students who had taken part in both the elicitation and the ranking phases. Ensuring that students had been involved in all phases of the process increased the likelihood that the experience would be meaningful for them. It would be problematic to expect students with significant additional needs to be able to engage in discussion of the findings from a process in which they had not been involved.
- Reduce the number of EPSIs to be included in the sorting activity. In order to reflect the reduced size of the bank of EPSIs, due to the smaller student and staff numbers, and in order to make the sorting activity manageable for as many students as possible,

it was decided to limit the number of EPSIs to a maximum of 20. Ultimately, the 158 elicited EPSIs were condensed down to 17.

- Make the language used in the EPSIs as accessible as possible for all students.
- Have a member of support staff with students for the sorting and discussion activities. This member of staff had knowledge of and a relationship with the students, so would be able to better facilitate their engagement in the activities.

6.2.1 Phase 1: Elicit

28 staff participated in the staff elicitation session. 10 staff volunteered to take part in the subsequent sorting and discussion phases. One tutor group per available year was randomly selected to undertake the EPSI elicitation activity. The number of EPSIs elicited from each year group and from the staff group is presented in Table 6.5.

Table 6.5

Number of EPSIs Elicited (Hilbre House)

Cohort	<i>n</i>
Year 8	9
Year 9	12
Year 10	18
Year 11	25
Year 12	20
Total student EPSIs	84
Staff EPSIs	74
Total EPSIs	158

Observations and Adaptations

The student elicitation was conducted as whole class sessions and reportedly required more teacher support than in School One.

6.2.2 Phase 2: Rank

The 158 EPSIs were condensed down to 17 to be used for the ranking activity. The number of students at each key stage and the number of staff who participated in the ranking activity are presented in Table 6.6.

Table 6.6*Number of Ranking Phase Participants (Hilbre House)*

Cohort	<i>n</i>
KS3 students	5
KS4 students	3
Staff	8

All 16 participants worked individually to rank the 17 EPSIs in terms of their importance as indicators of peace, followed by a brief interview. This activity created a total number of 16 Q sorts.

Observations and Adaptations

The ranking activity with students was - similarly to the elicitation activity – conducted more as a small group exercise, talking students through step by step rather than giving them written instructions and leaving them to complete it independently. A school-based support teacher advised and helped with making the activity accessible for the students. During the brief interview with students, it was apparent that some had not understood fully what they had done; there was some difficulty evident for some students in expressing their reasoning for the placement of the EPSIs on the sorting grid. It was questionable how accurately some students had understood and completed this activity.

6.2.3 Phase 3: Discuss

The number of students at each key stage and the number of staff who participated in the discussion phase activity are presented in Table 6.7. The students were interviewed in two focus groups, one focus group with KS3 students, and one with KS4 students. Four staff members were interviewed in a focus group. Three staff members were interviewed individually (the headteacher, the SLT link person and a teacher). The individual and focus group interviews were focused on the top eight ranked EPSIs.

Table 6.7*Number of Discussion Phase Participants (Hilbre House)*

Cohort	<i>n</i>
KS3 students	5
KS4 students	3
Staff	7

6.2.4 Peace Report and Survey

I provided the school liaison person and the headteacher with the school's Peace Report, which contained the link to their online survey of the top EPSIs for their school. The school invited staff to undertake the online survey, which 16 staff members completed. The results of the survey are presented in Section 9.3.

Total numbers

In total, 28 staff and approximately 50 students participated in the initial EPSI elicitation phase. 8 staff members and 8 students took part in the subsequent ranking and focus group interview phases. 16 staff members took part in the online survey.

6.3 School Three Findings: Apselagh Academy

6.3.1 Phase 1: Elicit

97 staff participated in the staff elicitation session. 18 staff volunteered to take part in the subsequent sorting and discussion phases. One tutor group per year was randomly selected to undertake the EPSI elicitation activity. The number of EPSIs elicited from each year group and from the staff group is presented in Table 6.8.

Table 6.8

Number of EPSIs Elicited (Apselagh Academy)

Cohort	<i>n</i>
Year 7	61
Year 8	22
Year 9	35
Year 10	19
Year 11	37
Year 12	15
Year 13	42
Total student EPSIs	231
Staff EPSIs	259
Total EPSIs	490

6.3.2 Phase 2: Rank

The 490 EPSIs were condensed down to 29 EPSIs to be used for the subsequent ranking activity. The number of students at each key stage and the number of staff who participated in the ranking activity are presented in Table 6.9.

Table 6.9

Number of Ranking Phase Participants (Apselagh Academy)

Cohort	<i>n</i>
KS3 students	6
KS4 students	2
KS5 students	2
Staff	13

All 23 participants worked individually to rank the 29 EPSIs in terms of their importance as indicators of peace, followed by a brief interview. This activity created a total number of 23 Q sorts.

Observations and Adaptations

Year 11 and Year 13 students were not included as they were undertaking mock examinations that day.

6.3.3 Phase 3: Discuss

The number of students at each key stage and the number of staff who participated in the discussion phase activity are presented in Table 6.10. The students were interviewed in three focus groups, one per key stage. Two staff members were interviewed in a focus group. Three staff members were interviewed individually (the headteacher, the SLT link person and a teacher). The individual and focus group interviews were focused on the top ten ranked EPSIs.

Table 6.10

Number of Discussion Phase Participants (Apselagh Academy)

Cohort	<i>n</i>
KS3 students	6
KS4 students	6
KS5 students	7
Staff	5

6.3.4 Peace Report and Survey

I provided the school SLT liaison person and the headteacher with the school's Peace Report, which contained the link to their online survey of the top EPSIs for their school. To date, the school has not made use of the online survey.

Total numbers

In total, 97 staff participated in the initial EPSI elicitation phase, and 13 staff members took part in the subsequent ranking and interview phases. Approximately 180 students participated in the initial EPSI elicitation phase, and 29 students took part in the subsequent ranking and focus group interview phases.

6.4 School Four Findings: Cobden Community

6.4.1 Phase 1: Elicit

72 staff participated in the staff elicitation session. 18 staff volunteered to take part in the subsequent sorting and discussion phases. One tutor group per available year was randomly selected to undertake the EPSI elicitation activity. The number of EPSIs elicited from each year group and from the staff group is presented in Table 6.11.

Table 6.11

Number of EPSIs Elicited (Cobden Community)

Cohort	<i>n</i>
Year 7	91
Year 8	110
Year 9	31
Year 10	59
Year 12	27
Total student EPSIs	318
Staff EPSIs	212
Total EPSIs	530

Observations and Adaptations

Year 11 and 13 students were not included as they were on study leave.

6.4.2 Phase 2: Rank

The 530 EPSIs were condensed down to 32 EPSIs to be used for the subsequent ranking activity. The number of students at each key stage and the number of staff who participated in the ranking activity are presented in Table 6.12.

Table 6.12

Number of Ranking Phase Participants (Cobden Community)

Cohort	<i>n</i>
KS3 students	12
KS4 students	3
KS5 students	3
Staff	11

All 29 participants worked either individually or in pairs (where students requested to work with a partner) to rank the 32 EPSIs in terms of their importance as indicators of peace, followed by a brief interview. This activity created a total number of 28 Q sorts.

Observations and Adaptations

An interesting aspect that occurred at this school was that all 11 staff members who attended to complete the ranking exercise were female. Three out of the 18 staff who had originally volunteered to take part in these subsequent stages were male, but none arrived to complete the activity.

6.4.3 Phase 3: Discuss

The number of students at each key stage and the number of staff who participated in the discussion phase activity are presented in Table 6.13. The students were interviewed in three focus groups, one per key stage. Eight staff members were interviewed in a focus group. Two staff members were interviewed individually (the headteacher and the SLT liaison person). The individual and focus group interviews were focused on the top ten ranked EPSIs.

Table 6.13

Number of Discussion Phase Participants (Cobden Community)

Cohort	<i>n</i>
KS3 students	7
KS4 students	6
KS5 students	12
Staff	10

Observations and Adaptations

At this stage of the study, the gender aspect that emerged at this school among the staff who took part was rebalanced somewhat for the individual and focus group interviews, where three of the ten staff participants were male.

One interesting emergence in this phase at the school was how the focus group with Year 12 students was conducted. The plan was for me to meet with up to 7 Year 12 students who had undertaken the ranking activity. On the day, most of these students had a Sociology lesson at the same time, and the teacher invited me to conduct the focus group with the whole class rather than just taking out the identified students. I deemed it useful to take up this opportunity to hear from more students, some of whom had not taken part in the earlier

phases of the study, because it would allow more perspectives on the elicited EPSIs to be heard. The format of a whole class discussion proved to provide additional opportunities to explore a broader range of questions, deviating from the interview schedule in response to what students raised. For example, it occurred to me in this session to ask follow-up questions such as, “if safety is important, what helps you feel safe?”, and to ask whether the EPSIs are achievable, from their perspectives.

6.4.4 Peace Report and Survey

I provided the school SLT liaison person and the headteacher with the school’s Peace Report, which contained the link to their online survey of the top EPSIs for their school. To date, the school has not made use of the online survey.

Total numbers

In total, 72 staff participated in the initial EPSI elicitation phase, and 15 staff members took part in the subsequent ranking and interview phases. Approximately 220 students participated in the initial EPSI elicitation phase, and approximately 27 students took part in the subsequent ranking and focus group interview phases.

Conclusion

In total, across the four schools, 291 staff and 615 students participated in the initial EPSI elicitation phase, and 47 staff members and 104 students took part in the subsequent ranking and interview phases. In summary, the adaptations that were made to the EPSI process as it evolved across the schools, and which it is recommended be included within any future iteration of the EPSI process to be run in schools, are:

- Make the student EPSI elicitation activity more of a class-based rather than an individual activity, facilitated by in-school staff;
- Make the language used in the EPSIs as accessible as possible for all students;
- Keep the number of EPSIs in the ranking activity between 20 and 30;
- Only involve in the ranking activity students who have taken part in the elicitation activity;
- Consider having a member of support staff available to help students with the ranking and discussion activities;
- Consider running the Discuss focus groups as whole class activity within different year groups;

- Participants in the Discuss phase do *not* need to have taken part in the Rank phase.

Following on from this presentation of the EPSI process findings, the next chapter moves on to discuss the significance of these findings, with the aim of addressing the fourth research question of assessing in what ways the EPSI process might be of value to schools beyond the boundaries of the present study.

Chapter 7 Discussion of the Everyday Peace in Schools Process

Introduction

Having presented how the designed process was implemented in each of the four schools, this chapter moves on to present and discuss the perspectives of the participants, and then of me as the researcher, on how the process was experienced. The aim of this chapter is to address the fourth research question by assessing in what ways and to what extent the adapted EPI process might be deemed useful for schools to understand peace in their context. The data used to inform this assessment are the participants' comments provided in the ranking activity short interviews and in the individual and focus group interviews at the Discuss phase. The data from the four schools were analysed as described in Section 5.7.2 in order to identify emerging themes. I isolated those comments within the datasets that related first to the topic of participants' reports on engagement with the process, and secondly to the topic of how their school might make use of the EPSIs.

I first report on what students and staff members said about their individual experience of engaging in the EPSI process, and then move on to the more strategic school-level of what participants identified as the possible benefits and uses of the process. I then report my own observations and reflections on the process before bringing these perspectives together to explore in what ways this EPSI process might be useful as a peace-building intervention, a peace education evaluation instrument or as an alternative approach to school improvement, before finally considering briefly how the learning from this application of a derived version of EPI might inform that methodology's ongoing development.

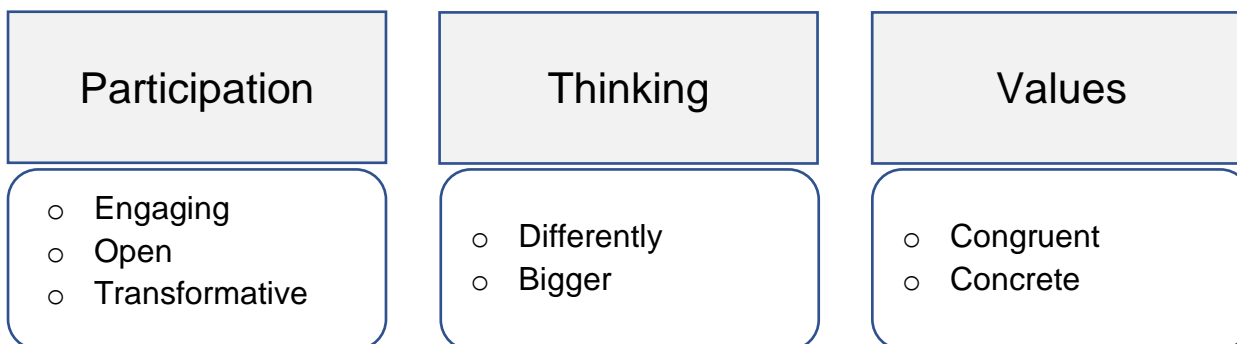
The resulting themes for each of the two topics are presented in Figures 7.1 and 7.2, which provide the structure for those respective sections of this chapter. The reports on the two topics are illustrated by quotations from participants. In selecting the quotations, in addition to choosing the most illustrative remarks, I have sought to include comments from all four schools and from students and staff members in order to present findings that are drawn from all sites and from both cohorts of participants.

7.1 Participants' Perspectives on the EPSI Process

Figure 7.1 presents the three organising themes and their constituent basic themes, and provides the structure for this section.

Figure 7.1

Organising and Basic Themes Relating to Engagement with the EPSI Process



There were several contributions referring to the participatory nature of the EPI methodology. Participants reported that one strength of the process was that it had included a wide sample of students and staff:

This forms a common - because it's staff and students saying this, then saying well you said this - opening up that conversation ... it kind of lays the foundation to what we all think is important. (Deputy Head, Hilbre House)

Participants made comments on their individual engagement with the phases of the EPSI process. Students variously reported that they enjoyed the activities, especially the ranking exercise. One student appeared to value the openness of the method, allowing him to express his opinion without there being prescribed answers:

The activity - I found it really useful because the way it's set out it's your valued opinion cos like the instructions said there's no right or wrong answer so and the way its set out it's clear I could change it around and stuff, nothing was set in stone. (Pope Pius)

Most students expressed that the activities and discussion were interesting and useful, but some students, especially in Hilbre House expressed their frustration at not being able to engage with the activity due to their additional needs, "boring, I can't read". Students who were able to engage meaningfully with the activities remarked that, "it wasn't that hard, but it was like important because we have to know what will make the school better" (Apselagh Academy).

In this way, students appeared to value the opportunity to participate in working towards making their school better. The bottom-up nature of the EPI methodology here comes to the fore for participants and it is this participatory, locally-elicited aspect of the process that participants appeared to value.

Some participants identified the focus on peace as valuable in and of itself. One staff member communicated that focusing on peace creates peace, “I feel peaceful just talking about peace. After your talk to staff I was like Ahhhhh” (Cobden Community).

Another teacher commented on the initial staff elicitation session and discussions that it provoked among colleagues:

I was so excited and the buzz in the room because you never know how things are going to be taken, but actually when people have spoken about it afterwards and I wouldn't necessarily have thought. It's really interesting ... people link peace with other words, so when people have been talking, the idea of joy and hope and you think oh, ok, all of these big boys are coming out to play. (Apselagh Academy)

These contributions perhaps point to the transformative potential of the EPSI process, whereby focusing on peace can create moments of feeling peaceful as well as provoke discussion around some other high-level human concepts, such as “joy and hope”.

A student made reference to the contested nature of peace and how the EPI process enabled discussion of this subjective concept:

I thought this was a good way for us to discuss what peace indicators are and what is peace generally because everybody has this different perception of peace. For some people peace is quiet, for other people peace is me being able to talk about anything I want without getting judged. So, I felt like this was good for everybody to open up about their ideas of peace and how peace can be promoted but in a fair way where everybody has their say into this. (Cobden Community)

Here, this student alludes to the participatory nature of the EPSI process as a strength in enabling different people's voices to be heard in the discussion around what peace means at their school. The openness of the participation appeared to enable people to engage in thinking differently.

For staff, there were many comments on how the process had provided a rare opportunity to step back and consider some of the bigger questions around schooling and around their role and practice within it:

I think we can be so busy - people so bogged down in task-based activities - that you forget to take a step back and think about what you're doing and why you're doing it, and think about why you make the decisions you make. (Pope Pius)

Staff members from other schools echoed this valuing of the opportunity that the process offered for them to reflect on their school differently: “It made me think more about school and the whole wellbeing of the school and the pupils” (Hilbre House); “I think it opens your mind to things you probably don't think about sometimes” (Apselagh Academy). These staff appeared to perceive that having the concept of peace as a topic of reflection and discussion in school was a stimulus for thinking differently about their context and their role in it.

One teacher considered in what ways peace might be constricted and constructed within the pressures on and in schools, “So you think ok how ... how does it [peace] look in this school environment when you've got the data pressures, the uniform, the Ofsted, all those things?” (Apselagh Academy). Introducing peace as a focus in these schools appeared to extend and challenge participants' thinking about their immediate and broader contexts. Students also remarked that the process and the focus on peace had provoked thinking, in one instance, quite literally, “it made me use my brain” (Pope Pius). Another student at the same school remarked that engaging in the process made him consider how aspects of the school's functioning - for him, the rules - helped to improve the school.

I think it was useful allowing us to figure out what we value the most. I enjoyed the fact that I could sort of realise what was unnecessary in like the pointlessness of some rules or the usefulness of some rules, what we can focus on to make our school and environment a better place to learn. (Pope Pius)

One headteacher welcomed the distraction that this focus on peace offered from the usual focuses of concern in his role in school:

It's one of these great projects where you can genuinely just let go of it. If it's about teaching and learning, if it's about progress, if it's about aspects of behaviour, I feel I need to keep hold and be quite dictatorial. But this is a great example of something that absolutely doesn't need to be - I was going to say steered - and clearly I will have a role in it, but there are so many other people that I am sure would love to get involved directly in what this school is going to do to build upon this. (Apselagh Academy)

It appears that the abstractness of the concept of peace, and possibly its infrequent appearance in conceptions around schooling, offer a focus for thinking about schools that goes beyond the usual school domains of interest: teaching and learning, progress and behaviour.

An additional theme that was identified through the analysis related to the question of values. One headteacher interpreted the process as a way of bringing to life and making more tangible the school's values:

I feel that what you have come in and done, you've kind of, these are the behavioural indicators of values, aren't they? ... It's actually about declaring something that is tangible, that you would see, hear and experience. (Hilbre House)

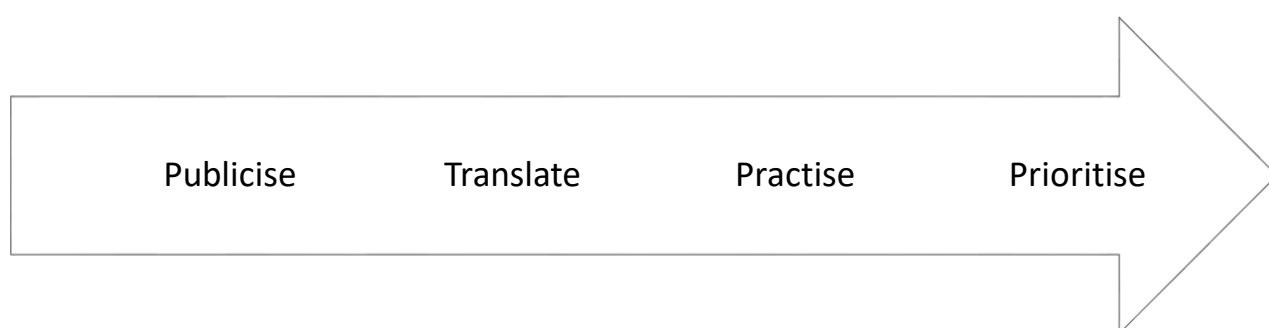
Another headteacher made a connection between this focusing in on what peace means and the school's Catholic values, "these indicators are the actions that make real a community of faith" (Pope Pius). The headteacher of Apselagh Academy similarly made a connection between the school's stated values and the indicators that emerged from the school, "we have the [Apselagh] Way and I can see that articulated in slightly different ways in these first five or six statements ... it's perhaps given them the vocabulary to express peace". In these remarks, the headteachers appear to identify a congruence in the EPSIs and their school's espoused values, and also to understand the indicators as those values operationalised into concrete behaviours.

Overall, students and the self-selecting staff from all four schools voiced appreciation of the participatory and open nature of the EPSI process, which they reported enabled them to think differently and more deeply about their schools. Three of the headteachers recognised their schools' values expressed in the indicators, and saw in the indicators a manifestation of those values.

7.2 Participants' Perspectives on Making Use of the EPSIs

Figure 7.2

Phased Themes Relating to Making Use of the EPSIs



The themes that emerged from the analysis of the dataset on the question of how the schools could make use of the EPSIs that had emerged from within their school community included

a graduated aspect, that is, people's suggestions grouped around the four themes in Figure 7.2 with publicity representing an initial form of action and prioritisation an ultimate form, as discussed below.

During the Discuss phase, students and staff in all four schools were asked expressly how their school might make use of the EPIs that had emerged within their setting. Participants' responses to this question included a wide range of ideas and suggestions, which ranged from communicating and explaining the EPSIs, operationalising them and then connecting the EPSIs with existing school priorities.

The first level of action identified by participants was to communicate and publicise the EPSIs that had emerged. There was a general pride and reassurance in the conceptions of peace that had emerged in the schools, and both staff and students wanted to celebrate and share these conceptions, "maybe it's kind of celebrating the things at the top and that's what we've all agreed on, even if we didn't realise that that's what we'd agreed on" (Apselagh Academy teacher); "even just sending something to parents - I think that could be useful something about the ethos" (Apselagh Academy teacher).

Students identified various school mechanisms that could be used to both publicise and explore the EPSIs that had emerged, such as, "PSHRE [Personal, Social, Health and Relationships Education] time ... posters around school ... school council" (Cobden Community). One member of staff identified similar mechanisms where the indicators could be worked on to be translated and enacted:

We have got some obvious structures, so we have our lessons and there are some subjects that might lend themselves, in particular, coaching time and assemblies, but probably this is more about all the interactions that take place on a daily basis.
(Apselagh Academy)

In addition to the more structural parts of school life as sites for enacting the EPSIs, this teacher also then highlights the crucial aspect of the everyday.

Moving from publicising the EPSIs to operationalising them, one student drew attention to the importance of all members of the school community being able to put the peace indicators into practice, "actions speak louder than words, so look at how to make everyone see how they can have an effect on each of these indicators. Translate the indicators into actions" (Pope Pius).

Here, this student moves beyond merely communicating the EPSIs and the conceptions of peace towards helping people to understand what they mean and translating them into actions. This perspective was shared by a member of staff from the same school, with a focus on students' interpretations of what the indicators mean to them, "what I really want to do is get a group of students together and think how would that look in real life from their point of view" (Pope Pius).

A staff member in a different school identified the same next step, but this time within the senior leadership team:

I think it would be really useful to sit as an SLT, it'd just be interesting to see - obviously this is my way of interpreting this and other people might look at this in a totally different way - so what then as a team with the different hats on and the responsibilities we have as a team what does this then say to each of us. (Cobden Community SLT)

Moving from translation to practice, students contributed innovative suggestions for practice, "the sixth formers, we should do workshops with the younger students so we can connect with them as well and you can build that relationship" (Cobden Community); "have a Peace Day where pupils work together in vertical groupings on teamwork activities to build even more of a sense of community between the different year groups" (Pope Pius). These student suggestions about building relationships among the student body resonate with several comments from students about their agency in promoting and enacting their EPSIs, "I feel like students they play a big role when it comes to peace indicators, generally like promoting peace" (Cobden Community).

In their discussions of how to put the indicators into practice, staff identified the need to explore how the EPSIs for their school related to school systems, such as, "the appraisal process, and the lesson observation process ... and our PSHE programme and the assembly programme" (Cobden Community). One staff focus group engaged in lively debate about what staff would need in order to be able to put the indicators into action:

Some of these topics are complex, so number five for example [people are encouraged to talk about their differences], if you make that a weekly target or a monthly target you're going to have to equip staff with training so that they can actually encourage students to talk about sexuality, race and religion and model it. (Cobden Community)

In addition to the needs to build staff capabilities in working to the indicators, there was identified a need to incorporate the indicators within the existing mechanisms of lesson observation and accountability to make the EPSIs a priority in the school:

We've got teaching and learning priorities for the year, three things that we all have to meet obsessively in our classrooms through six learning observations, so if we're going to hold people to account for teaching and learning why don't we - not hold to account - but support people to reach the levels we want. If we really want these, they should be equally important as the teaching and learning strategies. (Cobden Community)

Here, staff suggest that the “counter-cultural” (Pope Pius Headteacher) nature of the findings - that peace is more about how people relate to and treat one another than it is about academic teaching and learning - would need to be incorporated within existing accountability structures, which may imply a challenge to the derived and enacted function of such structures.

In terms of practising and prioritising the indicators, two of the headteachers alluded to the participatory nature of the study and how this not only enabled, but, in their view, required a different way of acting upon the findings as a school:

I would want to, when I say surface it, I mean give it a higher status and add it into our priorities and treat it as such and make our actions around it clear. Not to say ‘oh right so we need to have an action plan for positive peace’, we probably kind of do but it sounds like it might drain the life out of it but actually we’ve got this feedback from students and staff, which I think is powerful and should then go to staff, should then go to the school council actually shouldn’t it? (Hilbre House headteacher)

Equally, as quoted in Section 7.1, the Apselagh Academy headteacher talked about being able to “genuinely just let go of it” and allow the members of the school community decide what should happen next, Here, these headteachers appear to recognise the value in the participatory approach to eliciting the school’s conception of peace being carried through to acting upon that vision.

To date, two of the four schools have made use of the EPSIs in documented ways. Pope Pius has, since the conclusion of the research project, gone on to make use of the EPSIs as a starting point for a review of its school culture with staff, students and parents.

Leaders at Hilbre House identified the connections between the EPSIs and the school's emerging work on wellbeing:

I have updated the well-being strategy, we've got staff well-being and student well-being in two different strands but actually this - but we when we drew that up we didn't have this - but this actually spans both of them in my view ... this is actually a process if I can put it that way of supporting both staff and student well-being and we should refer to it in our SDP [School Development Plan]. (Headteacher)

The school has since gone on to include the EPSI process findings in the wellbeing strand of their school development plan.

In summary, the EPSI methodology as it was implemented in their schools was largely valued by staff and students as an engaging process through which they were provoked to think differently about their school. Some of the suggestions for how the results of the process could be useful relate to the affirming nature of the findings and a way of operationalising and making tangible the school's culture and values. Other suggestions pointed to the challenging nature of the findings and how they may require new ways of thinking and working in order to not only promote but also enact the elicited conceptions of peace.

7.3 Researcher's Reflections on the EPSI Process

In addition to the valuable contributions from the participants to help assess the potential usefulness of the developed EPSI process, as the researcher embedded within the study, I also have thinking to contribute to this assessment. The dataset on which I draw at this point is my reflective journal, which I maintained for the duration of the research project. As the researcher, I was variously challenged, stimulated and surprised at how the adapted EPSI process functioned within each school.

I had anticipated that the concept of peace might be too abstract - for students, particularly - to work with meaningfully. However, I was quickly impressed by the depth of thinking and discussion among students as well as staff, as is illustrated by this entry from my field notes:

My hearing what people had to say after the Q-sort blew me away.

It's the content ~ which is all about peace

~ which has come from their community

It's the method ~ which forces them to prioritise

~ which is tactile, structured, patterned

(Reflective journal, January 2018)

My concern about the abstractness of the concept was, however, partly confirmed when working with the students at Hilbre House, where their additional needs did appear to impede their meaningful engagement.

Having worked in schools for 25 years and conducted several research studies within schools, there was a depth of reflection and discussion when people were talking about peace in their context and from their perspective that was fresh. The openness of the concept of peace seemed to open up new areas of thinking and discussion within and among participants. The positive energy I felt whilst engaging staff and students in the phases of the process was confirmed by several staff, who commented on the “buzz” around the project. It seemed to me that peace as a stimulus could be catalytic, energising, provocative and also peace-building.

From the facilitation perspective, this EPSI process drew on all of my skills as a researcher and practitioner: facilitation of group processes, data condensation, analysis and display, and interviewing. I recall feeling both exhausted and highly stimulated when I left the schools after facilitating a phase of the process with them. There are implications here for whether and how a school-based member or team of staff might facilitate the EPSI process for themselves.

The most difficult part of the process for me was the reduction of 500 EPSIs down to 20-30 for the purposes of the ranking activity. This sorting process challenged me to be sufficiently comprehensive, faithful and selective to create a good enough set of EPSIs for the individual school. When selecting the EPSIs to be included it was valuable to include indicators that were potentially controversial but not necessarily representative - for example, “students stop fights” - because such controversial indicators generated discussion and difference of perspectives in the discussion phase. This experience in the process alerted me to the disruptive potential of peace and the disruptive potential of the EPSI process.

There are limitations to the version of the EPSI process that I created for the purposes of this study, which I will discuss in more detail in the Conclusion. Leaving the schools to make use of the findings for themselves provoked in me some feelings and thoughts of incompleteness. The purpose of this study is to explore what conceptions of peace emerge when we ask the people in the schools, and to set these conceptions in conversation with how peace theory defines peace. It is beyond the remit of the study to capture and assess what happened next

within the schools. I have, however, made mention above on the concrete ways in which both Pope Pius and Hilbre House Schools have incorporated the findings from this process into their whole school strategic work on values and wellbeing respectively.

7.4 Discussion of the EPSI Process Findings

Whilst the primary contribution to knowledge of this study is to peace theory, a secondary contribution is methodological and relates to the potential usefulness of the adapted EPSI process for other schools. The purpose of understanding whether the adapted EPSI process might be useful attends to the question of transferability, that is whether the findings of this study are of relevance to other schools. The original EPI methodology was developed in order to elicit *localised* conceptions of everyday peace. However, the same methodology has been applied in widely varying cultural contexts, from South Sudan to Colombia and Afghanistan. It was conjectured that the process developed for the purposes of this study might be of value to schools beyond the confines of the study.

Whilst quantitative researchers seek to establish the relevance of a study's findings for other settings by assessing for generalisability through random sampling and statistical significance, qualitative researchers seek to establish transferability through other means. As Hellström explains, for transferability to be established, "the reader (or user of an account) must in the account be able to recognize particulars with enough contextual richness to "fit" a notion of these particulars into a new set of circumstances" (2008: 325). Slevin and Sines have articulated five criteria for enhancing the transferability claims of a study, which they draw from a range of respected social science authors: "(Creswell, 1994; Lincoln & Guba, 1985; Schofield, 1993; Strauss & Corbin, 1990): Providing rich and dense data; Focusing the study on the typical; Multisite investigation; Studying the leading edge of change; Use of a systematic approach" (2000: 91). The design of this study included multiple sites that can be regarded as typical of English secondary schools. A systematic approach to the implementation of the process was applied, and I have sought to provide a thick description of the process. With regard to "studying the leading edge of change", Slevin and Sines explain that this refers to the notion that "by the time a study is completed changes may well have occurred that render the findings out of date", and they propose that "if research focuses on a new and successful strategy, it can indicate uses of this phenomenon for the future" (p. 93). The EPSI process is founded on the "new and successful" EPI methodology. I would therefore argue that this process is sufficiently future-proofed.

With regard to this study, the claims at potential transferability relate exclusively to the *process applied* and not to the *results derived*; every application of the EPSI process would necessarily and desirably derive different results. Any claims at the possible transferability of the EPSI process are limited to settings that “fit” the original selection criteria, that is, English secondary schools. This discussion of the EPSI process is framed in terms of how it might relate to existing processes of intervention in English secondary schools. Essentially, this discussion addresses the question of where the EPSI might fit within and contribute to or challenge existing processes of peace-building intervention, peace education evaluation and school improvement in the English schools’ context. The discussion concludes with an exploration of how the process findings from this study might contribute to the ongoing development of the established EPI methodology.

Whilst the developed EPSI process was implemented here as a research methodology, over the course of the study, I started to suspect that the process could be fulfilling different functions. When I delivered a presentation on this research process and the early findings with a network of 40 UK education professionals, the questions and comments from this group of practitioners confirmed for me that there were multiple ways to understand the function of the developed EPSI process. From one perspective it could be a peace-building intervention, from another an evaluation methodology, and from yet another a school-improvement tool.

The first question to address is to what extent and in what ways might this EPSI process be considered a peace-building intervention. Peace-building “is the work that is done to address the underlying causes of violent conflict” and involves “imagining how things could be and working towards that vision” (Cremin & Bevington, 2017: 103). Mac Ginty signals the potential of the EPI methodology to build peace between participating community members through joint reflection and discussion of “the bases of conflict” and together “to envisage what peace might look like” (2013: 61). The peace-building potential relates to the process being transformative of people’s perspectives on their current reality such that they are able to envisage and work towards a preferred, more peaceful, future.

On the basis of the findings from the EPSI process as implemented in the four schools in this study, it can be conjectured that transformation occurred within and between people as a result of their engagement in the process. The fact that students and staff reported that the process provoked them to think differently about their school could indicate that learning and growth about their lived reality was occurring. However, it can also be argued that this

process does not fulfil the requirements of a peace-building intervention, of a good-quality intervention at least. It is nevertheless possible to imagine how the EPSI process could be constructed and enacted in such a way that it does fulfil the requirements of a good quality peace-building intervention: for example, the articulation of learning objectives that promote peace-building; the planning of activities using methods and pedagogies that are congruent with peace philosophy; and assessment of participants' learning over the course of the intervention (see Carter, 2008). The transformative potential of the process could be enhanced through a stronger focus on the Discuss phase and the addition of a Develop phase, where the EPSIs form the starting point for a school peace project. Therefore, whilst the EPSI process functioned in the present study as a research methodology, the engagement and learning reported by participants suggest that it could be adapted for use as a peace-building intervention in schools.

The EPI methodology was originally developed as an evaluation process; as a disruptive alternative to the conventional top-down approaches to peace-building evaluation. It is therefore useful to explore to what extent the EPSI process as enacted through this study could serve as an evaluation process. "Evaluation determines the value, worth or merit of things" (Scriven, 1991). It would therefore be necessary to ask what "thing" the EPSI process might be determining the "value, worth or merit of" in this study. The school? Peace at the school? This study sets the EPSI process in each school as the case under study, not the school. It is therefore not concerned with assessing the "value, merit or worth" either of the school, or peace at the school. Accepting this caveat, it is, however, interesting to note that through the EPSI process, participants assessed the "value, merit or worth" of aspects of the schools' functioning. People questioned whether and how certain school practices or systems functioned as enablers or inhibitors of peace. People critiqued the privileging of certain discourses of schooling over others within their school. Such questioning and critique, as will be explored below, may more accurately form part of a school improvement process rather than an evaluation process. Perhaps the most direct evaluative function of the EPI methodology is the creation of a set of indicators against which a community can assess its state of peacefulness. It might be that this version of the EPI methodology may be able to offer a potentially valuable application – as yet untested – as an approach to the problematic field of peace education evaluation. It is not difficult to envisage how the EPSI process could be applied in school settings to evaluate peace education programmes in a way that addresses the two main difficulties identified within peace education evaluation, that is, to be

congruent with the principles of peace and also to render peace somehow measurable or evaluable (Williams, 2015). The creation of a locally-derived set of peace indicators offers a useful contribution to the well-documented problem of how to measure the impact of peace education interventions (Harris, 2008; UNICEF, 2011).

As alluded to above, the EPSI process as it was enacted in this study bore resemblances to school improvement processes. Engaging members of the school in reflection and discussion on how the school is functioning in relation to a preferred future, in this case, peace, and then identifying ways to work towards that preferred future could be considered one way of enacting school improvement. As I have argued elsewhere (Cremin and Bevington, 2017), the predominant approach to school improvement, in England at least, is one that is characterised by “technical-managerial accountability” (Biesta, 2010: 51) focused almost exclusively on attainment outcomes. Alternative approaches to school improvement have been presented, and may offer a way of considering the EPSI process as a peace-focused approach to school improvement. Rupert Higham and Tony Booth argue persuasively for “an inclusive values-led approach to school development” (2016: 1). They make the case for adopting the Index for Inclusion (Booth and Ainscow, 2016) as a framework for enabling thinking and acting to improve schools, a framework that, “supports collaborative self-review, detailed planning and implementation” (Higham & Booth, 2016: 4). The reflections and discussions that emerged in the course of the EPSI process in the schools in this study would suggest that it could potentially function as a school improvement process, or as part of a school improvement process at least. One area that is absent from the conceptions of peace that emerged is progress in learning and attainment, which are of course key aspects of school improvement. It may therefore be that a peace-focused approach to school improvement could contribute to understanding and developing the conditions in which successful learning outcomes can be better achieved.

Finally, it may be worth considering in what ways the EPSI process might offer any possible contributions to the EPI field. The elements of Appreciative Inquiry and Q methodology integrated with EPI, for philosophical and methodological reasons, could imaginably be integrated into how the EPI methodology is conducted in other contexts. Further research is needed to test out how these additional component parts could be adopted or may need to be adapted for more community-focused contexts. Hopefully, the process findings from this study make some contribution to considering in what ways the EPI process might be translated into new contexts, and in particular into the school context.

Conclusion

This chapter has presented and discussed the findings relating to the potential usefulness or transferability of the methodological findings from this study. Participants across the four schools typically expressed an appreciation of the open, engaging and potentially transformative participatory nature of the process. Participants valued the opportunity that the process offered for them to think in a different way - through a different lens - about the familiar everyday reality of their school. Leaders especially recognised a congruence between the values evident in their school's conception of peace and the values that they as a school espoused. Leaders, and others, also identified that the resulting indicators were concrete manifestations of these values. Students and staff envisioned a series of ways in which to share the resulting conception of peace more widely in the school community, to engage in processes of translating the indicators so that they can be put into practice and prioritised at the school. As the researcher, I have valued the engaging nature of the process, which has generated rich qualitative data and interesting complementary quantitative data. The multiple phases have required multiple skills, and the intervening sorting activity to reduce the EPSIs presents challenge.

Based on these findings, it has been possible to envisage how this adapted EPI process could be applied within schools to fulfil various functions. The process could be enacted as a peace-building intervention, a peace-focused school improvement process, or to address the well-documented need for improved evaluation methodologies within the field of peace education. Finally, it is suggested that there are elements of this exploratory and innovative application of this version of the EPI methodology that might be taken up by the EPI field, perhaps especially, where that methodology might be applied in schools in conflict-riven contexts. Having presented and discussed the methodological contribution to knowledge that this thesis has sought to make, focus now shifts to the substantive findings, what conceptions of peace emerged through this process in the four schools, and how these conceptions can be understood, first, in relation to participants' lived reality of the school, and then in relation to peace theory.

Presentation of Conceptions and Understandings of Peace

Introduction

The aim of this section is to present the substantive findings from the research process, that is, the results of the EPSI process for each of the four schools, their respective conceptions of peace. There are two sets of findings for each school relating to research questions one and two: the conceptions of peace that emerged (the EPSIs and how they are ranked by students and staff collectively, and by students and staff separately), and the discussion of those conceptions by the participants. The respective datasets drawn on are the Q-sorts that resulted from the ranking activity in Phase Two of the EPSI process, and the qualitative data from the Phase Three individual and focus group interviews.

The findings for each school are presented in separate chapters in order to build a more detailed understanding of the localised conceptions of peace that emerged. Each of the four chapters follows the same structure. First, the common collective conception of peace is presented through the ranked set of EPSIs, followed by a report of participants' discussions. Secondly, the separate student and staff rankings are presented, followed by participants' associated discussions. Finally, the results of the school EPSI survey are presented, for those schools that conducted it. Each chapter concludes with a summary of the findings for that school.

It is worth clarifying here the criteria for selecting which EPSIs to include in this presentation of participants' discussions. Engaging in discussion of all of the indicators (ranging from 17 to 32 across the four schools) would result in superficial coverage of the often rich discussions that occurred. I have therefore selected to privilege depth over breadth and to focus the discussion on those indicators that can be regarded as the 'characterising' indicators. This term is borrowed from Q methodology, which provides valuable guidance on how to interpret the factors that are extracted, or in this case, the conceptions that have emerged (see Brown, 1980). The characterising indicators are those which are most strongly commonly agreed. Following the guidance from Q methodology, it is valuable to explore the indicators that were rated *least* as well as *most* important because they help to build a more comprehensive understanding of what mattered to the participants in that school. Therefore, the characterising most important indicators are those with a weighted mean score greater than or equal to +1.0, and the characterising least important indicators are those with a weighted mean score less than or equal to -1.0. However, each school's common ranking is treated

individually, and additional indicators may be included, for example, where an indicator was the subject of much discussion by participants.

In the comparison discussion between the student and staff rankings, the criteria for selection of which indicators to focus on are those indicators with the largest difference in the mean score between the two groups. Additionally, the selection of indicators here is informed by which indicators generated discussion by participants, and have not already been addressed within the discussion on the common conception of peace. The findings for each school are supplemented with an appended datasheet (see Appendices L-O), which contains the list of EPSIs with the student score, staff score, weighted mean score for the common conception of peace, the arithmetic mean student and staff scores, and the difference between those scores.

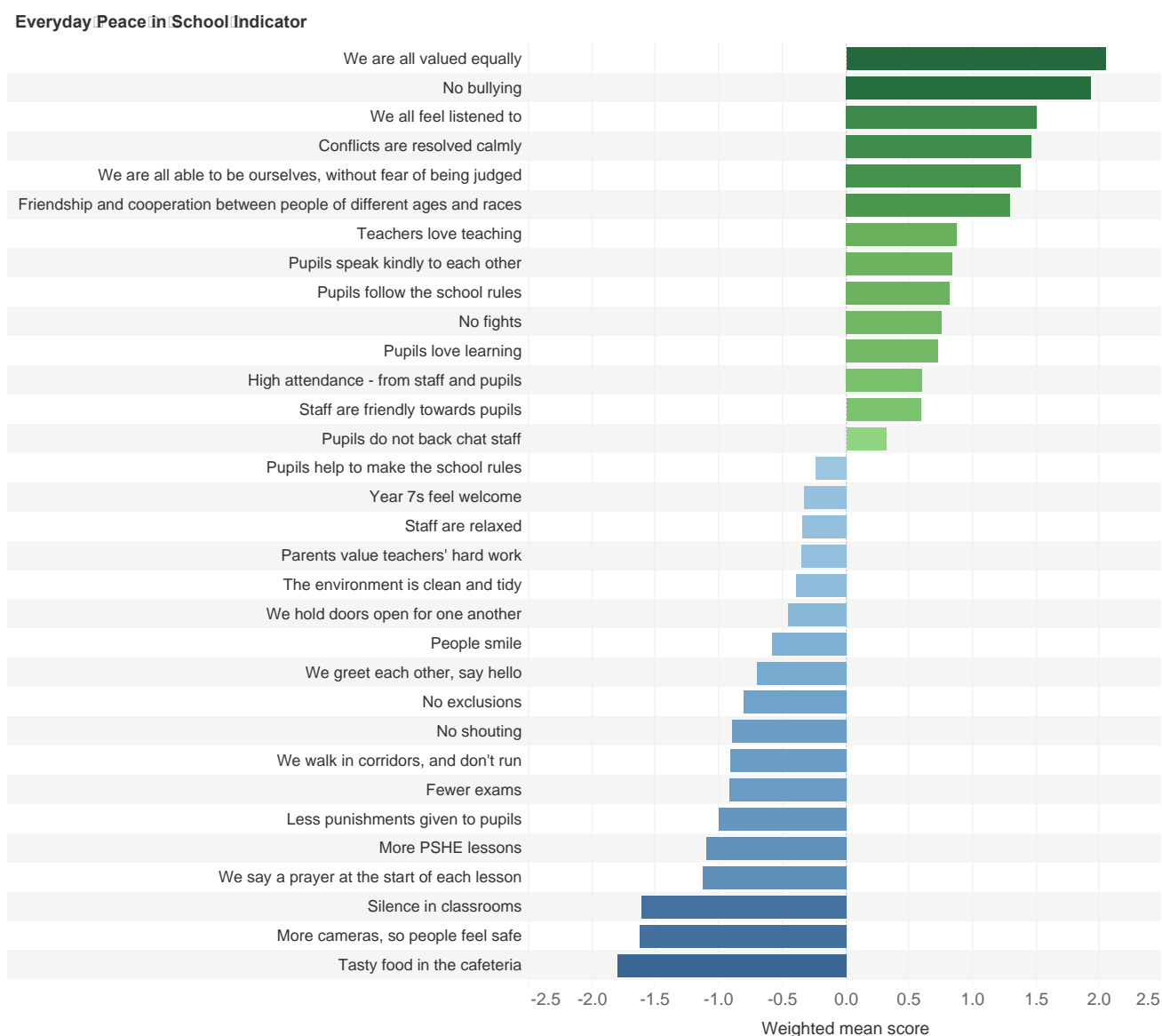
Chapter 8 School One: Pope Pius School

8.1 Common Peace

The Pope Pius EPSIs for students and staff as ranked by weighted mean score are presented in Figure 8.1. The dataset from which these scores are calculated consists of ten Q sorts generated by students and eight generated by staff members.

Figure 8.1

Ranking of Weighted Mean Scores for the 32 Pope Pius Everyday Peace in School Indicators



Note. Minimum possible score is -3 and maximum possible score is +3.

The six most highly ranked indicators and the three indicators ranked as least important are treated as the characterising indicators of the common conception of peace at this school.

8.1.1 Most important indicators

Of the six positively ranked characterising indicators, “no bullying” can be classified as referring to negative peace. The remaining five indicators can be categorised as referring to dimensions of positive peace. “We are all valued equally”, “we all feel listened to” and “we are all able to be ourselves, without fear of being judged” can be considered to refer to positive feelings. “Conflicts are resolved calmly” can refer both to positive behaviours and to school systems. Finally, “friendships and cooperation between people of different ages and races” refers to relationships.

The most strongly ranked indicator in this collective ranking is, “we are all valued equally”. As one member of staff comments, this statement is “encompassing of” other statements. Other participants comment on the primacy of this statement as an overarching, organising statement from which other statements follow. Another member of staff remarks on the connections between this statement and other core indicators, “they're linked very much, if you're valued, you know your worth, you're respected, you're listened to, you know who you are if you're valued”. This clustering of certain indicators is useful in making sense of and bringing coherence to this common conception of peace.

Another staff member extends this thinking, and talks about how the indicator “we are all valued equally” – along with other associated indicators – seem to lie at the heart of peace. This teacher clusters together four of these six characterising indicators, “stuff like being listened to, feeling valued, conflict being resolved calmly, friendship and collaboration – that stuff feels like it's not just an indicator, but it's at the root of where peace comes from”. Here, this teacher points to an interesting aspect of the EPSIs, which is that, whilst some indicate the potential outcomes of peace, what peace can lead to (e.g. “high attendance from staff and pupils”), others can be considered to have a more instrumental role in building peace, or, as this teacher comments, “at the root of where peace comes from”. In this way, it may be possible and potentially useful, to consider which indicators are outcomes of peace, which are instruments of peace-building and which may be both.

One teacher provides an interesting extension of thinking about the indicator “we are all valued equally” by drawing attention to not only the internal effects of feeling valued, but also the external behaviours:

I think that if we all feel valued and more importantly that we show each other that we value each other's contribution, I feel almost like a flow that the things that are then important would come as result of those.

Here, this participant signals the prime importance of this indicator for them, and also extends its meaning from people *feeling* valued to people *showing* how they value one another.

The question of religion emerged as a reference for understanding the indicators that had emerged as core at this Catholic school. The centrality of the indicator about being valued equally was made clear by the headteacher in a comment regarding the school's Catholic ethos, "one of our values is that we're all made in God's image, that means that we're all equally important". The school chaplain also connected the being valued equally indicator with the school's faith principles, "the Catholic ethos is shining through – valued equally, listened to, being ourselves - this is very much linked to our mission statement, live life to the full". These references to the school's Catholic values bring to the surface how the values associated with peace might relate to this school's Catholic ethos.

Whilst there was consensus that the most important characterising indicator ("we are all valued equally") is centrally important to peace, there was also recognition that this indicator is not always realised. The headteacher remarked that, "schools are hierarchical institutions" and that, "there's a perception that academic success is perhaps, you know, the gold standard". These subtle references towards the non-equitable aspects of school life are reflected in comments from students about the distinctions made between different students, "in some cases teachers have favourites and they don't listen to the other people that they don't favour as much" (KS5 student), and from a KS3 student:

I really don't think that we are all valued equally in this school ... when it's something as condescending as a name called the Brilliant Club, that shows that you aren't really valued equally, it shows that of course teachers do have favourites. They like the smart kids, the kids that behave, the kids that sit there, do what they're told and don't talk.

From these contributions, it begins to emerge that there may be ways in which the ideas presented in the indicators are, or are not, reflected in the lived experiences of the participants and others in the school. As the headteacher herself identifies, schools are hierarchical organisations, and this is reflected in how the school is structured, for example in having hierarchical setting within subjects, whereby students are separated out according to their assessed ability within that subject. As one Year 9 student remarked, "putting people into

sets makes for unfriendly rivalry”, which, as she identified, potentially reduces opportunities for friendship and cooperation, “sets mean that pupils don’t know many other pupils who are in different sets”. The implications and consequences of some of these more structural aspects of the school are identified by some participants as threats to the fulfilment of some of the identified peace indicators.

Other students pointed out some examples of how certain school rules or processes act against the indicator, “we are all able to be ourselves, without fear of being judged”:

First of all, I don't really think you can express yourself in a school uniform. I don't have anything against the school uniform, but you can't really express how you are cos a lot of people express themselves through what they wear. (KS5 student)

A younger KS3 student touches on the same point in reference to restrictions on which hairstyles are allowable within school, “if someone has a certain haircut or if someone has bright hair”. Here, students highlight the ways in which they feel that the established school rules relating to physical presentation can work against students feeling able to express who they are.

In relation to conflicts being resolved calmly, a deputy headteacher stated the importance of staff resolving situations “calmly and fairly”, and went on to wonder whether the school’s behaviour system, which consists of speaking with the errant student and issuing a sanction, might not be leading to “resentment which then contributes to something happening again”. Students recognised different potential unanticipated consequences of the school’s rewards and sanctions-based behaviour system. One KS3 student remarked, “pupils shouldn’t need to be rewarded for doing the right thing. The stars and badges can be a way of showing off and can make other pupils feel like they aren’t good enough”. Here, it can be seen that the school’s established behaviour system may counteract some of the indicators identified here as important for this school.

One particularly interesting discussion raised by students at this school dealt with whether they do in fact feel listened to. Discussion on this topic was connected with another EPSI, “pupils do not back chat staff”. Several of her peers agreed with one KS4 student, when she commented that:

Pupils having their say is not always welcomed, so pupils don’t always feel listened to. When there’s a disagreement between a pupil and teacher, it’s as though the pupil’s

always wrong and the teacher's always right. What the teachers see as back chat can be the pupil trying to explain their story.

Questions of authority and self-expression come the fore in this discussion, and begin to point to what might be considered some of the limits that are set with regard to certain indicators, for example, whether, when and how students are allowed to express themselves.

8.1.2 Least important indicators

The EPSIs that ranked as least important indicators of peace across students and staff were “silence in classrooms”, “more cameras so people feel safe” and “tasty food in the cafeteria”. Participants' discussion of these indicators divided into those that were challenged in terms of their validity as indicators of peace, and others that were challenged in terms of their reliability as indicators. Here, I use the terms validity and reliability in the qualitative sense (see Guba and Lincoln, 1989; Hirsch, 1976), where validity has to do with whether the statement is “accurate” (Hirsch, 1976: 3) as a constitutive element of peace (as the participants define the concept). Reliability here has to do with whether the statement is “consistent” (Hirsch, 1976: 11) or “dependable” (Guba and Lincoln, 1989) as an indicator of peace.

Tasty food was dismissed by many participants as simply not related to peace, and therefore an invalid indicator; silent classrooms and the presence or absence of cameras provoked more discussion as to their reliability as indicators of peace. On the subject of surveillance cameras, staff and students challenged the presence of cameras as indicators of peace. A KS4 student provided an insightful perspective on this question:

More cameras is just unnecessary cos I believe that we don't need technology to make people feel safe. I think if we create an environment based on open support and teachers being able to talk to students, I think that's better than being watched constantly.

Several members of staff echoed this sentiment, “I'm not sure how being more watched makes the school more peaceful” and:

That would almost be a conflicting statement, because if you needed cameras to make people feel safe, that wouldn't imply a peaceful school, that would just imply that it's a managed school, it's because of the equipment that students behave in a certain way and not because of how they themselves feel in the school.

One staff member pointed to the ubiquity of cameras in public spaces outside of school, and the role that school might play in preparing young people for the realities of the social and political world:

It's a shame that we do have cameras, and we have so many of them, but they're everywhere. In some ways not having them in school would be deceiving the kids because as soon as they step out there are cameras everywhere.

The low ranking of this indicator appears to be due to its implications of mistrust, which perhaps points to the potentially peace-threatening nature of mechanisms that exist in schools purportedly to enhance safety and security, which can inadvertently reduce feelings of psychological safety.

One staff member commented on the silent classrooms indicator and questioned its reliability as an indicator of peace, "silence as least important because in classrooms it's important to value others' opinions and talk through different discussion points". Another staff member challenged the desirability of silent classrooms:

that would just be a very passive school and not a school where people feel they could be vocal. Obviously in classrooms we want pupils to contribute. Obviously as a school we're encouraging more group work etcetera, so silence in school just means that, or it could imply that, the school is just very tightly managed, and students haven't got that opportunity to share opinions and give their views or are afraid to.

Here, these staff members challenge the perhaps conventional association of peace with silence by drawing attention to the value of dialogue in teaching and learning, and also to the potential association of silence with control and enforced compliance. One Key Stage Five student takes this point further through the insightful remark that inhibiting the voicing of differing opinions can inhibit peace, "good for people to voice their opinions and if that does start a conflict that's not necessarily a bad thing". Silence here is treated as a potential threat to peace when it involves the silencing of people's expressions of disagreement and dissent.

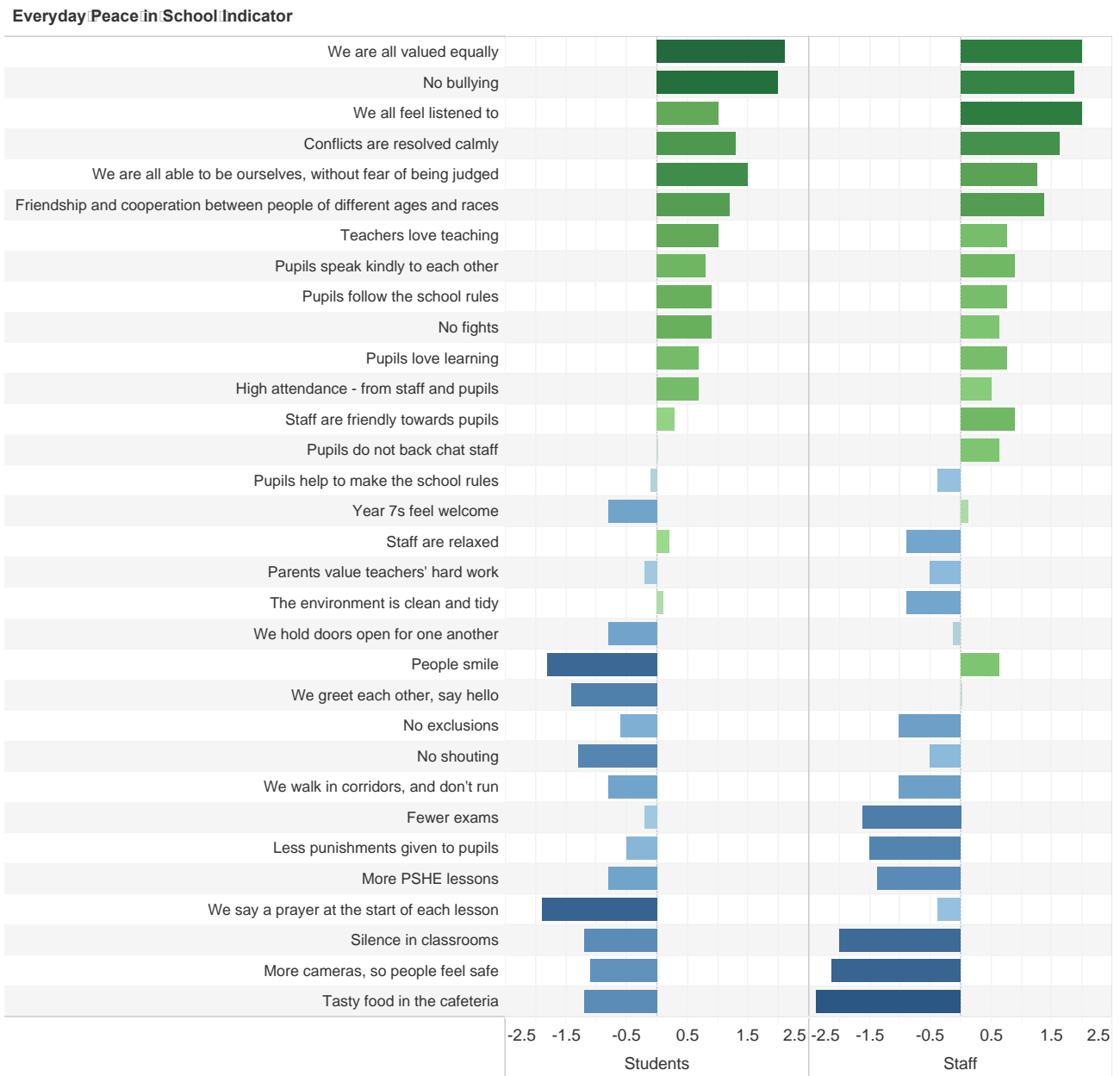
In summary, the common peace at Pope Pius School might be characterised as 'internal and relational peace' due to the prominence of the cluster of indicators relating to inner feelings of value and worth and associated social phenomena of listening, resolving conflicts calmly and absence of bullying. The indicators that are least important within this version of peace point to a peace that moves beyond control and management, one that encourages dialogue and trust.

8.2 Comparison of Student Peace and Staff Peace

Figure 8.2 presents the mean scored rankings for the student and staff Q sorts datasets separately. For ease of comparison, the order of the ranking is the same as that presented in Figure 8.1 for the common peace. In this way, it is possible to see where students and staff typically diverged in their rankings from one another and from the common ranking.

Figure 8.2

Ranking of Student and Staff Mean Scores for the 32 Pope Pius Everyday Peace in School Indicators



Note. Minimum possible score is -3 and maximum possible score is +3.

To summarise the strongest divergences, students rated as less important than staff the following as indicators of peace at their school: “people smile”, “we say a prayer at the start of lessons”, and “we greet each other, say hello”. Staff rated as less important than students did: “fewer exams”, “staff are relaxed” and “less punishments given to pupils”.

People smiling can be considered a manifestation of positive emotions. However, students questioned whether this is necessarily the case, whether smiling is a reliable indicator of a person’s emotional state. As one student noted, “not a lot of people want to smile and sometimes you do it without knowing” (KS3 student), with another student reinforcing this point, “most of the time we smile without thinking”. Students generally considered smiling a less important indicator than staff, as is evidenced by the strongly lower ranking they gave this indicator.

Students appeared to think similarly about saying hello as they did about smiling, they did not attribute it with much reliability as an indicator of peaceful relations. One student commented that, “not a lot of people say hello, they usually give handshakes and tap each other on the back”, which was echoed by another student, “say hello, we don’t do that, most times we just wave”. Here a difficulty appears to lie in the details of the everyday peace in school indicator. In sorting and condensing the 500+ indicators to 32 for the ranking activity, I, as the researcher, created a statement to represent a commonly expressed viewpoint, about positive interactions as people walk around the school. I selected to exemplify with “say hello”, which did not resonate with students’ perceptions or experiences. My concern at the time was to produce statements that were as everyday as possible, one way of doing this was to include examples of operationalised behaviours that would be more relatable than potentially bland broad statements, such as “we greet each other”. Students’ comments indicate the risk of selecting exemplifying behaviours that do not fit culturally with the participants’ perspectives.

Several students reported on their lack of commitment to prayer as a valid indicator of peace: “I feel it’s like forcing religion onto you. It’s not giving you an open mind as to what you want to be in terms of faith” (KS4 student); “prayer won’t resolve conflict” (KS5 student). The institutionalised norm of saying prayers at this Catholic school was identified here as potentially working against students developing their own faith identity.

Of the three indicators that staff rated as less important than students, having fewer exams brings into focus essential educational questions around the denominated qualification

purpose of schools. One teacher voiced her disagreement with the number of exams, but then appeared to accept that they are an unavoidable part of school life, “I really really really think there should be fewer exams, but I think that's more of a national issue than just here. I think that's a problem with education”. It is interesting to consider the extent to which the particularly low ranking by staff of this indicator could be due to this factor being beyond the control of the school, being a “national issue”, as this teacher indicated. On the surface, the individual school may have little, if any, agency in how many exams take place, however, one student pointed to the multitude of internal mock examinations to train students for the final public examinations, “the GCSEs [General Certificate of Secondary Education] are approaching, so like before that, it's a bit stressful to be having loads of exams - teachers say it's practice, but personally, I feel like it's another load of stress on your shoulders” (KS4 student). This student's focus on the stress associated with exams was a theme taken up by several other students and staff members and explored in more detail below.

In addition to the stress element, one Key Stage 3 student questioned the value of exams, “fewer exams are important because it's quite stressful, plus exams don't help you learn anything, it's just like a recap of what you've already done”. Another Key Stage 3 student strongly challenged the orthodoxy around the value of exams, “my opinion of exams is they're really pointless, like GCSEs, although it sets you up for the rest of your life but what if you're not good at exams and require something practical that's not pointless? You fail your GCSEs, you fail life”. In contrast, an older student acknowledged the importance of exams, “I think fewer exams least important because at the end of the day, you need to have knowledge and although some people think that having more exams is stressful, it's important” (KS4 student). While students varied in their perceptions of the value of exams, students and staff were consistent in their identification of the associated stresses.

Acknowledging the undesirability of the stress caused by exams, one teacher talked about his experiences as a Year 11 form tutor, “they're an incredibly highly-strung bunch of kids and they are really terrified of their exams. Like I have about four or five kids in my form alone who are suffering from panic attacks due to exams”. Whilst acknowledging the reality of stress on students' lives, this teacher still ranked fewer exams as low in importance because he considered that:

there's a way of framing exams which means that you can have a peaceful place where the kids feel productive and they feel safe and they don't feel stressed, but they still

have the same volume of exams, and that's maybe getting them to think about their stress in a kind of different way.

Comments from this teacher and from some students perhaps reflect a view that it is not possible to remove stress from the examinations function of schools, but rather that the school needs to help students to reframe that stress.

The question of stress was extended to staff in the indicator, "staff are relaxed". Interestingly, staff rated their own relaxed state as a less important indicator of peace than students did. Several staff picked up on this indicator and challenged whether staff being relaxed is desirable. As one teacher remarked succinctly, "staff being relaxed doesn't necessarily lead to them being efficient teachers". In contrast, one teacher related students' stress to staff members' state of stress:

A lot of this stuff that I think is making students really stressed is stuff that's filtered down to them from their teachers, like the pressure the teachers have, and all this stuff in school, it has to come from the staff first, so like if staff were more relaxed, then I think there'd be a lot more students who are more relaxed.

Returning to the staff member's earlier comment on exams being "a problem with education", this discussion brings into focus the implications of national education policies on individual students and staff in individual schools. The filtering down of stress from teachers to students could be interpreted as an example of how systemic and structural practices and pressures can be enacted as forms of direct violence.

Finally, for staff, peace is less to do with fewer punishments being given to students. This indicator touches on a perennially contentious topic: the place and role of punishment in schools. One teacher elaborated on this theme:

It's just part of the system, it's just how it works, there have to be punishments. It's just a microcosm of life, you get punished for doing certain things when you're an adult and school is just a way to infiltrate [sic] what's right and wrong, knowing how to predict dangerous or negative situations. But I don't think there should be less punishments, they just need to be appropriate and justified and deserved.

A colleague presented a different rationale for rating this item as less important:

I'm going to put less punishment this side because I thought if you can look toward the positives rather than the negative and more carrot than stick that can work quite well.

'Well done for taking your coat off' rather than 'Oi you, get your coat off' is something that I find works better.

Within these comments, these two staff members highlight differing perspectives on the contested place of punishment in inculcating discipline in students. I have argued elsewhere "why schools use punishment so consistently" and "why punishment should be avoided where possible" (Cremin & Bevington, 2017: 83). Whilst here is not the place to rehearse those arguments, it is interesting to note how similarly low rankings of this indicator can be motivated by differing priorities. This insight suggests that there is value in the Discuss phase of the EPSI process, when participants can bring their potentially opposing views into conversation.

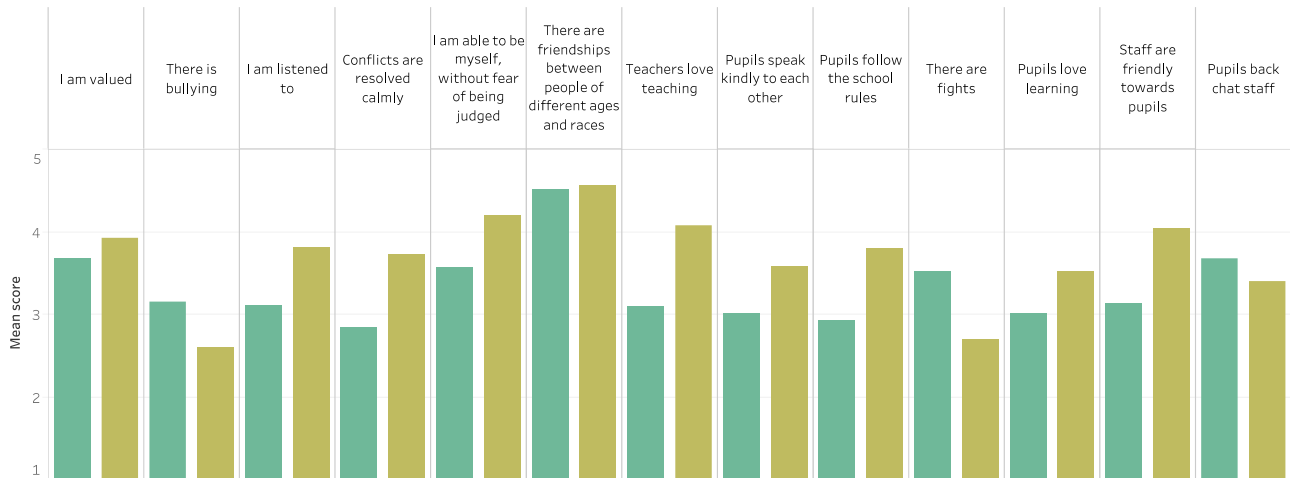
In summary, the comparison of the student and staff rankings has highlighted several points of interest. Students typically gave less importance than staff did to the behavioural indicators of smiling and saying hello and to the institutional norm of saying prayers at the start of lessons. Staff ranked as less important there being fewer exams or punishments and to their being more relaxed. As has been explored, it is the reasoning behind the rankings that provides insight into the sometimes differing priorities of students and staff with regard to what matters in terms of peace at their school.

8.3 Survey Results

Pope Pius ran an online survey of the top 13 ranked EPSIs with a randomised selection of students (one form group from each of Years 7, 8 and 9) and with self-selecting staff members. As explained in Section 5.6.5, the purpose of the survey is to assess the prevalence of the selected indicators from a sample of school members at one point in time. The question posed in the survey, "how much are these things true at this school?" was answered by 102 students and 47 staff on a scale from 1 (Absolutely no) to 5 (Absolutely yes). The results of the school survey are presented in Figure 8.3, with the staff and student results presented separately to allow for comparison.

Figure 8.3

Pope Pius Survey Results: Prevalence of top 13 Everyday Peace in School Indicators reported by samples of students and staff



Note. The mean score is calculated on a scale from 1 = Absolutely NO to 5 = Absolutely YES. Minimum possible score is 1 and maximum possible score is 5.

Measure Names
■ Students
■ Staff

In summary, for Pope Pius, staff rated more highly than students all positive indicators, and rated less highly the three negative indicators (bullying, fighting and back chat). The results of the survey were fed back to the school SLT liaison person in the form of the graph in Figure 8.3. Whilst the analysis of these findings falls beyond the remit of this report, it would be possible to conduct at least non-parametric statistical analysis of the survey findings. For example, it may be of interest to compare the degree of statistically significant difference between the means for staff and students. The school SLT liaison person was interested in knowing how people rated the prevalence of these indicators and in any distinction between student and staff ratings of prevalence. This information was used by the school’s SLT in its work to review the school culture with staff, students and parents.

8.4 Summary of Findings

In response to the first research question, what conceptions of peace emerged at Pope Pius school, the core indicators that staff and students identified include one mention of negative peace in the form of “no bullying”, and five indicators that can be classified as fitting within the positive peace dimensions of positive emotions, positive interactions when dealing with conflict and relationships. Additionally, at this school, religion emerged as a factor in how these indicators were interpreted by participants.

In response to the second research question, how participants understand the conception of peace that emerged in relation to their lived reality of the school, there was discussion of some of the ways in which school practices and systems potentially work against building

peace. The hierarchical nature of schools and this school's sanctions-based behaviour management system were identified as potentially contributing to people not feeling valued equally or feeling listened to. The implications of nationally driven priorities on assessment and attainment were felt in the form of stress experienced by staff and students, which was considered by some as an inevitability and by others as a problem. The perhaps typical association of peace with silence was here interrogated for its potentially controlling and silencing implications.

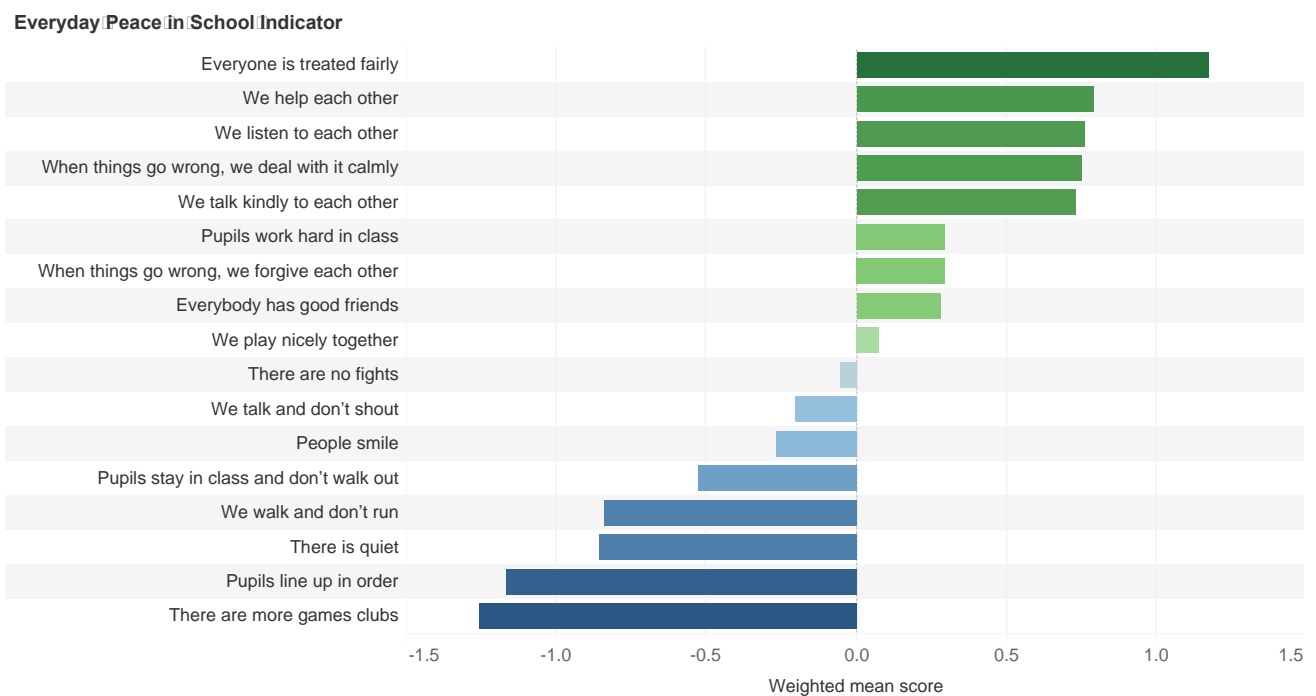
Chapter 9 School Two: Hilbre House School

9.1 Common Peace

The Hilbre House EPSIs for students and staff as ranked by weighted mean score are presented in Figure 9.1. The dataset from which these scores are calculated consists of seven Q sorts generated by students and eight generated by staff members. The original dataset included eight Q sorts generated by students, however, one Q sort was removed from the dataset for analysis. This Q sort was created by a student who had remarked during the ranking activity that she did not understand the activity. Despite having one-to-one help from a support teacher, the final layout of her Q sort was a strong outlier compared to the other student layouts. It was therefore deemed useful to remove this Q sort so as not to skew the students' contributions.

Figure 9.1

Ranking of Weighted Mean Scores for the 17 Hilbre House Everyday Peace in School Indicators



Note. Minimum possible score is -2 and maximum possible score is +2.

The five most highly ranked indicators and the two indicators ranked as least important are treated as the characterising indicators of the common conception of peace at this school.

9.1.1 Most important indicators

All of the indicators that are treated as characterising indicators, fall within the category of positive peace. The top five indicators: “everyone is treated fairly”, “we help each other”, “we listen to each other”, “when things go wrong, we deal with it calmly” and “we talk kindly to each other” can all be considered to fit within the dimension of positive behaviours. The bottom two indicators of pupils lining up and there being more games clubs can be considered to relate more to school systems and norms.

“Everyone is treated fairly” was strongly rated as the most important indicator of everyday peace at this school. Correspondingly, this indicator provoked the most discussion among students and staff. The discussion of this indicator can be framed in terms of how people spoke about being treated fairly, equally and differently. One staff member pointed to the complexity of fairness - in any school - and more markedly in this setting, “I think the idea of what is fair in a school is actually quite complex, especially in a school like this. Certainly not everyone is treated the same”. This mention of the complexity of the concept of fairness provoked much discussion among participants.

First, several participants pointed out the distinction between fair treatment and equal treatment. Whilst, on one level, there was much discussion that fairness involved treating people according to their needs, people equally talked about how treating people differently can be perceived as unfair. Perhaps unsurprisingly, this is a question that came to the fore in this school, whose *raison d'être* is founded on people's individual additional needs. The insights shared and discussed here may have relevance to thinking and discussion around inclusion in any school.

From students' perspectives, the question of fairness was discussed in terms of students' differing difficulties, and how this affects how students treat one another and how staff treat students. One Year 8 girl spoke passionately in the focus group about the injustice of students being treated unkindly by other students because of their different needs:

Everyone in this school has at least something wrong with them, we all have learning difficulties, some kids in this school who have learning difficulties, they're picking on the other kids who have learning difficulties, like the ones that can't walk, they're picking on them, and the ones who can't speak properly, they're picking on them as well. But we all have a mind, we all have a heart, we're not rocks. I just think that like just because we have learning difficulties doesn't mean we're not human beings.

Another Year 8 student extended this theme, calling for students to be treated as individuals with their own particular needs and capabilities:

Some people need to be treated differently because if you have learning difficulties or something's wrong with you, you don't really need to be treated like everyone else, you need to be treated like unique, like you want to be treated, we're not all like the same.

While this student voiced her wish for people to be treated differently, in accordance with their individual needs, other students expressed an alternative perspective on this question of differential treatment. Year 10 students talked about their feelings of unfairness when they see people being treated differently, "in this school I see sometimes that people get treated differently. Like they get special treatment, like they get to go into the computer rooms when it's not their day, even though they haven't got a star." One of his peers expressed his agreement with this perspective and mentioned the non-peaceful feelings this can engender:

In my class, I feel like students get treated differently and I don't really like it so that's why if everyone was treated fairly, it would be more peaceful and no-one would be like 'you're getting special treatment and I'm not getting the same treatment as you', and if everyone is treated fairly the school would feel more peaceful and everyone will be friendly.

A teacher made a similar observation, recognising the potential non-peaceful impacts of differential treatment, "a lot of our students, one of their main complaints is 'well, so-and-so got treated that way', and that is quite often a contention of non-peace". This point was reinforced by the headteacher who summarised it succinctly, "the thing that drives kids absolutely bloody wild is if things are unfair".

Here, staff and students brought to the surface a tension between practice and perception; practices that may be oriented towards fairness - by treating people according to their needs - can be perceived by others as unfair. The Deputy Head summarised this tension, "actually treating people fairly is not treating people the same". There was long and deep discussion on this point by many staff members, as it touched on a point of contention in the staff team's recent review of the school's behaviour systems. The deputy head alluded to this discussion, and raised the potentially contradictory idea of responsive yet consistent practice:

We also do, as a staff, and particularly recently, talk a lot about what fair means, and we don't necessarily term it in that way but it's around, people want consistency but also recognise that for some students that will look different, so I think that we don't

term it in that way but how can we make sure that everybody's getting what they need in a fair way, but how will that look different but how can we all be consistent around that?

Another staff member nuanced the discussion, focusing on the idea of equity rather than equality:

I think it's not just about everyone has equal opportunities and equal access to the resources we have, I think it's to do more with equity and understanding that there might be some students that are more needy than others in a needy school and that's ok, and it's because, for certain reasons, they're not able to do, they're not as independent as other students.

Participants moved on to discuss the ways in which the school might work to address this tension around the practice and perceptions of fairness. One staff member alluded to the fact that achieving fairness is an ongoing process rather than an end state:

There's no like full stop, it continues. We're always constantly challenging ourselves asking what can we do more, what can we do better, how can we cater to this new student that we have into the school, how do we manage that in this environment?

Other staff supported the idea that the ongoing process of building students' understanding about their own and others' additional needs would help with people believing that people were treated fairly:

We have a duty to inform our young people that we all have needs, we are all individual, and these are some of the quirky things that come with that person, and that then allows them to be forgiving of something that happens.

This remark received general approval within this staff focus group, with one colleague echoing the connection between increased understanding leading to improved responses to challenging behaviours:

some of our students - prime example, a lot of our Down's Syndrome students don't even know that they have Down's Syndrome ... Doing things like that [informing our students] will help with their understanding of each other and being a bit more understanding when someone flips out and they're going crazy and not actually thinking.

In addition to working to inform and educate students about their own and others' additional needs, various staff members identified the school's work on restorative approaches as a concrete way in which fairness is enacted:

What I think restorative approaches is about is actually saying you're treating people fairly ... that everybody has to go through a process when you've harmed somebody else ... and if you've been harmed, it's only fair that there is some kind of process where ... you are able to express that hurt, and the person that's harmed you is able to respond, hopefully appropriately, and in a way that addresses that. (Headteacher)

The school's work on restorative approaches was also cited as contributing to people dealing with conflict situations calmly. The Deputy Head indicated that the building of consistency in the restorative work in the school had helped to make calmness more the norm:

I think in terms of the restorative approaches and all the work around that, in terms of training staff around how to have a restorative chat, in talking about how to de-escalate situations, and I think we talk a lot to students in terms of giving them time to calm down, to be calm and then be able to put things right, so we talk a lot about the role of calm, I can see that you're not calm, when you're calm then we can talk.

When talking about the part that staff members play in keeping calm and bringing calm when things have gone wrong, one support staff member identified the challenges to dealing with things calmly:

When I am not enjoying work, my patience is a lot lower and I react in a way which I don't like. When I'm engaged with work and I'm eager to be involved, then I'm curious and I can engage with the students and I'm calm and I can see the bigger picture.

Another staff member extended this message by asserting the importance of dealing with situations calmly because of the potential undesirable consequences of not doing so:

If a student had an issue and I didn't deal with it calmly, but this student's brought it to me to my attention, if I don't deal with it calmly, it might put them off for future they might not come back to me again and it could be something, you know, it could be a safeguarding issue but they won't feel that comfort in coming back to me because I didn't deal with it calmly the first time, so that's really important to stay calm.

Some students appeared to appreciate staff helping them when there are difficulties by dealing with things calmly, "the adults help, they're all really nice. Even if you're in trouble

they won't really shout at you, they'll talk to you calmly." Here, staff and students recognise the importance of dealing with difficulties calmly in building relationships of trust between staff and students. They also acknowledge the difficulty in dealing with things calmly all of the time.

Some staff celebrated that the two indicators related to communication - "we listen to each other" and "we talk kindly to each other" - were ranked highly, "it's an essential part of communication that we listen and then, in response, that we talk kindly. If those two things happen, that's an indicator of a lot of patience, and good communication". The importance of listening to one another was picked up by several staff members, on one level in terms of listening to students:

Even us as staff, when someone comes and tries to speak to us, we are very quick in giving solutions instead of listening, I think we need to definitely work on that. Quick to say you should do this and don't listen. Some of them just want to talk to get things out of their system, they don't want any solution.

On another level, the communication indicators were raised in terms of talking kindly and listening to one another as staff members, "of course it wouldn't work if all the staff weren't able to, for example, talk kindly, so I think we have to model it". These indicators referring to aspects of communication were discussed as behaviours that exemplify and build positive relationships.

9.1.2 Least important indicators

Interestingly, as one teacher articulated, "the least important things are the things I often spend a lot of my time looking at". The headteacher suggested a reason why these things might appear to be less important to staff, at least, "at an earlier stage in our development we might have been saying it's more important for us to be orderly than to be peaceful". This categorising of these less important indicators as indicators of order rather than peace was taken up by other staff, "I think they wouldn't necessarily indicate peace, they might indicate order but that doesn't ... that really wouldn't necessarily be an indicator that we are a happy school." These contributions to the discussion as to whether these particular aspects of school life indicate control, happiness or peace perhaps reflect both how people conceptualise peace and also people's philosophy of schooling, that is, what they consider to be more and less important with regard to the purpose of schooling.

Whilst several staff commented on the potentially superficial nature of certain indicators, “pupils staying in class, walking not running, lining up, they’re just observable things that don’t have an emotional kind of impact there’s no kind of content to that that”, other participants considered that these “observable things” could have an impact on the more important outcome indicators:

You were saying about the more games clubs and I've also put it lower down. But actually, that really impacts the playground, and actually is the reason for a lot of animosity and boredom so that they end up doing silly things ... so it impacts all of the other stuff, so ... this can actually impact on all of these bigger things.

One student agreed that some of the indicators ranked as least important could have an impact on the indicators ranked as more important. She spoke about the impact of a lack of quiet on her, pointing to the connection between outer quiet and inner wellbeing, or outer peace and inner peace, “sometimes it’s noisy for my hearing ... when it gets too noisy it kind of like hurts inside my head and it really hurts. I have to cover my ears really hard. It doesn’t go away ... and it really hurts.” Here, participants make connections between the impact of the more observable or procedural indicators on the more personal and relational indicators.

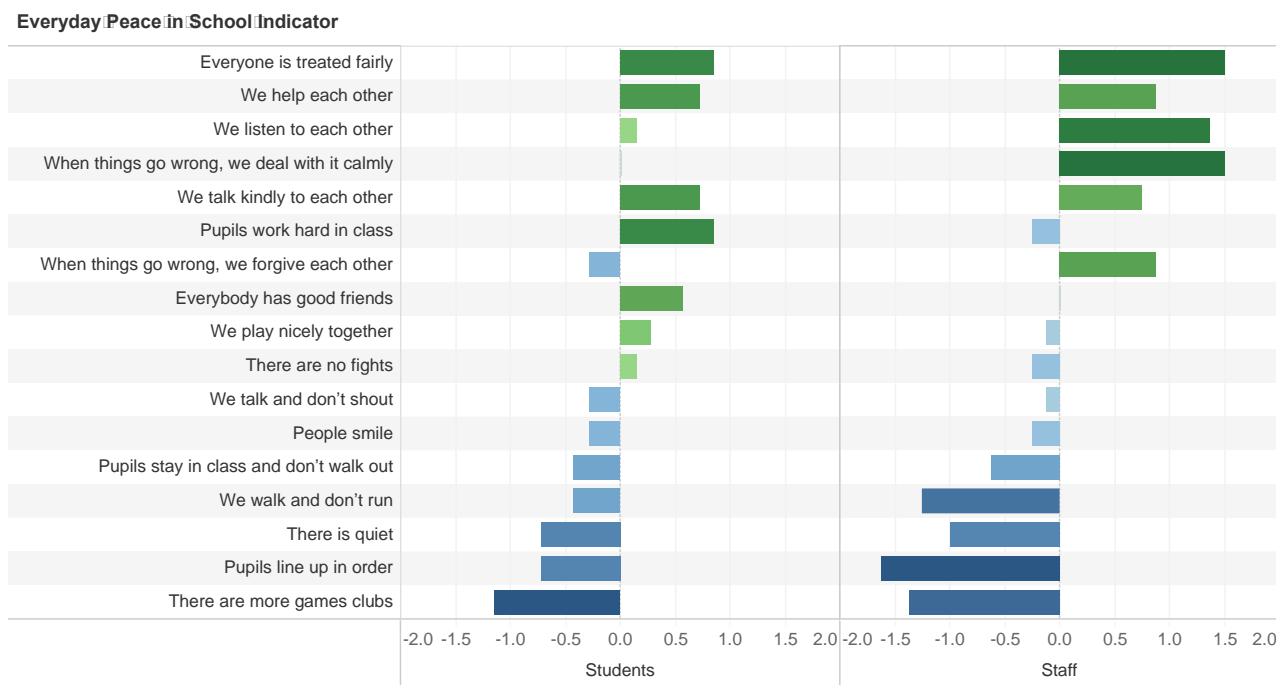
Overall, participants at this school drew a distinction between the more important indicators, which they characterised as being about how people relate to and communicate with one another, and the less important indicators, which they characterised as being more about control and order. As one teacher summarised, “It was about how the children treat each other rather than just how it appears from the outside so it's not a surface thing”.

9.2 Comparison of Student Peace and Staff Peace

Figure 9.2 presents the mean scored rankings for the student and staff Q sort datasets separately. To summarise the strongest divergences, students typically rated both “when things go wrong, we deal with it calmly” and “when things go wrong, we forgive each other” as strongly less important than staff did, and also “we listen to each other”. Staff typically rated as less important than students did: “pupils work hard in class”, and “pupils line up in order”.

Figure 9.2

Ranking of Student and Staff Mean Scores for the 17 Hilbre House Everyday Peace in School Indicators



Note. Ranking order is the same as that presented in Figure 9.1 for the common peace. Minimum possible score is -2 and maximum possible score is +2.

One interesting distinction that is drawn out by comparing the staff and student ratings is that for staff, dealing with things calmly when they go wrong was rated as equally important as everyone being treated fairly. Among students, being treated fairly was rated as equally important as “pupils work hard in class”. It appears that for students, the functional focus of working hard in class was an important indicator, “People should work hard in class - it should help them to focus and learn more, you shouldn't miss out on learning - it will help with your future.” (Year 10 student). However, staff appeared to question the reliability of working hard in class as an indicator because of the many other factors that influence whether and how students are working in class. For example, one member of staff recognised the difficulties that students experience with learning:

With some of our students, they might be working hard but they'll be like losing the plot while they're doing it, because it's so difficult for them to work hard, so I don't think that necessarily for me is an indicator of peace.

Generally, the strongest differences between student and staff rankings show students attributing greater importance to some of the more regulatory or order-inducing items, such

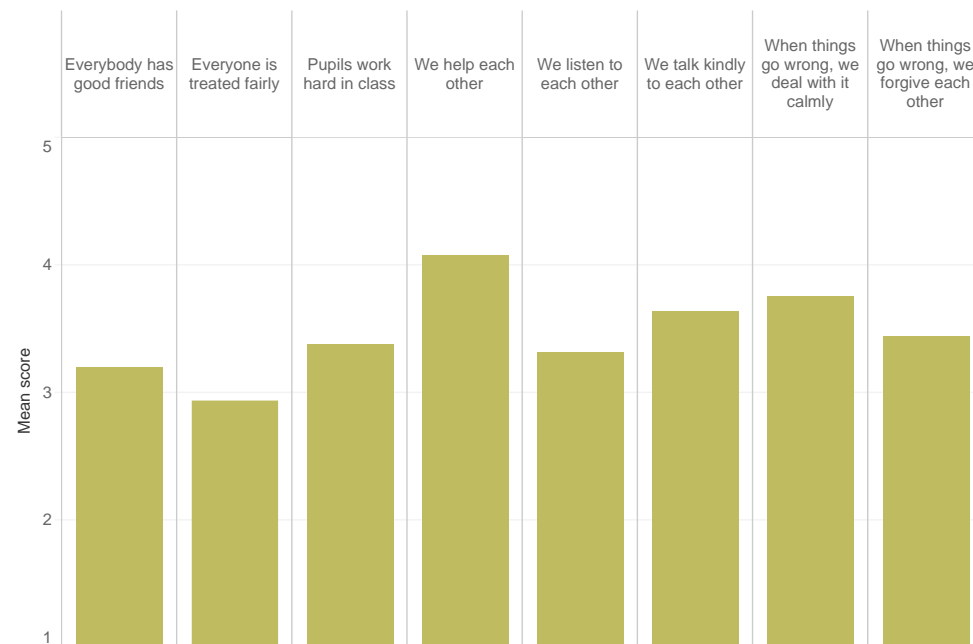
as, lining up in order and walking and not running. Staff typically considered listening, dealing with conflicts calmly and forgiveness to be more important than students did. As highlighted by some of the student comments above, these distinctions possibly indicate that for students, external order is more important than it is for staff.

9.3 Survey Results

The school invited all staff to undertake the online survey, which 16 self-selecting staff members completed. The question posed in the survey, ‘how much are these things true at this school?’ was answered by the 16 staff on a scale from 1 (Absolutely no) to 5 (Absolutely yes). The results of the school survey are presented in Figure 9.3.

Figure 9.3

Hilbre House Survey Results: Prevalence of top eight Everyday Peace in School Indicators reported by a sample of staff



Note. The mean score is calculated on a scale from 1 = Absolutely NO to 5 = Absolutely YES. Minimum possible score is 1 and maximum possible score is 5.

The results of the survey were fed back to the school SLT liaison person in the form of the graph in Figure 9.3. The school SLT liaison person was interested in knowing how staff in the school rated the prevalence of these indicators, so that she could know which of these EPIs to make more of a focus. These findings, alongside the ranking of the school’s EPSIs, were incorporated into the work that the school was undertaking on student and staff wellbeing.

9.4 Summary of Findings

Overall, at Hilbre House special school, the common conception that emerged from within their smaller number of EPSIs tended more towards the behavioural and the relational aspects of school life. Again, as with Pope Pius School, people being treated fairly was strongly the single most important indicator. Other indicators relating to communication, cooperation and dealing with conflict also featured strongly. There were rich and wide discussions around the questions of fairness and equity, and especially on how those notions are enacted and perceived within a setting that has the identification and response to individual students' needs at its very core.

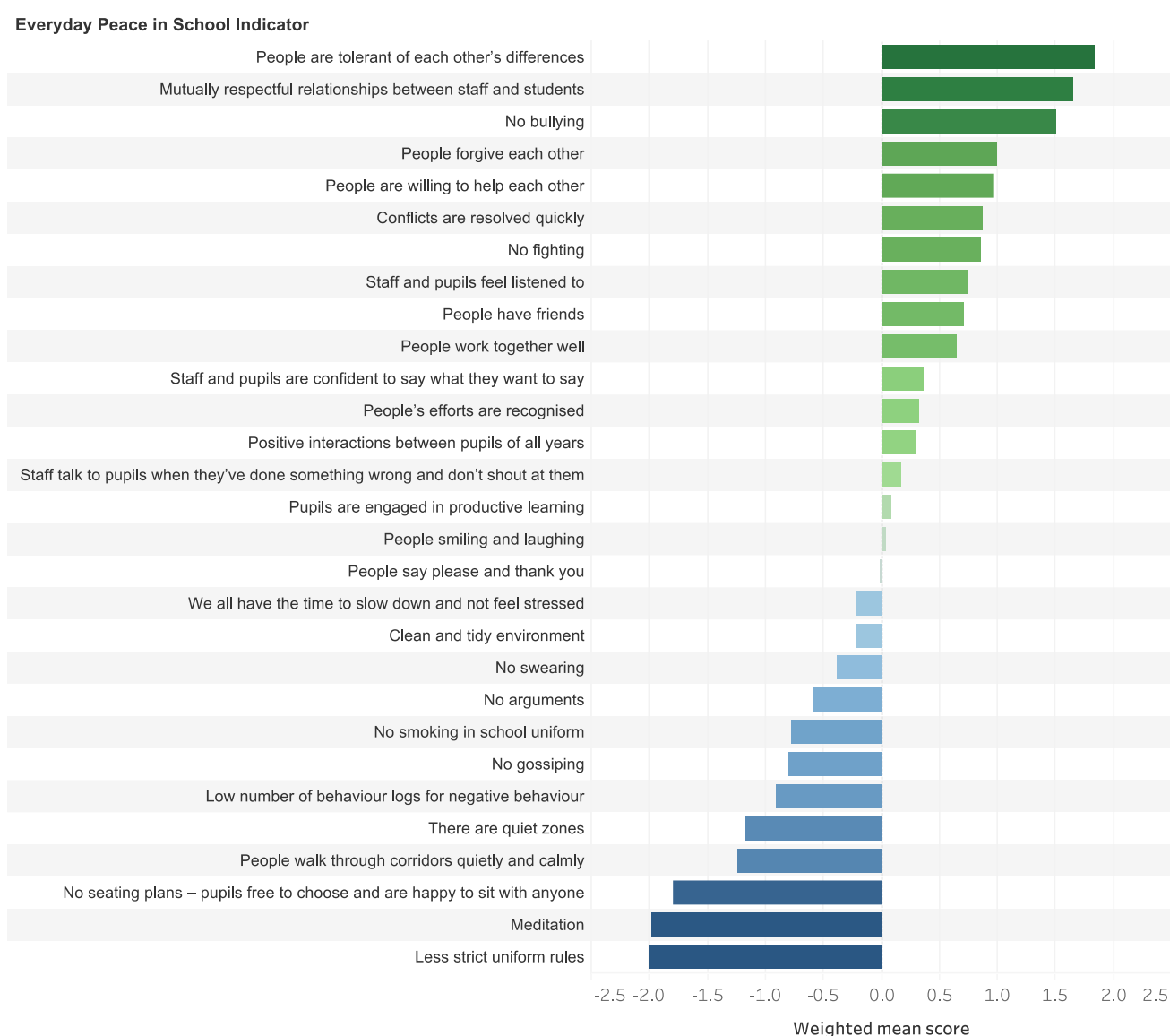
Chapter 10 School Three: Apselagh Academy

10.1 Common Peace

The Apselagh Academy EPSIs for students and staff as ranked by weighted mean score are presented in Figure 10.1. The dataset from which these scores are calculated consists of ten Q sorts generated by students and thirteen generated by staff members.

Figure 10.1

Ranking of Weighted Mean Scores for the 31 Apselagh Academy Everyday Peace in School Indicators



Note. Minimum possible score is -3 and maximum possible score is +3.

The three most highly ranked indicators and the three indicators ranked as least important are treated as the characterising indicators of the common conception of peace at this school.

10.1.1 Most important indicators

Within the three most important indicators of peace at Apselagh Academy, “people are tolerant of each other’s differences” refers to prosocial behaviours, “mutually respectfully relationships between staff and students” refers to quality of relationships, and “no bullying” refers to negative peace. These three indicators can all be classified as relating to how people view and treat one another.

In their discussion of the most highly ranked indicator, tolerance of people’s differences, participants explored a number of aspects of this indicator: the foundational importance of tolerance, what tolerance means, whether tolerance is enough, and how tolerance is and can be realised at the school. Several participants identified tolerance as a core indicator, remarking that if this indicator were in place, then many of the other indicators would naturally ensue, “if you’ve got tolerance, then a lot of things are going to follow on from it” (teacher); “tolerance underpins everything about how you treat others, how you treat the environment etc.” (teacher).

Participants discussed what tolerance of difference means to them in practice, “if you don’t want to talk to someone just because they’re different, you shouldn’t be allowed to - you should have to learn that everyone is different” (KS3 student).

It’s not that you have to be really nice with someone, you don’t have to be best friends, but you’ve got to put up with them. You don’t say anything spiteful about them. You don’t necessarily have to agree with them. (KS4 student)

From the perspective of both these students, tolerance can be considered to relate to negative peace, that is, it is about an absence of unkind behaviours. The headteacher agreed that tolerance is necessary in building a peaceful school, but also sought to orient it towards positive rather than negative peace:

I guess a peaceful environment starts with tolerance, but if you want to make it more than just peaceful, but actually that kind of fulfilling pleasurable place to be, that’s where you want to go beyond tolerance to welcoming, embracing.

Other participants equally challenged whether tolerant is a sufficient term to describe how they wanted people to deal with one another's differences. One teacher expressed her discomfort with the term, "tolerant almost feels like it could be begrudging as opposed to celebrating". A Key Stage 4 student touched on the same point, "the word 'tolerant', is it not more, 'accepting'?". This notion of the quality of engagement with – or to use Hartmut Behr's term, "towards" (2014: 125) – difference as a barometer of the quality of peace is one that was expressly articulated in this school, and will be explored more deeply in the Discussion Chapter.

Finally, on the topic of tolerance of difference, people talked about the ways to build tolerance between people in the school. One practice that was cited as building tolerance was the school's conflict resolution system, which involves designated members of staff mediating conversations between students and between students and staff who have been in conflict: "I think that by talking about it, the tolerance between differences will become less of a problem because if you're talking about it, then maybe you can understand people better as well, so that creates more peace as well" (KS5 student). The headteacher remarked that the principle as well as the practice of the conflict resolution work was important in building mutually respectful relationships, "the starting point being we've got people involved and we want the best for these people, rather than we've got staff and we've got students, and we need to make sure the staff are never seen to be being defeated". A number of staff and students remarked positively on the effectiveness of the school's conflict resolution system.

Again, as with the tolerance indicator, mutually respectful relationships between staff and students was recognised by many participants as a foundational indicator, "if there's not that mutual respect - a lot of these fall into that so the ones about behaviour and stuff, that'll come from that" (teacher). One student remarked on the importance of the relationship between staff and students at Key Stage 5 in terms of students' progress and attainment, "you're going to achieve better if you have better relationships with your teachers, so you feel more confident about asking questions". Another Key Stage 5 student recognised the school practice of individual teaching as instrumental in building those mutually respectful relationships between staff and students, "like one-on-one between the student and the teacher, which kind of builds the respectful relationships and pupils feel listened to". Here it can be seen that the potentially everyday practices, such as the individual teaching described here, can contribute to the everyday peace indicators identified as important by members of the school community.

In addition to the academic aspect of the student-staff relationship, students also identified as important the pastoral aspect, with one student valuing staff respecting her wish for parents not to be contacted where there has been a problem and it has been resolved:

If it's something you want to keep quiet then they will, and that's a really good thing, that helps mutually respectful relationships. It shows you can count on them if you tell them something and say you feel a bit vulnerable, you can tell, you have people to count on, to make sure you're ok. (KS4 student)

As with tolerance, mutually respectful relationships were identified as a core indicator of peace. Specific aspects of the ways in which support - both pastoral and academic - happen at the school were identified as moments when these relationships of trust and confidence are built. The additional characterising indicator of “no bullying” will be discussed below in the comparison of student and staff rankings.

10.1.2 Least important indicators

The characterising indicators that were rated by participants as less valid indicators of peace were “meditation” and the school systems of “less strict uniform rules” and “no seating plans”. On the one hand, people talked about the necessity of such systems in keeping order within the school as an organisation, “I think it's important to have seating plans and I think the school uniform is important for behaviour management reasons, for organisational reasons ... I think they're important for the school and behaviour but not important for peace” (teacher). Another participant recognised the importance of such systems but again considered them unrelated to peace, “some of the things that are school rules are important to the running of the school but aren't important to a peaceful school like uniform rules or no smoking rules” (teacher). On the other hand, some people commented that these aspects of school life related to a more restricted view of peace. One staff member commented that, “for me it's absolutely not about that at all. It's not about people following rules. It's about fundamentally how we all view one another and how we interact with one another”. Certain organisational systems such as uniform and seating plans were regarded by some as being important in the creation and maintenance of an orderly school environment and in preventing conflicts, but they were also perceived to potentially militate against peace or to not relate to peace at all.

Meditation was mentioned by participants as potentially more or less useful as a practice, but was mainly challenged as to its appropriateness within the school context, “I know it calms

you down a bit, but it's like a school, just seems a bit out of place, you know" (KS3 student). A member of staff took a similar perspective, "it's really good and it's really important, then you put your other hat on and it's a waste of 15 minutes". Here the question of whether meditation is educationally allowable within a tightly-constrained and externally-directed school system comes to the fore. For one staff member, meditation was identified as potentially offering something of value to the school, but he equally acknowledged that such an intervention was unlikely to be allowed, "I like the idea of meditation and mindfulness and I think that should be more part of our curriculum but whether that will happen, I do not know". As is shown in Figure 10.2, for students, meditation was strongly the least important indicator of peace.

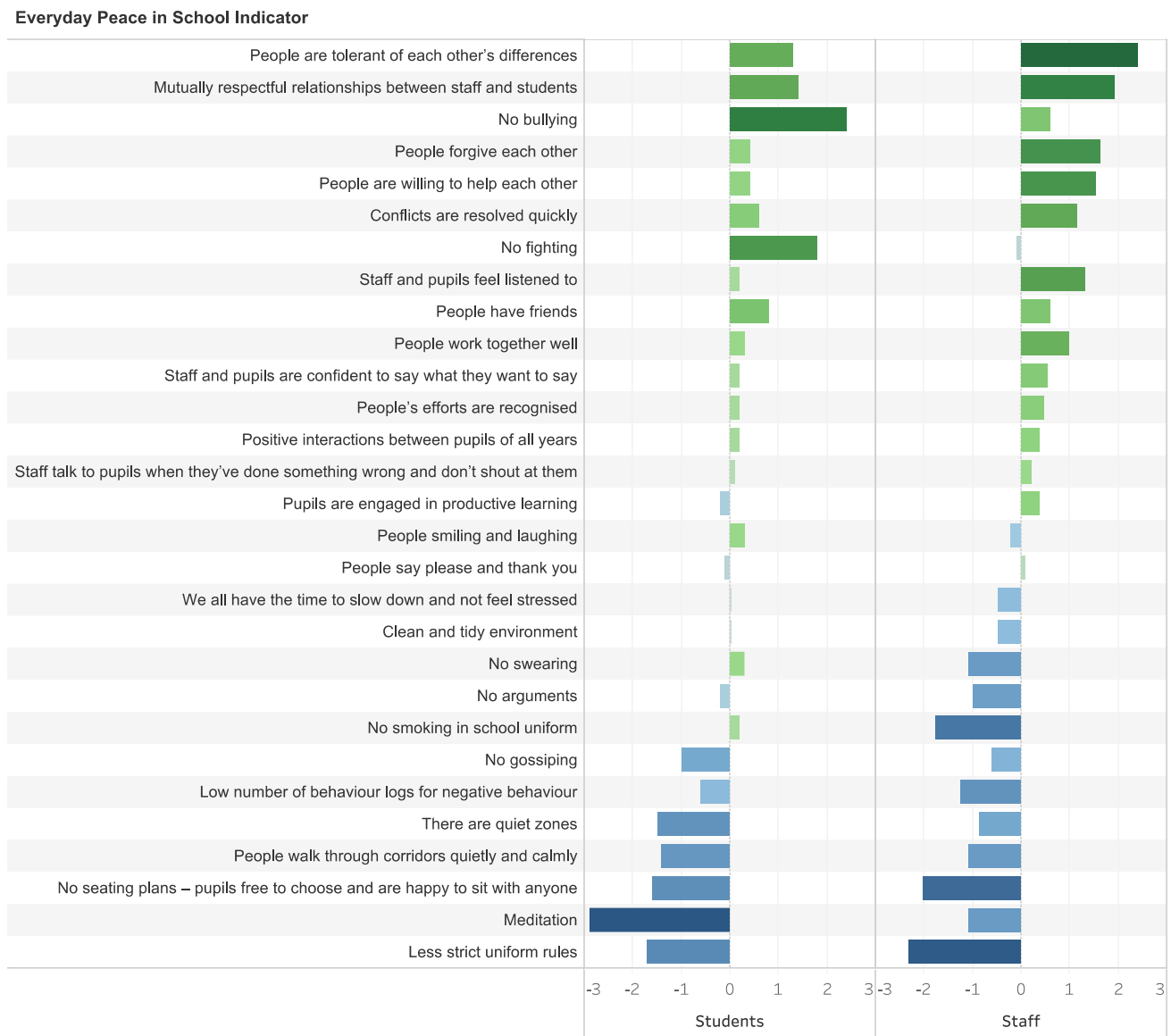
In addition to these three lowest ranked indicators, the two indicators containing the word 'quiet' are the next two lowest ranked. Whilst quiet is frequently used synonymously with peace and certainly has close associations with the concept, at this school, students and staff considered people walking through corridors quietly and calmly, and the existence of quiet zones as low in importance in terms of their school being a peaceful place. As one member of staff summarised, "I don't think peace is just about quietness", he went on to explain how discussion and dialogue are important elements of school life. Another colleague highlighted the potentially negative associations of quiet, "quiet could ultimately be that they're afraid to speak and it's not a positive thing, that they've not got friends and that then they don't feel confident walking in the corridors, quite fearful". The perhaps conventional association of peace with quiet was challenged within this school's rankings, with the notion of quiet being interrogated as potentially antithetical to notions of self-expression and confidence.

10.2 Comparison of Student Peace and Staff Peace

Figure 10.2 presents the mean scored rankings for the student and staff Q sort datasets separately. To summarise the strongest divergences, students typically rated "meditation" as less important than staff did, and staff typically rated as less important than students did: "no smoking in school uniform", "no fighting", "no bullying", and "no swearing".

Figure 10.2

Ranking of Student and Staff Mean Scores for the 31 Apselagh Academy Everyday Peace in School Indicators



Note. Minimum possible score is -3 and maximum possible score is +3.

“No bullying” was a characterising indicator across students and staff within the common peace presented in Figure 10.1; its high ranking there is largely due to it being strongly the most important indicator for students of peace at the school. Absence of bullying relates to negative peace. Other negative peace indicators that feature in this comparison as having been strongly more highly ranked by students than by staff include, “no fighting” and “no swearing”. Whilst bullying and fighting are more obviously forms of direct behavioural violence, swearing can be considered either relating to direct behavioural violence where somebody swears aggressively at another person, or it may be an antisocial behavioural

norm where people include swearing in their everyday talk, which some people find offensive (Rogers, 2015: 240).

Given its top ranking by students, there were correspondingly many comments from them about the different forms of bullying, with reference made to the fact that social media have made bullying more complex, “you don't just have physical bullying, you also have cyberbullying. Social media has played a really big role in bullying. People can bully anonymously now”. Many other students talked about the damaging effects of bullying, as exemplified by this Key Stage 3 student's remark that, “no bullying is a big one cos bullying breaks apart everything”.

There was discussion of the anti-bullying measures in place at the school. Staff spoke with apparent pride about the multiple ways in which the school addresses bullying through assemblies, displays around the school and an innovative text-hotline which allows students to report concerns about bullying. However, older students questioned the potentially piecemeal nature of this work:

I feel like sometimes [bullying] just gets forgotten about - you do it once at the beginning of the year and it's not mentioned again. It's not reinforced throughout the year. You see the posters around the school, but nobody talks about it. (KS5 student)

In addition to school-level actions and systems, one student drew attention to students' agency in this regard:

It's difficult, because bullying is difficult to control because teachers can't always be there all the time because students might isolate themselves, so it comes down to the students, if they see something bad happening, then they say something and don't just wait for the teachers to do something about it.

There are tensions highlighted here between the potentially superficial systems created at a school-level and the perceptions of students on the efficacy of those systems, and additionally between the adults' and students' respective responsibilities for addressing this important indicator.

Interestingly, students ranked all three negative peace indicators relating to bullying, fighting and swearing as more important than staff typically did. It would seem that for students the possibly more obvious visible threats to peace were uppermost in their minds when deciding on what would mean their school was a peaceful place. As one Key Stage 3 student

summarised, for him, “that's the complete opposite of peaceful - bullying and fighting”. However, there was less divergence between staff in students in their low ranking of “no arguments” as an important indicator of peace. There was an acceptance across students and staff members that arguments are inevitable. One Key Stage 4 student remarked that, “if you have an argument, you have an argument, it's more important to forgive because if you argue, you argue, there's no stopping that, we're human”. This comment was echoed by a teacher, who recognised an opportunity to teach students life skills:

I don't like arguments, but I think they're part of human life, so if you can actually work with pupils and the staff to help them to resolve conflict, it's going to go with them for the rest of their life.

Both this student and teacher focus on how people deal with arguments, and attribute more importance to forgiveness and conflict resolution. Other staff members focused on the potential benefits of arguments in building a peaceful school, “I think arguments are quite healthy ... having an argument to understand where the person is coming from can be quite healthy”. Other staff members supported this view, “a lot of good things can come from arguments if they're conducted correctly”, and identified the quality of the relationships as an important factor in arguments not being a threat to peace, “I put no arguments down here, which on the face of it seems counter-intuitive, except that I think that in healthy relationships, people will have things to discuss with other people that they may not agree with”. This member of staff went on to explain how this indicator should be considered in the context of those indicators that he rated as most important, of mutually respectful relationships and tolerance of difference.

No staff or students from Apselagh Academy had undertaken the survey at the time of writing.

10.3 Summary of Findings

Overall, at Apselagh Academy, the common conception of peace that emerged from the rankings of their EPSIs can be characterised as relating to how people view and treat one another. These interpersonal indicators were considered to be more important than school systems, which were perceived to be more to do with order than with peace. Whilst meditation practice was regarded by some as potentially beneficial, it was generally considered to be inappropriate in the school context. Participants' discussion of the EPSIs included interesting observations regarding the shift from negative peace towards positive peace, both in terms

of whether people tolerate or celebrate others' differences, and in terms of whether arguments are a threat to peace or a healthy contribution to a peaceful school.

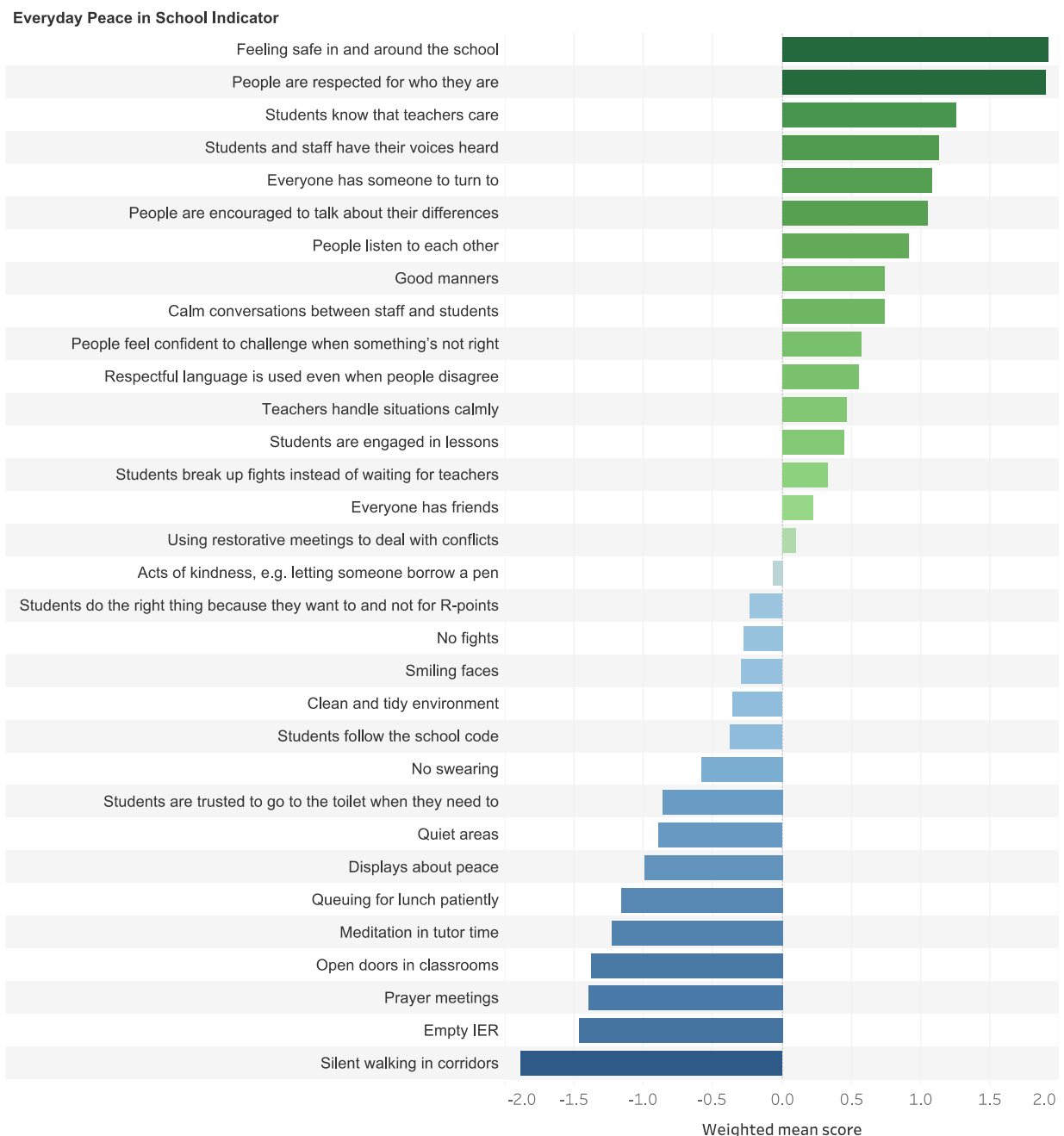
Chapter 11 School Four: Cobden Community School

11.1 Common Peace

The Cobden Community School EPSIs for students and staff as ranked by weighted mean score are presented in Figure 11.1. The dataset from which these scores are calculated consists of 17 Q sorts generated by students and 11 generated by staff members.

Figure 11.1

Ranking of Weighted Mean Scores for the 32 Cobden Community Everyday Peace in School Indicators



Note. Minimum possible score is -3 and maximum possible score is +3.

The six most highly ranked indicators and the six indicators ranked as least important are treated as the characterising indicators of the common conception of peace at this school.

11.1.1 Most important characterising indicators

The almost equally rated top two indicators, “feeling safe in and around school” and “people are respected for who they are” refer to positive feelings. Among the additional indicators ranked as most important, “everyone has someone to turn to” and “students know that teachers care” refer to quality of relationships. “Students and staff have their voices heard” and “people are encouraged to talk about their differences” can be considered to refer to expression of voice and difference.

As the school profile data indicate, Cobden Community is a highly diverse school in terms of the students’ ethnic and cultural backgrounds (see Table 6.1). Perhaps unsurprisingly, therefore, the question of diversity and people being respected for who they are was a topic of particularly lively discussion at this school. Participants discussed people being respected for who they are in terms of why this indicator matters, what it means within this setting and how this indicator is and could be addressed at the school.

The prime importance of people being respected for who they are was reflected in several participants’ comments about the need for such a focus at the school. The Deputy Head explained, from a leadership perspective:

We had a push on homophobia and antisemitism because it was becoming an issue with particular groups of students, and I think the make-up of our school helps to explain that in a certain way. There were views that homosexuality was a Western thing, that it doesn't exist, that there aren't any gay Muslims.

Students also identified a need for a focus on respect for difference and diversity from their experiences at the school, particularly with regard to sexuality, “there's lots of - not discrimination - but there's definitely a lot of prejudice especially around sexuality in this school” (KS3 Student). Within a diverse inner-London context, the question of differences appeared to take on an added importance, with differences around gender, race, religion, class, sexuality and political views all being raised in discussion.

The ways in which the school engages in work around identity and identity-based harm were the subject of rich discussion by staff and students. Students pointed to the proliferation of posters around the school making visible different identities (e.g. the Stonewall ‘Some people

are gay. Get over it!' posters). Some students appeared to value this effort to normalise differences:

When it comes to homosexuality, there's a poster there, they make sure that people are respected for who they are by like installing in your head that it's a natural thing, that's just who somebody is. I feel like that's an everyday peace indicator because you don't feel threatened, if you have a difference from someone. (KS5 student)

A fellow Year 12 student countered this comment questioning the effectiveness of displays such as posters, "even though there are posters and everything, students aren't going to explicitly look at the posters and be like, yeah and discuss them with their friends." These comments from students call into question the extent to which the school's work around diversity is effective in creating an environment where people respect others' different identities.

Even among the staff and leadership participants, there were questions raised about the effectiveness of the school's work on identity and difference, "sometimes I have a sense it can be a bit tokenistic, that we're giving students the message, particularly with homophobia, that they need to tolerate people that are different to them. It's not a great word, 'tolerate'" (Deputy Head). As with other schools in this study, moving beyond tolerance towards celebration of difference emerged as a topic of discussion. One staff member identified the potential assumptions made because of the cultural diversity of the school population, "I don't really feel that we celebrate otherness ... We take it for granted. We assume we're in a multi-cultural school, and so that job, 'tick'". This teacher went on to describe the activities that were organised in the past to celebrate the school's diversity, "we used to do lots, celebrate language, dancing from all the different cultures ... we used to have family days, parents in, international days, poetry". Whilst there appeared to be a general agreement that intentionally addressing the subject of diversity was valuable, questions were raised around the reduced focus on cultural activities to celebrate difference and also on the effectiveness of those measures that are in place, such as posters.

As well as what is done to educate students and to prevent mistreatment and harm occurring, there was raised – among the staff group especially – the topic of how to respond to incidents of identity-based harm. Several staff commented that it was not sufficient to simply punish a student for an incident of racist or homophobic abuse, "it's like well, you've had your punishment, you've sat in the IER [Internal Exclusion Room] for a day and now you're not racist or homophobic, well that's not realistic, is it?".

There was a shared sense that simply punishing fails to address the root of the problem, which one staff member described as, “an attitude” and not just a behaviour. This point led on to a further discussion about the limitations of a punitive approach to identity-based incidents of harm, and suggestions for more educational ways of dealing with what one staff member called ‘language incidents’:

So, we did Amnesty International stuff with Year Nine, and they were shocked because they had cases of people being beaten or lashed or imprisoned for being gay, and all these shocking things from around the world that they have no access to. So even if you had one for each language incident, so when someone did say something like that you could actually give them an example and exercise to talk through.

The different aspects of diversity raised here around what informs and influences attitudes and behaviours towards difference, how much and how this school engages in work around diversity, and how the school can respond to incidents of identity-based maltreatment were raised in all four schools, in different ways. This broad theme of diversity will be explored more deeply across the schools within the Discussion chapter.

Students and staff made connections between the respect indicator and “feeling safe in and around school”, both in the sense that people need to feel safe to be who they are, and also, that not being respected can make people feel unsafe. In their discussions of the feeling safe indicator, staff and students identified aspects of life inside and out of school that can threaten people’s sense of safety. They also mentioned those things that the school does that can help people feel safe. Students made mention of threats to safety that originate outside of school, and one that was particularly relevant at the time of the study, “safety is important because of all the stabbings” (KS3 Student); “I know this doesn't happen in this school, but like weapons and stuff like that, I guess feeling safe, some people think that's a way they feel safe, but that actually doesn't, can't” (KS5 Student). These comments about the threats to safety illustrate how porous are the school walls, with the realities of life in inner-London bleeding into the life of the school, both in terms of how safe people feel and what they will do in order to feel safe.

Having identified some of the aspects of students’ lives that might cause them to feel unsafe, some students then talked about school as a safe haven:

Some people don't live in a safe environment at home or after school, they might go to areas which aren't safe, and to know that they at least have a safe area to stay in, which is school because that might be their getaway. (KS5 Student)

Staff members also identified school, and specific spaces within the school, as a haven where students can feel safer, “a lot of students go to the library as a haven ... vulnerable children have the space there in which they could be with like-minded students and feel a safety that they don't necessarily feel on the playground”. In their identification of school as a safe haven, one Key Stage 5 student explained that it is the relationships that students have in school that help them to feel safe:

For some people, they think that school brings them stress, other people have a different opinion, they might feel like that's their way of relieving their stress because they have their friends, they feel like they have their teachers who can help them cope with their daily issues.

The headteacher identified the literal visibility of staff on the playground as one way in which the school promotes a sense of safety, “I think that's about again the visibility, so you've seen staff but it's not just about loads of staff being about, it's about staff being visible in those high-viz jackets”. Here, staff identify aspects and parts of the physical environment and school systems that either provide a place of safety or help promote a sense of safety, while students appear to value more the relationships they have with their peers and adults in the school as helping them to feel safe.

The topic of students and staff having their voices heard again generated much discussion among both staff and students. Aspects of people's voices being heard ranged from the interpersonal to the structural. People discussed different dimensions of voice, from the factors that influence what people are able or allowed to say, how what people say is responded to, and finally, school systems that are established to enable voices to be heard.

In one line of discussion, staff members acknowledged the importance of students having their voices heard, and the need to teach students how to have their voices heard in ways that will be more accepted, both when it comes to challenging those in authority and also to their disagreements with one another:

Our kids love to challenge when something's not right, but how can we teach them to challenge in a way that, or like to have structures in place that they know they can go and see someone if they're not happy about this? So kind of a better student voice, in that they don't feel like they have to be confrontational within a classroom, because they must be doing that because they feel like they're not heard in any other way.

Here, this teacher identifies both students' capabilities and school systems. She argues that it is important both to teach students how to have their voice heard in ways that make them more likely to be heard, and also to having channels of communication in place that enable students to have their voices heard.

In a different line of discussion, there was a recognition that some students' voices are more acceptable than others:

I do worry about how accepting we can be as a school to certain things. I think that outwardly saying it's a very left-wing staff body and I've got one student in Year 10 who is quite publicly right-wing in his views and he's complained about it and said, 'I'm not allowed, I get told off because I've got different views to other people in my class or to the teacher when we're discussing this. I'm looking at it from a different perspective and you know I'm shouted down'. There is this sort of liberal values of free speech, actually if it's not something that you agree with, how quickly that might be stamped down. (Deputy Head)

Students appeared to pick up on this inconsistency in what they are allowed to say, particularly if what they have to say is in disagreement with a person in authority. For example, students spoke about having their voice heard by teachers when they have been accused of doing something wrong or have been in conflict with a member of staff or with another student:

They make up statements about what happened and sometimes they don't take your word, they just read what other people say, they find their reason and that's what they take. Because of some people's - what teachers see as their reputation - they're just not taken seriously at all, they don't think they can trust them to take it into account. (KS4 student)

The feeling expressed by students that their voice is not always valued or respected appears to resonate with what staff said above about the importance of having their voice heard, and the undesirable consequences of them feeling that they are not heard.

One specific example of how students' voices were not only not taken into account but actively punished was shared by a Year 9 student:

In my maths class, a lot of people were complaining because we thought that our teacher wasn't teaching us as well as other classes were getting, so we asked who out of our class and pretty much everyone did, so they made a letter to our head of year

but instead of actually counting our opinion, the person who made the letter just got in trouble.

This contradiction between those in authority saying on the one hand they want to hear what students have to say and then, on the other hand, either not taking what they say into account, or, as in the above example, being punished for saying what they did, was also raised in relation to the school structure for enabling student voice, the Student Council. Discussing this school mechanism, one student commented that, "I think they do try and say they listen to us; they say if you have any ideas, just do this, but I don't think it ever works out". The headteacher identified the Student Council as a concrete way in which students' voices are listened to:

We listen through Student Council where they can bring us things that they want to talk about. I mean, you know, sometimes it's the usual thing, like they want to abolish school uniform, or they want to be allowed out at lunchtime, and we'll listen to that and we'll say the reasons why we're not going to do it. But sometimes they do get good things, like year 10 want to do a lolly ice sale on Friday, I think it was for cancer research, so we did a lolly ice sale for cancer research and it was lovely.

What the headteacher chooses to focus on here possibly inadvertently confirms students' suspicions, that this mechanism does not allow for students' voices to be validated through meaningful action. As was seen in the tension between the practice and the perceptions of the school systems that are intended to address questions of diversity, so similar tensions arose in the discussion of the mechanisms for enabling student voice.

Another school mechanism for hearing what people have to say, this time the staff, brought out distinctions between the leadership and staff members' perspectives. The school has introduced a software system that asks staff weekly how they feel about different aspects of school life. The headteacher was evidently proud of this mechanism for allowing staff to have their voices heard,

We have this software that does a dipstick of staff opinions every week and gives us an instant analysis every week. So, I can say to you, from a report I've had this morning, that staff morale today is really high, but we've got some work to do around career development, that's how specific, from a report I've seen this morning. So I do think they feel that they have their voices heard.

Staff members raised concerns about this mechanism:

And we're always being told to fill out these surveys, but where's that information going. They don't tell us what they're doing with that information, so every week we're - or however often those surveys are - every other week, people are putting their ideas down about things that might help them, but they don't tell us where that information goes.

Again, differing perspectives emerged in the discussions with different members of the school community, here between staff and leadership. It is interesting that a mechanism that has been introduced purportedly to hear staff's voices were mistrusted by some staff, which perhaps relates to the culture of accountability that is prevalent in English schools.

Students knowing that teachers care appeared to strike a chord with many staff members, as evidenced by the quantity and quality of discussion around this question. The aspects of this indicator that were raised by staff included the things that staff do to show they care, and the potentially contradictory relationship between care and authority. Several staff spoke about the centrality of care to their role as educators, "I think none of us would be teachers if we didn't care". They also discussed the importance of students knowing that they care, but this not always being apparent to students, "students knowing that the teachers care ... sometimes that is not necessarily communicated in a way that is palpable to the children" (Teacher). Other staff supported this mismatch between teachers' intentions in showing that they care and students' perceptions of teachers:

I think that very often students misunderstand our intentions and they don't realise we are actually caring about them, they just think that we are just telling them off ... I think there's this confusion between authority and care, being authoritative and authoritarian.

Examples of the things that staff do to show they care were named by one teacher, "showing them that we do care by doing things like the work that we put in, the effort that we put in, I've marked your books, it takes ages". The headteacher also focused on the more academic demonstrations of staff showing concern for their students, "teachers planning good lessons, that shows they care, I think it's about teachers giving kids good feedback and that shows they care". He went on to identify the leadership team's presence around the school as a way of showing care, "it's about the SLT being highly visible and not hiding in their office, that shows they care".

These professional examples of care identified by staff contrasted with the more personal examples identified by students:

People actually care about you and not just doing it for the job. They go that extra mile, they ask if you're ok, if they see - and they genuinely can by your body language and your facial expression - they'll take you to the side for a moment and ask you if you're ok. (KS5 student)

While staff spoke passionately about the fact that they do care, that they want students to know that they care, and that they show they care by doing their job well, students appeared to give value to more relational manifestations of caring. In this regard, the other highly ranked indicator, “everyone has someone to turn to” was also viewed by students as a way that they feel cared for. One Year 8 student spoke of the impact of having people to turn to within the school:

Everyone should have someone to turn to so that that just makes us feel more peaceful and calm, and that makes less fights occur in this school because if you have someone next you, you won't feel scared or lonely and also you would know that teachers are there for you.

Overall, the most highly ranked indicators of common everyday peace at this school can be regarded as having a strongly interpersonal flavour, relating to how people view and treat one another, whether dealing with one another's differences, hearing one another's voices or showing that and knowing that the adults in school care for their students.

11.1.2 Least important characterising EPIs

The characterising lowest ranked EPSIs for the common peace that were the subject of discussion are the orderly behavioural indicators of “silent walking in corridors” and “queuing for lunch patiently”, the spiritual or religious practices of prayer and meditation, and an “empty Internal Exclusion Room”.

Queuing patiently for lunch and walking silently in corridors were critiqued by students and staff for a variety of reasons in terms of their validity as indicators of a peaceful school. It was argued that these indicators may represent some form of order, but that they deny the social nature of young people, as one Year 12 student remarked, “I don't see the conflict in queuing for lunch talking, they are human, they might be loud but there's nothing wrong with it, as long as they're not hitting each other and pushing each other away, that's fine”. A teacher challenged the validity of this indicator on the basis that it would deny opportunities for young people to build relationships, “to have it as a rule that children don't talk to each other, I mean we're wanting to encourage communication and certain deportment which is facilitating this

ease of movement for all students and the safety but without inhibiting their relationships”. The Deputy Head appeared to equate silence with repression, “that idea that silence equals obedience, I think you've quiet rebellion there is what you've got, to the day they rise up against you, or repressed, really unhealthy”. These challenges to the validity of quietness as an indicator of peace arose in the other schools in this study, and are extended here in terms of what the silence can represent or inhibit.

For some staff, the notion of enforced quiet and order seemed to encapsulate what type of school culture they wanted to work in. The Deputy Head was clear in what she did *not* want, “I wouldn't want the kind of Michaela⁴ school, we all march in in silence”. Another staff member made the point that, from her perspective, such enforced quiet and order was more appropriate for other types of institutions, “we are in a school ... we're not in a prison”.

One teacher drew a distinction between the surface representations of peace, and the active process of working towards peace:

While peace may conjure up ideas ... like quiet areas, prayer meetings, smiling faces, good manners, meditation, this sense of quiet and calm, actually, the actions of working towards peace is around restoration, respect, listening, calm conversations and actually engagement.

Here, this teacher challenges some of the more passive archetypal associations of peace, and points instead to peace as an active process of engagement and dialogue. In their discussion of the EPIs relating to quiet and order, there was a general perception at this school that having a school environment where people were inhibited from expressing themselves naturally was undesirable for building a peaceful school.

Having an empty Internal Exclusion Room (IER) as an indicator of peace was challenged by staff and students both in terms of validity and reliability. There was a generally expressed perspective that this mechanism for isolating students who have been involved in conflict will always be needed in the school because young people make mistakes, “there's always going to be occasions when our young people make a mistake and it'd be nice to have an emptier IER, but an empty one, I don't think it's an indicator of peace” (Teacher).

⁴ Michaela Community School is located in outer-London and has obtained notoriety for being “Britain's strictest school” (Adams, 2016).

A student expressed the perspective that the existence of the IER does not necessarily work against peace because that space can offer a useful opportunity for people to reflect on their actions:

Just because there are pupils in the IER it doesn't mean it's not peaceful, it gives those people a sort of like of meditate, for those people it would be good for them to think about if they've done something wrong, what they've done wrong. (KS3 Student)

Having an empty IER was challenged in terms of its reliability as an indicator, by students in particular, because from their perspective, there was variability in how the IER is used by different staff members, "I don't think most people need to go to IER because some people just put them in for simple things, like just tiny misbehavings" (KS3 Student). The views expressed by staff and students in relation to the IER indicate its necessity, its potential as a space for reflection, and also its unreliability as a measure of peace because of its variability in use by different staff members.

In summary, the collective conception of peace at Cobden Community School is that peace is strongly to do with how people view and treat one another, and especially those who are perceived as different in some way. It is important for people to feel safe in school, especially given some of the threats to their safety that they experience in their lives outside school. People having their voices heard was discussed in relation to which voices are allowed to be expressed and how they are heard. These indicators around respect for diversity, safety and voice were identified as more valid and more reliable as indicators of everyday peace than the indicators that implied greater order and control.

11.2 Comparison of Student Peace and Staff Peace

Figure 11.2 presents the mean scored rankings for the student and staff Q sort datasets separately.

Figure 11.2

Ranking of Student and Staff Mean Scores for the 32 Cobden Community Everyday Peace in School Indicators



Note. Ranking order is the same as that presented in Figure 11.1 for the common peace. Minimum possible score is -3 and maximum possible score is +3.

To summarise the strongest divergences, staff typically ranked “students break up fights” and “good manners” as less important than students did. Students ranked “teachers handle situations calmly” as less important than staff did. Whilst students typically ranked “meditation in tutor times” as less important than staff, staff rated “prayer meetings” as less important than students did.

Students stopping fights provoked strong opinions both for and against its desirability as an indicator. Staff especially spoke against wanting students getting involved in breaking up fights, “I would hope that no teachers would have voted for that, I think students breaking up fights wouldn't be an indicator of peace”. Some students also expressed ambivalence over the desirability of this, “I don't know how I feel like that as a peace indicator because obviously when your friends are in a fight you're going to feel like you take sides, like you have to defend them” (KS5 student). An alternative perspective was presented by a different Year 12 student, who saw some value in this indicator:

In the recent years we did have lots of fights and the students would encourage it and that obviously doesn't lead to peace, so it'd be more important if students broke up the fights instead of just waiting for the teachers to come and sort it out.

Here, whereas this student contrasts stopping fights with encouraging fights, and values this as a valid indicator, staff appeared to view students becoming involved in their peers' fights as problematic.

The meditation and prayer meeting indicators revealed an interesting divergence in student and staff perspectives. There was an inverse relationship in the respective ratings, with students strongly rating meditation as not important and staff strongly rating prayer meetings as not important. Students were generally dismissive of the importance of meditation for a variety of reasons, questioning its appropriateness within the school setting, “meditation is really weird because who would want to meditate in the classroom?”; and, challenging its potential to interfere with their opportunities to build relationships in tutor time, “meditation in tutor time is not really that important because tutor time is a time for you to socialise with other people in your classroom”.

In contrast, staff generally took a more appreciative perspective on meditation, with one teacher remarking:

Meditation, I think, is like a sort of metaphorical space, and I think that many of our students don't have a space to be themselves, to think, to just isolate themselves from everyone else, and I think this sounds fantastic.

The Deputy Head had already identified meditation as something that could be implemented to enhance wellbeing, “meditation was already something I'd thought about in terms of mental health that I'd really like us to have in tutor time”. However, similarly to the way in which

students did not consider meditation to have a place in school, so staff were generally resistant to prayer meetings in school time, with one support staff member commenting:

It's not necessary to have prayer meetings and meetings about religion and things like that within school ... because religion and own belief is something that is personal to each person's family and their own family background ... it's not relevant in school.

The spiritual and religious practices of meditation and prayer were ranked low in terms of importance as indicators of peace, mainly due the perceived inappropriateness of such practice within a non-religious school context.

Good manners were identified by some students as a way of showing that you respect others, and the concomitant lack of manners demonstrating a lack of respect for others, "I feel like good manners is also very important. I don't feel like teachers receive the amount of respect they should be receiving" (KS5 student).

Another student mentioned the impact that showing good manners can have on how people are feeling:

I think good manners goes towards a better mood to whoever you're showing the good manners to and if people are in a better mood it's less likely for anything to happen, so although it is quite little, I think it can go a long way. (KS3 student)

Here, this student recognises that good manners "is quite little", perhaps alluding to the 'everydayness' of this as an indicator of peace.

Perhaps surprisingly, students ranked "teachers deal with situations calmly" as less important than staff typically did. Staff consistently commented on the importance of the adults remaining calm whenever possible. They acknowledged that it is not always easy or possible, "calm conversations ... they sound really simple but they're easy to forget in the heat of the moment, in a difficult lesson or when an adult's trying to save face", as did students, "obviously, the teachers do get frustrated a lot, but they should take it calmly because the way they talk is how the students react" (KS4 Student). The almost exact same point was raised by the Deputy Head, "the way in which you interact with those students is going to affect that relationship and in turn it's going to affect how they talk to you". The importance of keeping calm and modelling behaviours was crystallised in one staff member's comment on how staff can use their power in unhelpful ways:

we do get mainly SLT male members of staff, they often shout, and I think that's not presenting good behaviour to male students because they think that if grown men are shouting, then I should be shouting and being aggressive.

Here, attention is drawn to the impact of calmness in terms of whether situations escalate in the immediate, and also the longer-term impact on the quality of relationships between staff and students, and on what behaviours the students are learning are acceptable.

Students' discussion of their low ranking of this indicator revealed interesting perspectives. For one Key Stage 3 student calmness was associated with lenience, "if they do it really calmly, then they're not being too strict on you, so they're going to take advantage, so I think that teachers should be more stricter". An alternative perspective was presented by an older Year 12 student, who focused on student agency as well as teacher agency, "it's important for the teachers to be patient, but also for the students to work with teachers and not be difficult". In their comments, staff and students allude to a provocative relationship between calmness and strength. Whilst staff decried their colleagues using their maleness in the shape of shouting and aggression, one student commented on perceiving calm staff as being weak. This seeming contradiction of calmness and strength resonates with discussions on the concept of peace, with its possible associations with meekness and passivity.

No staff or students from Cobden Community School had undertaken the survey at the time of writing.

11.3 Summary of Findings

Overall, within the conception of peace that emerged from Cobden Community School, safety and quality of relationships featured strongly. Participants discussed multiple aspects of the question of respect for people's differences including, why it matters so much, how the school might promote this respect within people about their own and others' identities, and how the school could address in a more educational way incidents of identity-based harm. Caring and calm relationships were generally valued. Enforced quietness and order around the school were less valued, and neither meditation nor prayer appeared to have a place in building peace at this school.

Chapter 12 Discussion of Conceptions of Peace

Introduction

This empirical study seeks to make two contributions to knowledge, one methodological and one theoretical. The methodological contribution has been presented and discussed in Chapters Six and Seven and will be returned to in the Conclusion to identify any recommendations for policy and practice. The focus in this chapter is the theoretical contribution of the study, that is, to address the first and third research questions by analysing the emerged conceptions peace and reflecting them against the conceptualisations of peace within peace theory.

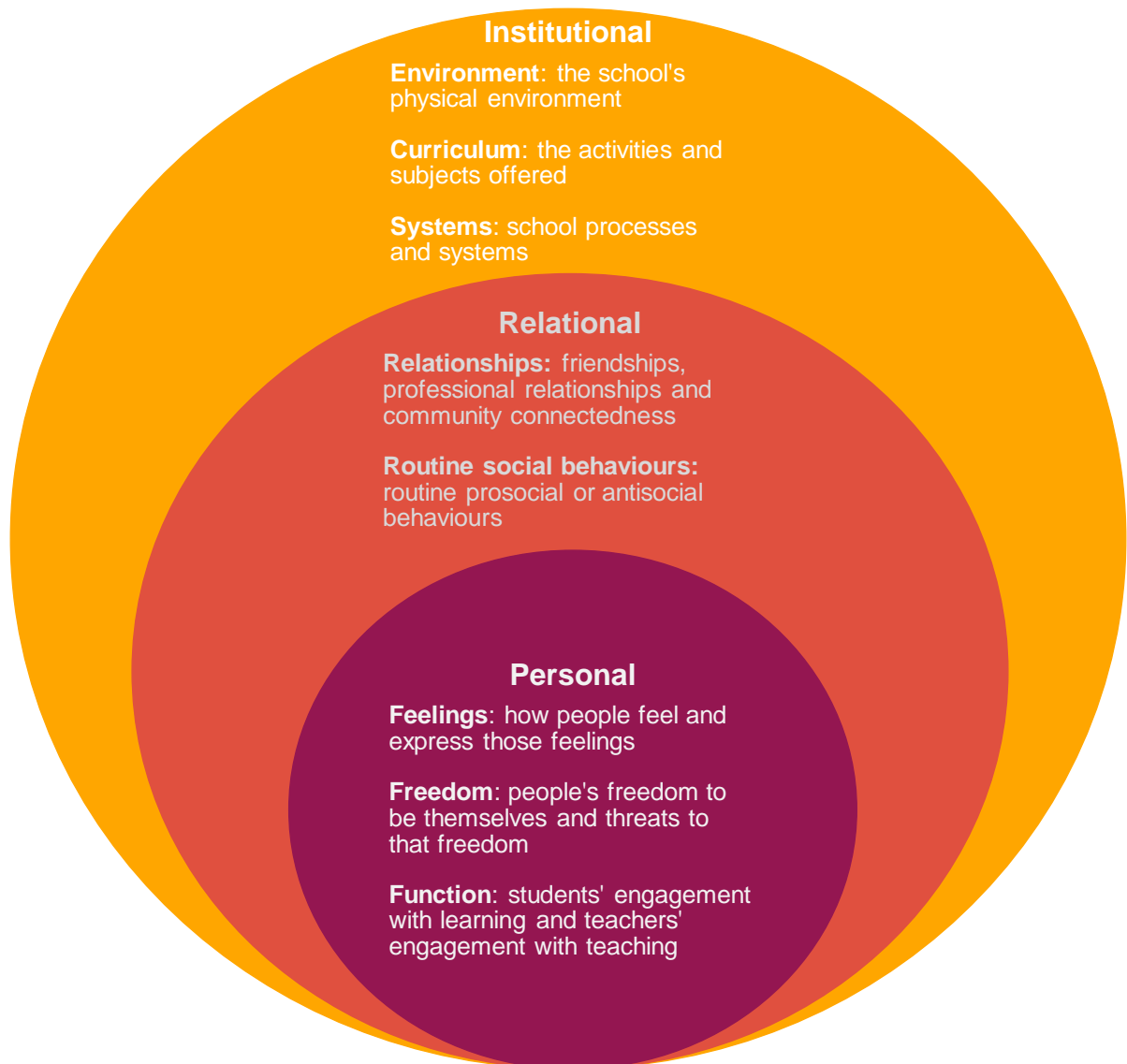
As explained and described in Chapter Five, I created a synthesised framework of the 110 EPSIs from across the four schools. In this chapter, I present and discuss this framework, and then use it to structure the discussion of the findings in relation to peace theory. The chapter then turns back to an aspect of peace theory that sits at the heart of the present study and has been threaded throughout, that of the distinction between or synthesis of peace as real and/or ideal.

12.1 Synthesised Framework

The coding and categorisation process described in Section 5.7.2.2 resulted in three categories of peace: Personal Peace, Relational Peace and Institutional Peace, which comprise respectively, three, two and three dimensions. The framework comprising the three categories and seven dimensions of peace is presented in Figure 12.1. The full coding of all 110 indicators against the eight dimensions and three categories is presented in Appendix P, including the percentage representation of each of the three categories and their constituent dimensions.

Figure 12.1

Synthesised Analytical Framework of Peace



It may be useful to explain some of the aspects of this framework. First, the structural form requires comment. The three categories are presented as overlaid non-concentric circles. The overlay of the three categories is intended to convey a sense of interconnectedness and progressively moving between the categories, not dissimilar to Bronfenbrenner's ecological systems model (1979). Differently from Bronfenbrenner's model, the circles here are non-concentric. This design places relational peace visually at the centre of the frame, reflecting its centrality both as the most populated of the three categories (see Appendix P), and also its potential mediating relationship between personal and institutional peace. Whilst the presentation of a static structure may be analytically useful, it risks presenting the categories and dimensions of peace as reified and neatly containable. Exploring beneath the surface of

the dimensions and categories reveals connections across and interactions between them. By way of illustration, the theme of listening is represented in all three categories. At an institutional level, listening is addressed in terms of the school systems created to enable students and staff to be listened to (e.g. Student Council and staff consultation). At a relational level, listening is identified as a behaviour that builds positive relationships. At a personal level, feeling listened to is equated with feeling valued and respected. In this way, it may be that valuable understanding can be gained from examining the interconnections of where and how themes present within different categories. It might equally be fruitful to interrogate the potential relationships between the dimensions and categories. For example, might it be posited that personal peace is dependent on institutional peace, and that this is mediated by way of relational peace? Or might it be that institutional peace creates the conditions within which relational peace can be enhanced so as to result in personal peace?

Secondly, as with any conceptual framework, it would have been possible to place individual items within different dimensions, as well as whole dimensions within different categories. The placement that involved most deliberation was whether the Freedom dimension should be situated within personal or relational peace. The dimension of Freedom refers to people's freedom to be themselves, to express who they are, often in the face of personal, relational and institutional threats to that freedom. Informed by Behr's call for a "(re)thinking of peace as a tension between 'self' and 'other'" (2014: 10), I vacillated between privileging the self (the personal) or the other (the relational). I ultimately elected to define this dimension as an element of personal peace based on an interrogation of where that freedom resides, whether our personal freedom is more dependent on others or on ourselves.

Working from the presentation of the synthesised findings from across the four schools presented in Figure 12.1, this chapter now turns to explore how these categories and dimensions of peace relate to the conceptions of peace that exist within peace theory. The framework now serves the function of providing the structure for the discussion of the findings from across the four schools in order to explore what conceptions of peace emerged and how those versions of peace can be understood in relation to peace theory. The purpose of this discussion is to examine the extent to which and in what ways the findings on what peace means from this empirical study might confirm, contradict or extend existing peace theory.

12.2 Personal Peace

The category of Personal Peace refers to aspects of peace that can be situated within the person. The three dimensions that constitute personal peace within the analytical framework are the experience and expression of positive feelings, freedom to be oneself, and connection with the teaching and learning function of school.

12.2.1 Feelings

Positive emotions is one of the four dimensions of positive peace derived from the review of the 20 studies in Chapter Three. The importance of this dimension as an aspect of peace is confirmed in this study. Across the four schools, a range of feelings were identified as indicators, including feeling relaxed, welcome, safe and cared for. In addition, all four schools included indicators referring to the expression of positive feelings, such as smiling or laughing. Beyond providing a more precise set of named feelings, the study appears to confirm the findings from previous studies that people consider positive emotions to be an element of peace. A minor but potentially useful finding from this study is that students in particular questioned the reliability of people smiling as an indicator of feeling positive emotions. Students attributed the potential disconnect between the inner feeling and the outer manifestation to the possibility that people can smile in automatic, potentially superficial ways, or they may have a naturally dour expression. The significance of this minor finding relates to what evidence can be relied upon to assess personal peacefulness, perhaps suggesting a need to enquire beyond the smile.

12.2.2 Freedom

Perhaps the most significant contribution to knowledge that this study makes relates to the notion of 'freedom to be oneself' as an integral - if not defining - indicator of peace. In every school, an indicator referring to people being treated in ways that respect their identities and allow them to be themselves appeared as one of the top two ranked indicators. In the individual and focus group interviews, the importance of this facet of peace was confirmed by the rich, varied and, at times, passionate discussions that this theme provoked. Discussion of the theme of freedom covered a range of topics: first, definition and interrogation of key terms such as difference, equality and fairness, and what they mean in the school context. Secondly, identifying incidents of identity-based harm and how they differ from other infractions of school norms and rules, and subsequently, the ways in which schools address

such incidents. Thirdly, the limits of freedom to be oneself, pertaining to potential tensions between one person's freedom of expression and another's feeling threatened or harmed by this expression.

The dimension of Freedom speaks to different strands of peace theory. Galtung's theoretical constructs of negative and positive peace can help to frame the ways in which engagement with others' difference arose within this study. Those versions of engagement that were addressed in terms of tolerance and not treating people harmfully relate to negative peace. Other versions which express a desire to move beyond tolerance towards celebration of difference and active engagement with questions of diversity relate to positive peace. Whilst the categories of negative and positive peace are analytically useful in descriptively framing this distinction, other more action-oriented theories can help to understand how to move from negative towards positive peace. Galtung's subsequent theorising on the activities of peace-keeping, peace-making and peace-building (1976) has already been applied to schools as a framework for interrogating whether actions and activities keep negative peace or build positive peace (Bickmore, 2011; Cremin & Bevington, 2017). John Paul Lederach's contribution to peacebuilding theory has been to develop a more refined conceptualisation and an empirically-focused theory, named conflict transformation theory (1997). Bringing these more established strands of peace theory into conversation with contemporary theory, and with the empirical findings from this study opens up potentially new ways of thinking about what peace means and how it can be understood.

Within more recent post-structural peace theory, the question of engagement with difference and otherness has been made explicit. To recall, Hartmut Behr conceptualises peace as, "a positive and ethically responsible, reflective, and self-critical engagement towards (not with, or of, both indicating relations of possession) differences in order and for the benefit of a mutual building-up of plurality in diversity" (2014: 125). Behr seeks to fundamentally shift the ontological and epistemological paradigm of peace research towards a focus on the relationship towards difference; his is no minor contribution to critical peace theory. What Behr's radical rethinking of the ontology and epistemology of peace offers may be thought of as peace being understood in relation to difference rather than violence, or even conflict. The findings from this study appear to provide empirical support for Behr's thesis that difference sits at the heart of peace. It follows that bringing difference to the centre of peace theory may be a useful endeavour.

Taking this point, it may be useful to explore in what ways different existing theory of peace-keeping, peace-making and peace-building does or does not serve a useful function when it is applied to difference rather than, as was originally posited, to conflict. The questions to be explored might then be, what might it mean to keep the peace in relation to difference? What might it mean to make peace in relation to difference? And, what might it mean to build peace in relation to difference? Aspects of Galtung's original rationale for this theory may prove useful: he contrasted the dissociative and the associative approach as one aspect that distinguishes the three modes of action, referring to whether parties are kept apart or brought together. Furthermore, following Lederach, it would be possible to explore the notion of 'difference transformation'. Just as conflict is regarded within conflict transformation theory as neither good nor bad, but rather an inevitability, so difference could be regarded as an inevitable aspect of the human condition that requires to be engaged with constructively rather than destructively in order to build peace. It is possible to begin to imagine how refocusing on difference rather than conflict as the determining factor in understanding and enacting peace might contribute to extending peace theory and practice.

In addition to recognising a need to move beyond tolerance towards what Behr terms, "the promotion and cultivation of differences" (2014: 10), participants in the study considered ways in which this shift could be achieved. In one way, the intentional encounter of differences through organised multicultural events was identified as a proactive activity to build mutual recognition and valuing of different faiths and cultures. In the special school setting of Hilbre House, the "promotion and cultivation of differences" was explored in relation to students' own differences, their individual additional needs. There was a call for students to be educated about the characteristics of the different manifestations of neurodiversity within the school population as a way to build their understanding of themselves and one another. In this way, a more critical approach to difference, as presented by Behr, potentially provides support for the ways that these schools identified to move from an engagement with difference that is more negatively peaceful towards one that fits more with positive peace and peacebuilding.

Moving on from the reframing of difference towards more positively peaceful engagement through promotion and cultivation, the study also raised important questions about the treatment of people when they denigrate difference. In one school in particular, Cobden Community, there was lively debate concerning the school systems for dealing with students who cause harm to another based on their difference, what might be termed identity-based

harm. The predominant perspective was that merely punishing a student by excluding them from their peers for a day was ineffective because it fails to address the underlying attitude that informed the denigration of difference. Again, these discussions have resonance with elements of peace theory. The harmful and discriminatory treatment of people according to aspects of their identity as a threat to peace can be seen as relating to Galtung's articulation of positive peace as equating with social justice. With regard to the response to such incidents, elsewhere, I have challenged the desirability and effectiveness of rewards and sanctions-based behaviour systems in schools, and the place of punishment (Cremin & Bevington, 2017). The challenges made about the punishment-driven system for dealing with identity-based harm at this school perhaps provide a concrete illustration of how moving from peace-keeping measures toward more peace-building measures might more effectively promote peace.

Returning to conflict transformation theory may offer a useful perspective on how to address incidents of identity-based harm in ways that are more likely to build positive rather than negative peace. Conflict transformation posits that it is necessary to address both the presenting episode of conflict and its epicentre, that is, "the context and relational patterns" (Lederach, 2013: 49). Applying this theory to the examples of identity-based conflicts raised within the schools in this study would require responses to such incidents to inquire into the underlying factors that led to the conflict emerging. Such a response would potentially attend to some participants' concern that punishing racist behaviour through internal exclusion fails to resolve the problem because it fails to address the underlying attitudes and relationships that gave rise to the behaviour. An aligned theory from the field of peace and conflict studies, restorative justice theory is possibly the closest manifestation of conflict transformation theory and practice in schools. On a theoretical level, restorative justice (or restorative practice as it is more commonly known in the school context) claims to lead to outcomes that are potentially more transformative in the sense that they seek to change behaviours that are harmful (Thorsborne & Blood, 2013). In practice, however, there are increasing reports of restorative practice being used in schools as a behaviour management tool, thereby removing their transformative potential, such potential being dependent on adherence to principles of voluntariness and impartiality (Bevington & Gregory, 2019; Roberts, 2020).

Whilst Behr's articulation of plurality in diversity and his call for the "promotion and cultivation of differences" might be a useful soundbite-guide towards how to engage with difference in ways that build peace, what it potentially belies is the complexity of this task in practice. Behr

rightly identifies “(re)thinking of peace as a tension between ‘self’ and ‘other’ anchored in a politics of the promotion and cultivation of differences (2014: 10). However, within this study, the question of which differences are allowable came into focus. Whilst there was a general approval of people’s differences being, if not celebrated, then at least tolerated, questions were raised about whether some differences are more allowable than others. When two differences come into conflict, as in Cobden Community where the religious identity of some students were identified as being in tension with other students’ sexuality identity, the tension within plurality in diversity becomes live. The tensions raised within this school can be seen to be playing out more widely in society, with ongoing tensions between parents wanting to stop their children being taught about different sexualities, largely on the grounds that this contradicts their Islamic faith, and a High Court judge banning those parents from protesting outside one of the schools (“LGBT Teaching Row”, 2 Nov. 2019). One question that this tension raises is how does one person’s freedom of expression relate to another person’s freedom to be herself? Another question this raises relates to the concept of inclusion and equality in schools, which is framed by Sheila Riddell as a tension between understanding inclusion as redistribution or recognition, “where the former seeks to redress the differences between people, and the latter to celebrate them” (Cremin & Bevington, 2017: 104). This tension relates to the findings from this study where, on the one hand, people in the schools recognised the value of people being heard and listened to, and on the other, the point was raised in various ways that there are limitations on what is allowable or desirable to be heard.

The tension between one person’s freedom of expression and another person’s freedom to be herself is a topic with which education continues to grapple. Whilst many universities require staff to undertake training on questions of diversity, there has been a backlash from some academics. Almost 800 academics from mainly UK universities have put their name to the Academics for Academic Freedom campaign, which objects to practices such as ‘no platforming’ and challenges the idea that, “students are expected to share a single viewpoint on hotly debated matters like the meaning and significance of diversity, the definition of social justice, and the impermissibility of ‘hate speech’” (AFAF, 2019). Such tensions were evidenced in the schools within this study, where students complained that their views were silenced when they did not fit with what was in some way deemed allowable, such as the expression of right-wing political views in a school with “a very left-wing staff body” (Cobden Community Deputy Head). Again, Behr’s formulation of peace as a process of engagement towards differences offers a perspective on how to grapple with such tensions.

The purpose of this discussion of the findings is not to answer such questions, but rather to raise the questions with which the people in the schools must grapple in order to build the peace that they have defined, one that values diversity. The final dimension of personal peace to which this discussion now turns is the “Function” dimension, which refers to those everyday indicators that relate to the more functional teaching and learning aspects of schools.

12.2.3 Function

As a school-context study, it is perhaps unsurprising that aspects of teaching and learning came to the fore. The indicators that comprise this dimension include students being engaged in productive learning, teachers loving teaching, and students being intrinsically motivated to work hard and follow the school norms and rules. This dimension could arguably be treated at the level of the institutional rather than the personal. However, the focus on the personal is based on a unifying idea among these indicators, which concerns people’s individual choices and connection with their role(s) within the school. The contribution to knowledge here may be as much about what these people in these schools have said peace means to them, as it is about what peace has revealed about what school means to these people.

The relationship between these indicators referring to the teaching and learning function of the school and those indicators that refer to emotional, behavioural or relational domains is made explicit by the headteacher of Hilbre House:

And if they said, ‘well everyone is treated fairly, if it goes wrong, we are calm about it, we listen, we talk kindly to each other, we help each other’. Well great, what is the quality of teaching and learning like? Well actually because we do that, we are in a much better place because the teachers are bloody good at their job, and the peace in the school means that we are able to learn because we know that if things do go wrong it will get sorted out, and that puts you in a different place in terms of dealing with the challenge of learning, because you’re not having to deal with the challenge of being at the same time.

The connection he draws between peace and the job of teaching and learning in a school perhaps speaks to the differing status of the indicators, as identified by one teacher from Pope Pius, who described some indicators as outcomes of peace and others as instruments of building peace, “being at the root of peace”. The function-focused indicators within this dimension in this way can be interpreted as outcomes of peace, but this denies a broader

and more fundamental question, which arose in participants' discussions, that is, how a focus on peace caused people to interrogate the function of the school and their role within it.

The potential for a focus on peace to disrupt thinking about the function of schools found resonance within the findings from this study. Perhaps the most succinct articulation of the disruption to thinking is expressed by a teacher from Pope Pius, when he shared his dilemma about the criteria to apply when ranking the indicators in terms of importance, "I found myself asking the question, 'am I looking for a peaceful school or a successful school?' And those things don't necessarily go together hand in hand". His dilemma brings into question the criteria by which schools' success is judged, and the ways in which the indicators of peace relate to those criteria. The four schools in the study all exist within a wider system of English state schools, regulated by the Department for Education and the Office for Standards in Education (OfSTEd). Within this system, school success is largely politically determined. I have argued elsewhere that the predominating school improvement discourse in English schools is structurally and culturally violent because it "serves political interests; serves market interests; and harms teachers and students" (Cremin & Bevington, 2017: 27). Returning to Behr and Richmond's interrogation of the taken-for-granted assumptions on which peace theory and practice are founded, so, here, it could be posited that a focus on peace enables - if not requires - interrogation of the taken-for-granted assumptions of what the function of schools is.

Critical peace education theory can also contribute to considering the ways in which peace education can challenge and disrupt some of the prevailing thinking about the function of schools. The Pope Pius headteacher alludes to the disruptive potential of peace when she describes the conception of peace that emerged in her school as "counter-cultural". However, the "prevailing culture" to which she refers is, "about noise and about putting yourself first and about constant chatter", that is, the culture that students' inhabit at a social level. For critical peace education theorists, such as Monisha Bajaj, 'counter-cultural' refers more to the prevailing political culture within which schools function, and she claims that in order for critical peace education to achieve its transformative potential, "structural analyses of how educational sites are situated in larger social contexts are necessary and must be ongoing" (Bajaj, 2014: 155). Peace education theory therefore shifts the level of analysis from the school to the school system. As explained above, the indicators within this dimension of personal peace could justifiably be considered as a dimension of institutional peace, and the

latter argumentation makes that connection. Further discussion on the function of school will be taken up below in the examination of the institutional peace dimension of Systems.

12.3 Relational Peace

The two dimensions that constitute relational peace within the analytical framework are routine social behaviours, both prosocial and antisocial, and relationships. The classification of indicators within this category excluded those referring to questions of engaging with difference, with ‘the Other’, and included many of the indicators that could have been classified as examples of negative peace, for example, no fights and no bullying.

12.3.1 Routine social behaviours

Examples of the indicators that are classed as pertaining to routine social behaviours include, everyday acts of consideration and cooperation, including, holding doors open for one another, greeting each other, good manners, saying please and thank you, and acts of kindness. Other indicators refer to school norms, such as patient queuing and walking in corridors. From the 20 reviewed studies in Chapter Three, prosocial behaviours was derived as a dimension. The identification in the present analytical framework of “routine social behaviours” as a dimension offers a potential refinement, both by incorporating prosocial and antisocial behaviours together, and also focusing on the routine nature of such behaviours. Routine can be considered a synonym of everyday, and it may be that it is the everyday focus of the adapted EPI methodology that has brought this aspect of behaviours to the surface.

One theme that emerged within this dimension was communication, both in terms of speaking calmly and kindly and not shouting, and also in terms of listening to one another. Turning first to the expressive aspect of communication, attention was drawn to the ways in which students express themselves, especially when they wish to challenge. A Cobden Community teacher identified how students challenge as a source of conflict:

I think the bit that's missing from that, is the ‘how you challenge’. I think that's where most of our conflict in school comes from, it's not you saying ‘I don't value your opinion, I don't think that what you're saying in this moment is, you know, if you're upset by this, you think you've been picked on, that's all valid, but let's discuss it in a calm way at the end of the lesson’.

One of her colleagues went on to question the quality of communication from staff to students:

But I think maybe that's where we need to do the work, right? Even that word discussed, the amount of times have I used the word discussed when I actually mean, 'how many times have I told you exactly what this means and what the effect is?'

As the teachers cited above identified, part of the teaching role - "where we need to do the work" - is to help students develop effective communication skills. Within peace education theory and practice, the centrality of the development of communication skills is evidenced by the number and range of peace education programmes that have communication skills at their core. Damirchi and Bilge name some of the specific communication skills that are typically included within peace education programmes, "listening and speaking behavior which makes it possible to effectively share facts and feelings, that is, listening to understand, speaking to be understood, and using neutral utterances instead of 'emotionally charged statements' (Bodine & Crawford, 1999)" (2014: 309). The findings from the present study would suggest that such skills are not necessarily intentionally developed in these schools. It may then be that the explicit teaching of communication skills, which is so central to peace education, offers an opportunity to improve the routine social behaviours in these schools.

Turning now to the receptive aspect of communication, listening featured in the conception of peace from all four schools and was widely and broadly discussed. As illustrated earlier in this chapter, the theme of listening is represented in all three categories of peace. Listening was repeatedly identified as a crucial element of peace, both as a behaviour that builds positive affect and positive relationships, and also as a strategy to help address conflicts more constructively. As mentioned above, listening is one of the core communication skills that peace education programmes often seek to develop. Listening seems to be one of the indicators that serves multiple roles, at the same time functioning as a relational behaviour that builds positive affect within individuals, positive connection in relationships, and also as a skill that can be developed to address conflicts more constructively.

A pragmatic perspective on communication can perhaps help to explain how and why communication might be such an essential element in what peace means and how peace is either built or eroded. As Biesta and Burbules make clear, from a pragmatic perspective, "communication is not the simple transfer of information from one mind to another, but the practical coordination and reconstruction of individual patterns of action, which results in the creation of a shared intersubjective world" (2003: 12). How communication has come to be understood and enacted in these schools perhaps points to an impoverishment, which in turn leads to both communication becoming the cause for conflict and violence, and equally but

differently, leading to restrictive, reduced forms of communication, which build barriers between parties rather than create “a shared intersubjective world”.

12.3.2 Relationships

Examples of the indicators that are classified as referring to the existence and quality of friendships and relationships include: friendship and cooperation between people of different ages and races, no fights, no bullying, staff are friendly towards pupils, everybody has good friends, mutually respectful relationships between students and staff, people work together well and everyone has friends. Three themes can be identified among these indicators: first, people having friends and someone to turn to; secondly, the quality of those friendships and professional relationships; and thirdly, conflicts that occur in those relationships.

Within the dimension of relationships, there are two negative peace indicators, which are possibly the most obvious manifestations of direct violence in schools: fighting and bullying. What the findings from this study confirm is that generally, for students more than for the staff, the presence of direct violence in these forms is a significant threat to peace. One small but potentially interesting contribution the findings offer is to problematise the understanding and treatment of bullying that prevails in theory and practice. At Pope Pius, Apselagh Academy and Cobden Community, the topics of bullying and fighting provoked strong discussion. In these discussions, students focused on the complexity of bullying, recognising that there are limits to what the adults or ‘the school’ can do. Several students argued for students to take more active responsibility for addressing bullying, “it comes down to the students, if they see something bad happening, then they say something and don't just wait for the teachers to do something about it” (School One KS4 Student). In one way, such perspectives on dealing with bullying confirm the now widely recognised roles that bystanders play in bullying (Holfeld, 2014; Padgett & Notar, 2013). In another way, more recent thinking extends the framing of school-based bullying from a focus on the individuals involved to perceiving it as a social dynamic, embedded within structures that also play their part.

One of the most widely cited models of school-based bullying has been developed by Norwegian researcher, Dan Olweus. Olweus considers bullying in terms of the individual personality traits of the perpetrators, the targets and the bystanders of bullying (2007). More recent contributions to understanding bullying frame it as a social dynamic. In their edited volume, *School Bullying: New Theories in Context*, Schott & Søndergaard challenge, from a post-structural perspective, “both the dyad of perpetrator-victim and the triad of perpetrator-

victim-bystander. Instead group relations and dynamics become the focus” (2014: 3). This recent challenge and extension to bullying theory perhaps helps to make sense of the complexities regarding agency to which the students in this study alluded. Whilst the ‘negative peace’ indicators referring to fighting and bullying were strongly considered to be threats to relational peace, the indicators referring to the question of conflict were more nuanced.

The concept of conflict again appeared within the conceptions of peace of all four schools, with iterations around conflict being resolved calmly, quickly and with forgiveness. Conflict was generally not considered to be an indicator of negative peace, nor as a threat to peace. The focus of the indicators and the subsequent discussions related more to dealing with the inevitable conflicts that arise in ways that are constructive rather than destructive. Here, conflict theory provides a highly useful perspective. Working from Morton Deutsch’s theoretical offering, that, “the point is not how to eliminate or prevent conflict but rather how to make it productive” (1973, p.17)”, subsequent theorists and practitioners have applied this theory to practice in schools. In the 1990s, the peace education scholars, brothers David and Roger Johnson were at the forefront of developing and applying conflict resolution models in schools (1999). Within more recent conflict theory, the resolution of conflict has since come to be replaced by what is argued to be its more progressive alternative, conflict transformation. Moving beyond the resolution of conflict to its transformation possibly offers useful insights into how the concept of conflict was framed in the findings of this study. As one teacher from Cobden Community identified, the reparatory practices build peace:

Although I'd love to think that there would never be any fighting, swearing and unkindness, negativity, that is part and parcel of life, and building peace is engaging with it, with activities that lead to respect and listening and connection.

The shift identified by this teacher from peace-making in the aftermath of conflict toward peace-building activities resonates with a more transformational approach to conflict, one that seeks to build positive rather than negative peace.

12.4 Institutional Peace

The three dimensions that constitute institutional peace are aspects of the school environment, school curriculum and school systems. It is unsurprising that these core aspects of institutional school life have emerged within this school-situated study.

12.4.1 Environment

The indicators that made mention of the physical environment of the school included, the environment being clean and tidy, more cameras so people feel safe, tasty food in the cafeteria, quiet areas, and displays about peace. Whilst at least one of these items featured within the EPSI list for each school, they were all ranked as low in terms of their importance as indicators of peace. Environment here was referred to in terms of the immediate school environment rather than to the broader sense of ecology and the global environment, for which there is an emerging strand of peace theory (e.g. Dresse, Fischhendler, Nielsen & Zikos, 2019). Within the EPI application with undergraduate students at George Mason University, the third most important indicator that students reported was “campus space” (Lazo, 2017). Unfortunately, there is no further discussion presented on what this aspect of peace meant in that context. The present study appears to suggest that within the school context, aspects of the physical environment play some role in identifying peace, but that other dimensions of peace are more important. There was a sense that the state of the static physical space of the school was a less strong indicator of peace than the more dynamic relational and systems indicators.

12.4.2 Curriculum

The indicators that relate to aspects of curriculum include prayer and meditation being included as part of the school day, the non-academic focus of personal social and health education (PSHE) and games, and fewer exams. All of these indicators were ranked low in terms of importance across the four schools. The indicators relating to prayer and meditation provoked most discussion. Whilst there was some recognition that these activities might be considered aspects of peace, it was generally argued that they do not fit with the function of the school. Meditation and prayer are commonly associated with peace from spiritual and religious perspectives, and are typically identified as ways to build inner peace (Groff & Smoker, 1996). Cremin and Bevington identify prayer and meditation as structural aspects of a school that can serve to build inner peace by promoting the wellbeing of students and staff (2017: 7). Despite the reported benefits of mindfulness meditation practices in schools (Weare, 2014), such practices still seem to be regarded as not the stuff of schools. Kathryn Ecclestone identifies mindfulness as one of a range of interventions that mark what she and her co-author Dennis Hayes term, *The Dangerous Rise of Therapeutic Education* (2008). Ecclestone and Hayes’ broader argument is that there has developed a perception of young

people as vulnerable and in need of a therapeutic education. They argue that such an understanding of young people calls into question the very purposes of education. Whilst not engaging in this debate here, it is worth noting that for some in the education field, aspects of life that maybe point towards the domain of inner peace are not appropriate school-based activities. The findings from this study would suggest concurrence with that view.

12.4.3 Systems

The indicators included within the systems dimension ranged from the broad to the specific. There were indicators referring to norms and rules in general, such as, students following the school rules, students helping to make the rules, silence in classrooms, lining up in order, no seating plans, less strict uniform rules, students being trusted to go to the toilet when they want to, open doors in classrooms, and silent walking in corridors. A separate batch of indicators focused on the purpose, practice and implications of the schools' systems specific to behaviour. This theme included indicators such as no exclusions, fewer punishments given to students, low number of logs for negative behaviour, restorative meetings to deal with conflicts, and an empty Internal Exclusion Room. Given that the focus of these dimensions is the institutional level of the school, the literature that may be of most relevance for this discussion is the peace education literature.

The findings from this study indicate that while rules are generally understood to be important, there are challenges raised as to how the rules are systematised. Rules were identified by many parties, students as well as staff, as playing an important regulatory role in protecting the most important indicators of fairness, respect and safety. As was seen in the review on cultural understandings of peace in Chapter Two, order – both inner and outer – is a founding concept of peace. Interestingly, in those cultural associations of peace with order, it is the harmonious integration of inner and outer order that is emphasised. In this study, whilst there was an acceptance that rules help to establish and maintain order, there was equally challenge brought as to which behaviours are (ab)normal. Students questioned the desirability of certain rules, especially rules they perceive to infringe their freedom, such as uniform, mobile phone use and hairstyles. Staff expressed concerns about norms or rules that they perceive to place unreasonable restrictions on students' freedom:

There are things like silent walking, queuing for lunch patiently. I don't consider that to be normal for a bunch of teenagers, and so I find I don't think it's a sign of peace, I think that's a sign of control, in a very negative way. (Cobden Community Teacher)

Before engaging with the notion of control that this teacher introduces, it may be fruitful to look beyond the peace education literature to find new ways to think about norms and rules in schools.

A recent contribution to thinking about norms is offered by norm-critical theory. Emerging from gender studies and queer studies research at Stockholm University, norm-critical theory “means focusing on and problematising what is seen as being (ab)normal, permitted and prohibited” (Isaksson, Börjesson, Gunn, Andersson, & Ehrnberger, 2017). This theory is being applied within schools, mainly in Scandinavian countries, and a branch of norm-critical pedagogy is emerging which seeks to problematise how people and institutions such as schools engage with defining norms (Bromseth & Sörensdotter, 2013). A critical approach to norms appears to fit with critical peace education theory, and with the findings from this study. Applying a critical lens to norms in schools would require interrogation of whose interests are served by the norms, and in what ways the norms either reproduce or challenge hegemonic thinking around identity, roles and function. This contribution from gender and queer studies may perhaps serve as a useful extension to current peace theory, moving towards a more critical conceptualisation of peace education.

Returning to the notion of control mentioned above, control is presented by this teacher as a potential counter to peace, maybe more resonant with a negative peace. The question of control relating to the systematised ways in which rules are enforced can be seen to reflect back to the Freedom dimension of peace and the discussion on the potentially antithetical relationship between control and freedom. Such questions bring personal peace and institutional peace into dialectical relationship and prompt consideration of whether and how the institutional systems either inhibit or promote personal and relational peace. A fascinating potential contradiction begins to emerge through such questions: are the very systems that are purported to create peace the same systems that can contribute so significantly to enacting violence in schools? Such questions are the stuff of long debate in the International Relations peace-building arena, whether the very processes set up to bring peace (in)advertently cause violence (Mac Ginty, 2013). Such questions also have immediate political resonance. At the time of writing, the Black Lives Matter movement is making its voice heard across the world. Some of the societal systems being called for interrogation for their perpetuation of racial inequities include the police, the legal and prison system, and the education system (Koram, 2020). Such calls for a challenge to manifested structural violence find resonance in the arguments ensuing from this study

Again, the arguments in this study about how schools can and should deal with behaviour resonate beyond these four schools and are reflected in debates occurring more widely in the English education system. Within the four schools, applying the lens of peace caused staff particularly to interrogate the existing behaviour systems in terms of their desirability and effectiveness. Nationally, in the English education arena, the question of how schools should promote prosocial behaviours and respond to antisocial behaviours is a topic of seemingly unending debate. The English Department for Education's appointed Behaviour Tsar, Tom Bennett, is unwavering in his commitment to behaviourist-informed practices, based on Skinner's theory of operant conditioning (1938), which posits that behaviour is changed by punishing undesired behaviours and rewarding desired ones. The fact that Bennett is the Department for Education's voice on behaviour illustrates the predominance of a behaviourist approach to behaviour in schools.

The findings from this study challenge the both the desirability and effectiveness of a behaviourist approach to behaviour in schools. As the discussions from the staff at Cobden Community illustrate (see Section 11.1.1), punishing students for antisocial behaviours, especially incidents of identity-based harm, is unlikely to change that student's behaviour. Within the peace education literature, the constructs of peace-keeping, peace-making and peace-building offer a useful frame to explore in what ways and to what extent the schools' behaviour systems function to build either negative or positive peace. Cremin and Bevington prefer to work from the basis of humanistic psychology rather than behaviourism in considering how to prevent and respond to antisocial behaviours and promote prosocial behaviours. They shift the focus from behaviour *management* to behaviour *development*, arguing for an approach that involves practices of collaborative problem solving that are more dialogic and relational (2017: 80-81). Part of their rationale is to counter the increasingly hardening control and compliance model of behaviour management in many English schools, based on the argument that such an approach builds extrinsic rather than intrinsic motivation. This point is probably best expressed by Kant:

If you punish a child for being naughty, and reward him [*sic*] for being good, he will do right merely for the sake of the reward; and when he goes out into the world and finds that goodness is not always rewarded, nor wickedness always punished, he will grow into a man who only thinks about how he may get on in the world, and does right or wrong according as he finds advantage to himself. (1803/1900: 83)

The approach promoted by Cremin and Bevington is framed as moving from negative peace towards positive peace by reshaping the necessary systems and practices around behaviour in schools away from peace-keeping methods towards more peace-making and peace-building methods.

Nevertheless, behaviourist approaches appear to be gaining in popularity in English schools; the terms 'zero tolerance' and 'no excuses' are being increasingly adopted to evidence a school's hard-line approach to (in)discipline. There is evidence that there is an over-representation of schools adopting such approaches in poorer areas (Graham, 2018; Kulz, 2017). A common justification for such hard-line approaches is that they serve to "make up for students' socioeconomic backgrounds and lack of middle-class cultural capital" (Graham, 2018: 1244). Based on her insider research within one such school, Christy Kulz problematises the perceptions of poorer and darker students on which such schools are founded; she quotes the school Principal:

Children who come from unstructured backgrounds, as many of our children do, and often very unhappy ones, should be given more structure in their lives ... if they come from unstructured backgrounds where anything goes and rules and boundaries are not clear in their home, we need to ensure that they're clear here. (2013: 5)

In one way, such a discourse about the children the school serves might be interpreted as emancipatory, seeking to promote social mobility. In another way, such a discourse on the lives of those children and families equates to cultural violence. Following Galtung's theory of peace, cultural violence provides the justification for structurally violent systems that enact harm upon the typically already marginalised. In English schools, the disproportionate rates of disciplinary exclusion of poorer and darker students is well documented and has been recognised as in need of investigation, even by the Department for Education itself (DfE, 2019). As a study from the Institute for Public Policy Research reported, "disproportionate exclusions for certain groups suggest that either schools may be failing to adequately support certain learners, or that school behaviour systems inadvertently discriminate against some pupils" (Gill, 2017: 18). This discrimination against certain students is an example of structural violence in action. Examples of direct violence being enacted upon students through the use of hard-line punitive behaviour systems have also been brought to light, most recently in the debates surrounding schools using isolation booths to punish children for breaking the school rules. Tom Bennett has expressed his approval, "using isolation booths is a perfectly normal, useful and compassionate strategy" (Bennett, 2018). Counter arguments include the harm

done to students' mental health, particularly for those students' whose prior experiences of trauma will have rendered them more at risk of being subjected to isolation in the first place. A report from the Centre for Mental Health makes just this point:

Young people who have experienced trauma in the past are especially at risk of experiencing psychological harm from restrictive interventions. For example, exclusion and seclusion can echo relational trauma and systemic trauma; while physical restraint can echo physical and sexual abuse. As a result, these interventions may cause harm and potentially drive even more challenging behaviour. (2020)

Given the contributions that schools' behaviour systems can make to structural and direct violence that have been illustrated through the findings from this study and in English educational debates more widely, it may be that the behaviour system is a prime site for schools to shift from negative to positive peace.

In summary, the framework developed from the findings of this study is presented as one way of analytically synthesising the different domains that were named and valued by the participants in the four schools within their conceptions of peace. As has been seen, different strands from within peace theory and peace education theory have practical implications and applications within the named domains. Equally, the findings suggest a need to extend current theory, bringing the concept of difference centre stage, and looking to critical theory as a lens through which to interrogate the purposes and consequences of particular practices in schools, if peace is the aim. The final section of this discussion of the findings returns to the recurring question of whether peace is real or ideal.

12.5 Peace as Real and/or Ideal Revisited

The question that possibly sits closest to the heart of this study is whether the ideal of peace can be made real in schools. This question was explored within the review of the literatures in Chapters Two and Four, and is here revisited in light of the findings from this study. First, it is necessary to explore the realness and/or idealness of the derived conceptions of peace. I then move on to expand how the concept of peace might be understood as the process of interaction between its real and ideal iterations, drawing on the theory underpinning everyday utopias. I conclude by providing a synthesised definition of what peace is, as it has been derived from this study's findings and related to contemporary peace theory.

In order to explore the present study's findings in relation to the real/ideal dyad, it is necessary to understand whether the conceptions of peace that emerged through the EPSI process should be interpreted as real or ideal. To address this question, it is necessary to return to the specific instructions for the task when people were asked to name their indicators. Having presented the participants with a mocked-up headline from their local newspaper of the school winning a national Peaceful Schools award two years hence, I asked the following questions: "What would indicate to you that this is a peaceful place? What would your indicators of peace be? What would we see, hear, feel?". Thus, participants were asked a conditional tense question about what *would* be, which frames their responses somewhere between the real and the ideal. The ideal realm is brought in through imagining a future state, the real realm is brought in through grounding it in everyday feelings, thoughts and (inter)actions. Accordingly, participants' responses – the indicators they identified – ranged from single words that can be understood to belong to the domain of higher-level ideals of peace (e.g. "harmony") to concrete realities (e.g. "people holding doors open for one another"). The founding focus of the EPI methodology is of course the everyday, which might reasonably be understood to be a synonym for the real. It is interesting to explore the extent to which the indicators that emerged related to aspects of the concept of peace that might be considered real or ideal.

Here, I discuss how the elicited indicators that eventually resulted in the individual schools' conceptions of peace and the synthesised framework in Figure 12.1 can be interpreted in terms of their realness and/or idealness. As mentioned above, certain indicators were expressed in one word and can be interpreted as domains of the ideal of peace; examples of such words are harmony, justice, unity and equality. Other indicators were more situated in everyday reality, mostly describing preferred behaviours, practices or processes. In this way, conceptualising peace through this EPSI process brought out aspects of peace that can be considered both real and ideal. Without pre-empting the discussion below, it may be important to bring into thinking at this point the role that process plays in bringing the real and the ideal together. Working from the notion of peace as process (Behr, 2014; Horner, 2013; Cooper 2013), might it be that peace resides not in the articulated conceptions of peace that emerged, but rather in the processes of eliciting, sorting, discussing and then making use of those articulations of peace?

In order to situate the present discussion revisiting the nature of peace as real and/or ideal, it is worth recapping the perspectives on this question reviewed in the peace literature in

Chapters Two and Four. To summarise, conceptualising peace as either ideal or real is largely challenged, with a more prevalent focus on the ways in which peace can be understood as both. The discussions on the ideal of peace frame the function of the ideal to be either analytical or normative. Discussion of the realness of peace frames it as a process rather than a state. More recent peace theory makes the case for the synthesis of the real and the ideal of peace. Within critical peace education theory and within the turn to the local in International Relations' peace thinking, value is attributed to everyday and localised conceptions of peace. It may be useful to extend beyond the field of peace theory in order to explore further the core concern of peace's status as real and/or ideal.

A recent academic contribution informed by feminist and queer theory offers a way of seeing that may prove helpful. Professor Davina Cooper from King's College, London, has formulated an engaging and convincing treatise on the concept of *Everyday Utopias*. First of all, Cooper problematises the notion of what a concept is, proposing "an explicitly new way of thinking about concepts as concepts" (2013, 33). Cooper's reframing of how concepts are understood is founded on the idea that, "conceptual histories become histories of elite or scholarly usage" (p. 27), and so to "avoid the monolithic investments of much normative conceptualizing" (p. 22), she proposes understanding concepts not as "ideas or mental constructs through which social life appears but the oscillating movement between imagining and actualization" (p. 11). It is this oscillating relationship between "how concepts are imagined and how they are actualized" (p. 12) that lies at the heart of Cooper's treatise, that of everyday utopias, and that can be applied here to understanding how the concept of peace is imagined and actualised.

Cooper goes on to explicate the nature of this dynamic between imagining and actualising:

this should not be understood as meaning that concepts form coherent entities oscillating between the actual or material world, on the one hand, and the world of ideas and fantasy, on the other ... [W]e might see concepts as inhering rather in the movement itself. In other words, concepts are not things but processes. (p. 36)

Cooper's understanding of a concept as a process aligns with contemporary presentations within peace and peace education theory of peace as a process. Horner's presentation of peace as an event and as utopia understands peace as both its actualisation in events and its imagining in utopias (2013). Behr also presents a process interpretation in his articulation of the concept of peace as "a permanent process of, and discourse about, the creation,

articulation and negotiation of meaning(s) and the critical reflection upon difference(s) and 'otherness'" (2014: 125). Lederach's conception of peace as "an adaptive process-structure of human relationships" (1999: 36) again points to understanding peace as a process, adding here a structural component. Relating these aligned theoretical perspectives to the findings from this study, processes can be identified within the research methodology design and within the findings.

At the level of the methodology design, that is, the activities that made up the EPSI process within the schools, there exist processes of individual and collective reflection and discussion on the topic of peace. The fact that the EPSI process required the participants to actualise in the everyday their imaginings of peace speaks directly to Cooper's formulation. In line with Mac Ginty's identification of the transformative potential of the original EPI methodology (2013), it may be theorised that such processes of reflection and discussion represent peace processes. In this way, engagement with the EPSI process can be understood to be an example of peace in action.

At the level of the findings from the study, other processes have come to light. As an interesting illustration, the following insightful classification of different types of indicators by a teacher from Pope Pius, maybe also points to the process nature of the concept of peace. Each of the indicators that this teacher identifies as "at the root of where peace comes from" can be seen to involve processes, whilst those he contrasts them with do not:

Things that are - like smile, don't backchat, no shouting - it feels like all that stuff is indicators but it's nothing *but* indicators, but stuff like being listened to, feeling valued, conflict being resolved calmly, friendship and collaboration - that stuff feels like it's not just an indicator but it's at the root of where peace comes from.

Returning to Figure 12.1, it can now be theorised that it is in the processes within and between the dimensions and categories of peace that peace resides. By way of illustration, discussion on the dimension of Freedom brought to light the need for different processes: educating students about their own and others' additional needs; responding in educative (associative) rather than punitive (dissociative) ways to students who have caused identity-based harm in order to encourage reflection and learning; engaging people with different views in processes of dialogue to enable expression and promote understanding. It would be possible to delve within and identify myriad processes between the dimensions and categories of peace; applying Cooper's notion of the concept as process to these findings points to peace residing

in the processes of reflection and dialogue that occurred through the EPSI process and potentially afterwards.

Finally, to conclude this discussion on peace's status and real and/or ideal, I offer a synthesised definition of what peace might mean within the context of this study:

the ongoing process of how people think and feel about themselves and think, feel and act towards others, essentially around questions of difference, made manifest in everyday relational behaviours, in the context of systems that variously promote and inhibit such feelings, thoughts and actions.

This synthesised understanding of peace as it has been derived from this study's findings and related to contemporary peace theory is offered as a way of bringing coherence to the wide and deep set of findings that emerged in relation to what peace means to these participants in these schools.

Conclusion

This study sought to elicit conceptions of peace from students and staff in four English secondary schools, and then to assess how the emerged conceptions could be understood in relation to peace theory. The four individual school conceptions of peace are synthesised into the framework presented in Figure 12.1. This framework classifies feelings, freedom and function as dimensions of personal peace; routine social behaviours and relationships as the dimensions of relational peace; and, environment, curriculum and systems as the dimensions of institutional peace. Discussion of each of the domains has drawn on theory from peace and peace education studies, and other fields, where there are potentially appropriate and useful extensions to be made to existing peace theory.

Some of the more established elements of peace theory that have helped to make sense of the empirical findings from the study include Galtung's constructs of negative and positive peace, and peace-keeping, peace-making and peace-building. These theories have been applied to the findings to identify distinctions in framing the aspects of peace that emerged, and also to reflect ways of thinking about how the schools might move from negative to positive peace. Lederach's conflict transformation theory has been applied at various points, essentially to connect presenting behaviours or incidents with their underlying relational and systemic elements. Theories from critical peace education have shone light on the potential for peace to be counter-cultural to dominant discourses of schooling. Theories from beyond

the peace field have proven useful in examining the nature of the concept of peace as the dynamic process of transformation between peace in its imagined ideal form and peace in its actualised real form.

In conclusion, the conceptions of peace that emerged from this exploratory study applying an adapted version of the EPI methodology in schools for the first time appear to both align with, and at times extend, how peace has been conceptualised in empirical studies. Perhaps the two most significant contributions to knowledge that the study makes are first, to provide empirical support for Hartmut Behr's theoretical articulation of engagement towards difference as a foundational aspect of peace; and, secondly, to understanding the real/ideal dyad of peace in terms of a transformative process of engagement between the two.

Chapter 13 Conclusion

Introduction

This conclusion to this report presents a review of the original motivations for the study and how I set about addressing those concerns through the study's design. Revisiting the journey of the study, I pause at moments to reflect on where the process evolved in unanticipated ways, and also to consider, looking back, some of the limitations of elements of the process. To recap, I trialled an adapted version of the EPI methodology in four English secondary schools in order to address the four research questions of what conceptions of peace emerge from the process, how those emerged conceptions are understood by the participants, and how they might be understood in relation to peace theory, in addition to the methodological question of whether the EPSI process might be of value to schools to understand what peace means in their context.

13.1 Study Motivations and Design

The motivation for this research study lay in a desire to contribute to the field of peace and the field of education. In my lifelong work in and with schools, I have sought to promote more educative and human ways of engaging with conflict. In my previous research endeavours, I have sought to understand better the perspectives of the people in schools within broader theoretical, philosophical and political frames. With this study, I have sought to engage people in schools with a peace-focused process that would be intrinsically valuable to them, and at the same time contribute original knowledge to the fields of peace and education. For the field of peace, I was motivated to bring voices from my context, UK schools, into the definitional and theoretical discussions on the concept of peace in order to empirically enhance those discussions. This motivation was considered important because of the paucity of empirically-derived conceptions of peace informing the peace education field. For the field of education, I was motivated to bring the concept of peace centre stage in schools to find out what place peace might have in this context. This motivation was considered important because of what I and others perceive to be the increasing hardening of schools in the English context, resulting in too many schools reproducing social injustices rather than reducing them.

The approach adopted to address these concerns involved the gathering and analysis of locally-sourced empirical data using methods congruent with peace philosophy. To this end, I developed an adapted version of the EPI methodology, which had, until now, been used predominantly in peace-building efforts in conflict-riven contexts, and I applied this adapted process within four English secondary schools. It was anticipated that there would be valuable learning about the process and also about the conceptions of peace that emerged when the people in these schools were asked to name what everyday peace means to them.

The design of the study was a sequential iterative exploratory multi-site case study incorporating qualitative and quantitative data gathering and analysis. The adapted version of the EPI methodology sat at the heart of the design, in many ways the design was moulded around the EPI methodology with the addition of component parts from Appreciative Inquiry, Q methodology and interviews. The three phases of the EPSI process ran in each school sequentially and concluded with the provision of each school's Peace Report. The data that were gathered through the school-situated phases were subsequently analysed and presented for discussion within this report. The methodological and the theoretical findings have been presented separately in the report and they are discussed separately here. The purpose of their presentation here is to reflect on and record what has been learned along the way, and to identify the potential implications and applications of the findings to peace theory and practice.

13.2 Methodological Contributions

The methodological contribution to knowledge from this study centres on the potential value of the developed EPSI process to help schools to understand peace in their context. The exploratory and sequential nature of this study meant that the adapted EPSI process was allowed to evolve in accordance with the presenting needs of the schools. This evolutionary aspect of the design resulted in adaptations to the process being made over the course of its application within the schools. In this way, by the end of the study the EPSI process had been applied four times with learning about the process progressively incorporated. Perspectives on the EPSI process were provided by participants and by me, as the researcher, to inform an understanding of whether and how the process might be useful for schools to understand peace in their context.

In addition to the largely positive appreciation of the process and the value attributed to the product of the process, there were equally limitations to the process that were identified in

these findings. Participants valued the open and engaging participatory nature of the process, and moments of individual and collective learning and growth were identified. Participants reported enjoying the opportunity to think about their familiar reality through a different lens, the lens of peace. This lens prompted people to consider some of the bigger questions of education, its purposes and practices, as well as their individual and the school's values. Participants largely perceived the *product* of the EPSI process - the articulated conception of peace for their school - to be a useful starting point for potential ongoing work as a community to improve their school.

The principal limitation of the EPSI process pertains to whether it effects any real change. The process engaged people, individually and collectively, in thinking and discussion of their reality in the context of peace, which resulted in a list of ranked indicators of everyday peace for their setting. There the process ended. It is true that two of the four schools went on to make use of their indicators to inform the schools' work on wellbeing and values. However, in highly pressurised schools, where time is a precious resource, it is arguable that the investment in time on this process failed to produce a satisfactory return on investment. On the one hand, this 'failing' falls into discourses around schooling that are themselves a part of the very problem that motivated this study. The performativity and accountability culture within which schools work requires schools to evidence impact of their activities. I have argued elsewhere that this culture of performativity in schools has perfidious effects in terms of what is valued and how it is valued, as well as on wellbeing and relationships (Bevington, 2019: 112-113; Cremin & Bevington, 2017: 29). Whilst standing by the discussion above, it is nevertheless reasonable to expect an intervention to achieve results. Here, the function of the EPSI process was to gather empirical data to inform research. If, as I will suggest below, there are other functions that the process could usefully serve in schools, then the question of 'what next?' takes on added significance. In accordance with the original EPI methodology and the Appreciative Inquiry model, it would be possible to supplement the current iteration of the EPSI process with a Develop phase, where the EPSIs are used as the basis of an implementation plan.

A different response to the question of whether the EPSI process effected any real change is to value the changes that participants reported *did* happen. Students and staff reported that they had experienced learning through their engagement in the process; they had reflected differently about their everyday reality, and brought into their thinking bigger questions relating to the purpose of the school and their role within it. Additionally, it would

be arrogant to assume that the only change that happened was that evidenced in the data. The people who took part in the process exist beyond the realms of this research study, and it is reasonable to suggest that the thinking and discussion with which they engaged during this process will have influenced their thinking and actions since. This discussion speaks to the transformative potential of the process in and of itself, made explicit by Roger Mac Ginty in his discussion of the original EPI methodology (2013: 61).

Moving on from the question of whether the EPSI process effects change, it is important to consider whether the EPSI process as it was developed for this study can claim to generate conceptions of peace that are genuinely everyday. The fact that participants expressed a need to translate the indicators may indicate that this process is not capable of capturing the ethereal and ineffable concept of peace in everyday forms. Such a critique relates both to the capabilities of the process facilitator and to the purpose of the process. With regard to the facilitator's capabilities, I have reported earlier that the sorting and reduction of approximately 500 individual indicators down to 30 was the most challenging task for me as the facilitator of the EPSI process. Personal communications with Roger Mac Ginty and with the developer of the *Index for Inclusion*, Tony Booth, confirmed that the process of creating indicators is complex and difficult. There is no simple solution to this difficulty, other than to acknowledge the complexity of the task and to reiterate the principle of remaining faithful to the data. It is hoped that the detailed explication of the sorting process within this report contributes to what will be an ongoing point of development.

The level of concreteness or abstraction of the indicators will also be influenced by the purpose of the process. For example, if the purpose of the process is evaluative, then it would be appropriate to create indicators that adhere to the SMART principles (Specific, Measurable, Achievable, Relevant and Time-bound (Hersey & Blanchard, 1984)). Alternatively, if the purpose is to explore which areas of school life are promoting or inhibiting a culture of peace, then it may be more appropriate to create process-focused indicators. A final perspective on this critique is to consider the indicators as one element in the overall process and not to perceive them as the ultimate objective. As happened within this study, the EPSIs served as a stimulus for discussion among the participants, and in some cases as a starting point for considering how to act on what has been elicited.

The deviation from the intended methodological design relating to the ultimate removal of the factor analysis component of Q methodology was unanticipated and removed additional analytical opportunities. Factor analysing the rankings creates opportunities to explore the

conceptions of peace from different angles. It is possible to assess the extracted factors for themes or patterns that may not occur to the researcher. For example, in the factor analysis I did undertake but did not report on, in one school, two different factors were extracted representing respectively older female students and younger male students. It would be potentially useful to interrogate further what dimensions of peace were more important to the older female students than to the younger boys. Acknowledging this potential loss, I defend the decision to remove the factor analysis component on the basis of clarity of communication of the findings.

In light of the above assessments of the merits and limitations of the EPSI process as it was enacted in this study, and incorporating the adaptations reported in Chapter Seven, I suggest that a refined version of EPSI process incorporating these recommendations could offer a contribution to peace education practice. In summary, I would recommend that in its future iterations, the EPSI process contain the following elements:

- Retain the Elicit, Rank, Discuss structure;
- Retain the Q sorting activity for the Rank phase;
- Retain the simpler summed scoring for the common ranking;
- In the Discuss phase, facilitate discussions in mixed groups to enhance the transformative potential (e.g. whole class discussion, discussion between students and staff together);
- Consider adding a final Develop phase, in which the emerged EPSIs are the stimulus for an implementation plan.

I now go on to present possible practical applications of this refined EPSI process.

13.3 Applications to Practice

The findings from this study relating to the potential usefulness of the EPSI process can be extrapolated to other applications in schools. The two possible applications presented here are as a peace education intervention and as a peace education evaluation methodology. First, it would be possible to apply the EPSI process as a peace education intervention. Drawing on the Appreciative Inquiry framework, which was originally formulated as an organisational change methodology, it would be possible to extend the EPSI process from its current iteration to include a Develop phase, as explained above. Formulated in this way as

a peace education programme, the EPSI process could make better use than of its evaluative function, providing an in-built set of indicators against which to assess progress.

Secondly, perhaps more significantly, this process offers a much-needed contribution to the practice of peace education evaluation. Returning to the evaluative function of the original EPI methodology, the creation of locally-sourced indicators of everyday peace using participatory methods, provides a robust response to the call for an evaluation methodology that is both congruent with peace principles and renders peace evaluable (Williams, 2015). As a live example of this application to practice, I have already begun to apply the EPSI process in its evaluative function within my ongoing professional work. Inspired by the framework for building positive peace articulated in *Positive Peace in Schools* (Cremin & Bevington, 2017), one local authority has reframed its whole school anti-bullying award as a Positive and Peaceful Places award. I am working with them to integrate an evaluation schedule within their implementation plan, and we are currently drafting a version of the EPSI process as a starting point for schools' engagement with the Positive and Peaceful Places award. The aim is to allow the indicators that emerge to serve two functions. First, to inform the priorities for the school to focus on, and secondly, by surveying for prevalence of the indicators among members of the school community, serving as baseline data against which to monitor progress over time.

There are of course, implications for translating this research-developed process into more practice-focused applications. It would be necessary to develop guidance on the purpose and the process. Having presented on this research over the course of its progress in the UK, Colombia and Australia, I have been asked by education practitioners in those places to create a practitioner's guide for how to run the process within their settings. Upon successful completion of this study, and following discussion with the EPI developers, I intend to create a guide to how to apply the EPSI process in schools.

One potential implication of the application of the EPSI process in additional settings would be the opportunity to collect and collate the EPSIs that emerge from different settings in order to continuously develop the guidance. I am currently considering the value of creating a corpus of EPSIs, which could help practitioners or researchers who apply the process to more easily, and potentially more robustly, sort and analyse what emerges within individual settings. There is of course a danger here of standardising what are intended to be essentially context-specific conceptions of peace. However, it may be useful to continue the contributions to practice-based research to have access to such data.

One final implication of the process findings from this study relates to the original EPI methodology. It is hoped that this study will stimulate EPI researchers and practitioners to consider how that methodology might be enhanced and extended. For example, the inclusion of a more structured ranking activity provides added opportunities for discussion and quantitative data collection and analysis. Building on the applications of the EPI methodology in community contexts, it may be desirable to extend the contexts in which the methodology is applied. For example, it would be potentially enriching to gather EPIs from school settings within a broader community application. I turn now to the theoretical contributions that this study makes to peace and peace education studies, before then identifying potential implications of the findings for the peace research community.

13.4 Theoretical Contributions

Moving from the methodological to the theoretical contributions to knowledge that this study sought to make, the conceptions of peace that emerged across the four schools provide locally-situated empirically-derived understandings of peace in the school context. These conceptions have been contextualised in terms of how they are understood by participants in relation to their lived reality, and also explored in relation to peace theory. Such understandings have been repeatedly called for within the peace education literature (Brantmeier, 2010; Hantzopoulos, 2011). The potential applications of this contribution to the peace education field will be made clear below, it is worth considering here possible limitations of these findings.

First, within the conceptions of peace reported in this study, there is a marked absence of indicators referring to some of the typical concerns of peace education, such as war, disarmament and international injustice. It is unsurprising that such domains are absent here given the strictly localised focus of the EPSI process, and its progenitor, the original EPI methodology. Whilst methodologically explicable, the desirability of some of peace education's key concerns being absent is debatable. Might it be that such a localised focus potentially leads to a myopic panorama of peace, a narrow view of peace that situates its concerns on the local level ignoring its broader associations? The justification for the focus on the everyday has been made explicit in the review of the EPI literature. In addition to this justification, I would highlight the fact that, in their discussion of their everyday indicators, participants made reference to broader structural and societal themes. In this way, the findings suggest a potentially useful avenue of further investigation, exploring in what ways

the everydayness of peace connects with not just the higher ideals of peace, but also with higher-level social and political structures. This potential area of investigation relates perhaps to Mac Ginty's notion of the hybrid peace (2011), bringing together top-down perspectives and agency with bottom-up perspectives and agency. Finally, on this point, I would reiterate that the findings from this study do not claim to address all levels of peace in all contexts. The contribution this study seeks to make is focused on what everyday peace means to specific peoples in specific settings.

The conceptions of peace that emerged within the four schools have been synthesised and presented as an analytical framework. The aim of this framework is to contribute to peace theory by having an empirically-derived model to which future researchers and practitioners can refer. There are potential limitations to this framework in terms of the data on which it is predicated and how it was formulated. The fact that this particular framework is the product of one researcher's thinking about hundreds of people's inputs raises questions about its legitimacy. It is possible that, at earlier points of the process, I selected for inclusion in the Q sample those indicators that made sense or seemed right to me on some level. A different researcher would be expected to have created different Q samples from the body of approximately 500 elicited EPSIs within each school. Whilst I sought to be fair to the data by bringing my own preferences to the surface in my reflective journal, and by consistently applying a methodical data sorting process, my contamination at this stage is inevitable. In reflexive vein, I position myself as an embedded participant in the process, an instrument. Whilst I have sought to be faithful to the data, I acknowledge and recognise my own subjective view. An additional point here is that the quantitative element of the process, the ranking of the EPSIs by participants, introduces a partial counter to the facilitator's influence on what emerges from the process; the rankings are not open to facilitator interpretation. Therefore, the inclusion of this quantitative element may contribute to strengthening these findings, and may be a useful consideration for future development of the EPI methodology.

Ultimately, this framework seeks to be analytically useful rather than empirically representative of reality. This framework has been formulated to contribute to peace thinking; it is hoped that this framework might prove useful to future researchers. I move on now to make explicit what I consider to be the potential implications and applications of this study for peace and peace education research.

13.5 Implications for Research

The study's ambition to contribute to peace theory is focused on how peace is conceptualised and defined, specifically in the context of education. The three principal contributions with implications for research reside in the potential usefulness of the synthesised framework of what peace means to these participants in these schools; the empirical support offered to Hartmut Behr's definition of peace as relating to engagement towards difference; and, the conceptualisation of peace as the process of engagement between its real and ideal forms.

The need to understand how peace is understood in local contexts has been identified in the peace education literature (Brantmeier, 2010; Hantzopoulos, 2011). As mentioned above, the analytical framework developed in the study is intended to serve as a stimulus for future researchers, particularly in the field of peace education. Future researchers could challenge and extend this framework by using it to compare the conceptions of peace empirically-derived in differing contexts. For example, it would be valuable to compare the conceptions of peace from this study with those in a conflict-riven context, where much peace education work is focused as part of the peace-building efforts in the aftermath of violent conflict.

The findings from this study suggest empirical support for Hartmut Behr's call to conceptualise peace in relation to engagement towards difference. Behr's deeply theorised contribution to thinking about peace here finds some small but potentially significant empirical support. If, as the findings from this study suggest, questions of difference and diversity lie at the heart of what peace means, new avenues of investigation open up. It would be interesting and potentially valuable to continue to expand Behr's focus on difference within peace theory, both theoretically and empirically. For example, making the concept of difference more central to existing strands of peace theory, such as Galtung's peace-keeping, peace-making and peace-building framework or Lederach's conflict transformation theory, could add a focus that enables such theories to be more readily empirically applied.

Finally, it is hoped that this study makes a small contribution to the longstanding and ongoing theoretical discussions about peace as real and/or ideal. Applying theoretical perspectives from disciplines beyond the peace field revealed surprising synergies with the conceptualisation of peace as process within the peace field. It may be that such theorising on the relationship between the real and ideal forms of peace can contribute to the ongoing theoretical developments of the EPI methodology. For example, it could be fruitful to explore

how the everyday conceptions of peace that have already emerged from the applications of the EPI methodology relate to contemporary conceptualisations of peace in its ideal form.

13.6 Implications for Policy

One of the problems that motivated this study is what I, among others, perceive to be the increasing hardening and dehumanising of schools in the English context, where different forms of direct, structural and cultural violence are enacted on schools, and which, then, in turn, schools enact on their students and staff. This study could not hope to influence policy at the national level to inform a shift towards more a humanising school system. However, in line with the everyday and local focus of the findings, so the implications for policy may be found at a more local level. At the level of individual schools, the findings from the study provide support for a rethinking of the behaviour systems and policies that individual schools adopt. It is hoped that the findings within this study that call into question the purposes and practices embodied within a school's behaviour policy will encourage a more critical look by school leaders at what may be some uninterrogated assumptions and harmful practices. The findings from this study most strongly suggest an interrogation of how schools deal with incidents of identity-based harm within their behaviour policy and systems.

In summary, the study's ambitions to provide original contributions to knowledge in the peace and peace education fields have implications and applications to practice, research and at a localised level, to policy. The applications to practice centre around the EPSI process as it has been developed and refined through its application in the four schools in this study. The refined process offers potential functions as a research methodology, a peace education intervention, or as a peace education evaluation methodology. The implications for future research relate to the ongoing theoretical understandings of what peace means to people in their local settings, with a proposed analytical framework that could serve as a reference for future researchers. Additionally, it is hoped that the empirical support that this study offers to a theoretical understanding of peace as the process of engagement towards the other, and the analytical support for an understanding of peace as the dynamic interplay between its real and ideal forms can inform ongoing theoretical and empirical research. Finally, I move now into the final section of this concluding chapter, where I reflect on and report how this research process has contributed to me personally, professionally and academically, and what the implications of the study are for my ongoing work and development as a practitioner and researcher.

13.7 Personal Implications

As stated at the outset to this report, this study has been a culmination of my personal, professional and academic interests in the topic of peace. As I look back over the course of the study, I find myself in a different place now than when I began. In mutually reflexive ways, just as I have influenced and informed the study, so the study has influenced and informed me. I address here the learning that I have undergone as a result of this study, the contributions this study has made to my personal, professional and academic interests and perspectives, and how I envisage applying the learning within my own spheres of activity.

My relationship with the core question of what place peace has in schools has shifted significantly as a result of my engagement with the process and the findings from this study. Whereas at the outset of the study, I was critically curious about the value of peace in schools, now at the end of this study I am emboldened in my belief that peace work in schools holds significant and strong value for improving schools. My journey as a traveller through the process of the study has enabled me to witness first-hand what happens when people in schools, students as well as staff, engage in thinking about and talking about peace.

Over the course of the study, it was the engagement of the students and the staff with this concept - a concept that I had always harboured as something of a queer interest of mine - that affirmed for me not only the value of peace but also its usefulness. It was especially in the short interviews following the Q sorting activity that I gained an intimate insight into people's connections with peace. Immediately after having engaged in deep thinking about what it is about peace that matters in the context of their school, I had the privilege of hearing people share with me their reasoning, what mattered to them and why it mattered. There were often moments of rawness and vulnerability as people considered their school in a way that felt refreshing, to them and to me. Then when they discussed in focus groups what their school's EPSIs meant to them, they interrogated taken-for-granted assumptions about how things are and imagined how they could be. It was here that the potential for peace to disrupt the status quo became clear. Through these experiences, my understanding and appreciation of peace was being transformed, to use Biesta's terms, from peace being educationally desired to it becoming educationally desirable.

Over the course of the study, I came to value equally the two contributions to knowledge from this study, the theoretical and the methodological. I have found it deeply satisfyingly challenging to engage in the philosophical inquiry required to reach a deeper understanding

of the concept of peace, culminating in an understanding of peace as the dynamic process of the interplay between its real and ideal forms. Equally, I have enjoyed the challenge of designing and delivering a methodology that retains its congruence with peace principles, and is at the same time robust enough to stand up for itself. Both of these channels of learning have implications and applications in my ongoing personal, professional and academic endeavours.

Building on the implications for research and applications to practice identified above, my role will be to disseminate the findings in ways that facilitate those activities. Building on my emerging authorship, I intend to publish aspects of the study in respected academic journals that will reach peace education scholars and education practitioners. For example, I intend to publish a version of the Chapter Three findings reviewing existing studies that have sought to understand children's and young people's conceptions of peace, and bringing the review up to date by including the findings from this study. As mentioned above, I have already presented on the interim findings, mainly to practitioners, but also to academics, who have expressed interest in the findings from this study. I have been invited to present on the findings at a peace education conference in Guadalajara, Mexico. I intend to reach out to peace education scholars worldwide through the Cambridge Peace and Education Research Group to share the findings more widely.

Beyond the academic pathways, I have already begun to apply learning from this research within my professional engagements with schools and local authorities in the UK and beyond. Writing is one of the main ways that I can extend my sphere of influence and share more widely what I consider to be the important findings from this study. I am interested in developing the EPSI framework and process as a distinct programme, that can be tailored to serve the functions of peace-building intervention and evaluation methodology. To this end, I would seek to create a guide for practitioners working in or with schools. Such an initiative could include mechanisms for gathering and collating data from different sites, in order to ally this development in practice with an ongoing research focus.

Finally, having engaged with this study over the past six years, I move on from this point emboldened in my commitment to peace as a valuable and worthwhile endeavour in education. The process of this study has shown me that, not only do people in schools understand peace in its real and ideal diverse forms, but also, that peace as a lens offers rich and rare opportunities in increasingly pressurised and performative school contexts to reflect on and reconsider essential questions about the purposes and practices of education. In my

ongoing professional and academic engagement with schools, I will seek to share and build on the findings from this study in order to maximise the opportunities for peace and schools to be in reciprocally beneficial relationship.

Concluding Remarks

Education always involves a *risk* ... The risk is there because, as W. B. Yeats has put it, education is not about filling a bucket but about lighting a fire. The risk is there because education is not an interaction between robots but an encounter between human beings. The risk is there because students are not to be seen as objects to be molded and disciplined, but as subjects of action and responsibility ... if we take the risk out of education, there is a real chance that we take out education altogether. (Biesta, 2013: 1)

In these first lines of his book, *The Beautiful Risk of Education*, Gert Biesta makes the case for a reframing of risk and weakness as the very stuff of education. The title of the present study, *The Beautiful Risk of Peace in Education*, pays homage to Biesta's work. The beautiful risk refers here to the state of not knowing what would happen when, through an adapted version of the beautifully simple EPI methodology, I brought peace centre stage in four English secondary schools. What has emerged from this risk is that students and staff in everyday schools connect with the concept of peace. Through processes of individual and collective imagining and dialogue, they created their everyday realities of peace. These findings have implications for future lines of theoretical and empirical research, as well as applications for practitioners, which can contribute to advancing the valuable work of making peace in schools real.

Appendices

Appendix A: Research Publications on Children and Adolescents' Understandings of Peace (1998-2020)

Study Author(s) & Year	Country	Sample	Method	Emergent Peace Conceptions
Hakvoort & Hägglund 2001	Netherlands and Sweden	207 Dutch and 209 Swedish children and adolescents (age 7-17)	Semi-structured individual interviews	Absence of war Absence of quarrels Social activities (friendships)
McLernon & Cairns 2001	Northern Ireland and England	181 children (age 6)	Draw and tell	Negation of war Nature Religion
Jakob 2002	USA	28 adolescents (age 14- 19)	Semi-structured individual interviews Symbolic representations Semi-structured focus group interviews	Inner peace Outer Peace Family peace Others and peace Communicating peace Ethnicity / Personal culture and peace Diversity and peace Gender and peace
Oppenheimer & Kuipers 2003	Philippines	56 children (mean age 10.5)	Semi-structured individual Interviews	Material-related responses Positive emotions at an individual level Negation of war at a global level Human attitudes Negation of war at an individual level
Walker, Myers-Bowman & Myers-Walls 2003	USA	56 children (mean age 7.6)	Draw and tell	Interpersonal interactions Negative peace (absence of war)
Myers-Bowman, Walker & Myers-Walls 2005	USA	56 USA children (age 3-12; mean age 7.6) 50 Yugoslav children (age 6-12; mean age 8.6)	Semi-structured individual interviews (following draw and tell, reported in Walker et al., 2003)	Negative peace Positive Peace: prosocial behaviors positive emotions reaching an agreement a ripple effect of peace religious references

				tolerance or inclusion tranquility or quiet nonviolent conflict resolution strategies peace as everyday activity behaving properly
Biton & Salomon 2006	Israel-Palestine	564 adolescents (age 14-15)	Questionnaire	Negative peace (absence of violence) Positive peace (cooperation, harmony) Structural peace (equality, independence, freedom)
de Souza, Sperb, McCarthy, & Biaggio 2006	Brazil	61 younger children (mean age 7.6 years) 63 older children (mean age 12.7 years)	Semi-structured individual interview	Positive emotions Negation of violence Negation of war at a global level
McLernon & Cairns 2006	Northern Ireland and England	343 adolescents (age 14-15)	Questionnaire	War-related Religion/church Material-related Nature/pollution Positive emotions (individual) Positive emotions (global) Negation of war (individual) Negation of war (global) Disarmament Human attitudes Universal rights
Beck 2009	USA and Northern Ireland	159 children (age 9-10)	Photographic images	Nature Sun/Light Community Place Peace Signs Children-Play Spirituality Diversity Body-Hands

Hashemi & Shahraray 2009	Iran	18 adolescent girls (age 16-18) and their parents	Semi-structured individual interview	Children-Care Alliances and human solidarity Friendship Serenity Absence of war and conflict
Sarrica & Wachelke 2010	Italy	112 adolescents (mean age 15.7)	Questionnaire	Inner peace Utopia Peace-building
Sunal, Kelley & Sunal 2012	USA	41 Kindergarten Children (age 5-6)	Act, draw, write	Enjoyable activities Pro-social behaviours Quietness/calmness/privacy
Myers-Walls & Lewsader 2015	USA	58 Children (age 3-12)	Draw and tell	Pre-understanding My peace and quiet Sharing peace with friends Making peace with friends Peace in my communities World peace
Cengelci Kose & Gurdogan Bayir 2016	Turkey	23 Children (age 9-10)	Draw and tell	Avoiding fights and war Agreement and friendship Universal values (love, respect, tolerance, cooperation etc.) Solidarity Happiness Freedom
Kagaari et al. 2017	Uganda	36 primary school children (age not specified)	Semi-structured focus group interviews	Basic needs met (health and safety) Positive feelings within relationships Relational health and well-being
Samadi, Rezaei, Beydokhti, Najafi & Ersi 2018	Iran	63 boys (age 6-13)	Draw and tell	Negative peace Positive peace
Ummanel 2018	Cyprus	23 children (age 6-10)	Write (gap-filling)	Behaviour Emotions Emotional support

				Place Aesthetic perception Individuals
Yilmaz 2018	Turkey	68 children (age 8-10)	Draw, write, tell	Universal-intersocietal Intergroup-social Interpersonal Individual
Jabbar & Betawi 2019	Jordan	16 refugee children (age 4-12)	Draw and tell	Religion, contentment and serenity Negative peace
Legend:	Focus on War and Peace		Exclusive focus on Peace	

Appendix B: Invitation to Schools

Invitation to Participate in Doctoral Research Study:

Everyday Peace Indicators in Schools

You are invited to participate in this doctoral research study, which seeks to investigate whether and how peace in school can be rendered measurable. This briefing sets out the details of the study, including what is required of the participating schools as well what they can gain from being involved. Please consider this invitation to participate carefully and if you would like your school to participate then please contact Terence Bevington using the contact details at the end of this letter.

What is the purpose of this research project?

The aim of this doctoral research is to investigate whether and how peace in schools can be rendered measurable. This study will document the implementation of an emerging peace-building methodology (Everyday Peace Indicators) in four schools. The field work element of the study will be completed between November 2017 and July 2018.

Why am I being approached?

You are being invited to participate because your school is a mixed secondary school.

What is required of my school?

The Research will be carried out in four secondary schools across England. The commitment required from each school comprises:

1. One facilitated session with all staff (30 minutes). Facilitated by the Researcher.
2. One facilitated session with one tutor group from each year (20 minutes/session). Facilitated by Form Tutors.
3. Small group activity with ten staff and ten students (45 minutes x 4). Facilitated by the Researcher.
4. Online 10 item survey to be completed by all staff and a representative sample of students.
5. One interview with headteacher (45 minutes).
6. One interview with appropriate SLT liaison (60 minutes).
7. One focus group with up to seven staff (45 minutes).
8. One focus group with up to seven students (45 minutes).

These activities will be spread over one half-term. This phase can take place in the Summer term of the 2017-18 school year. Mutually convenient times for the different activities to happen will be agreed between the school liaison person and the researcher. The researcher will be as flexible as possible to accommodate the needs of the school.

The researcher can deliver a free-of-charge staff training session around a restorative approach to behaviour, relationships and conflict in recognition of the school's participation in the study.

What are the possible benefits for my school?

- Your school will be involved in building the evidence base in educational research
- Your staff and students will have a structured and constructive opportunity to have their voice heard about how they envision peace in their school
- Your staff and students will engage in creative and fun activities that will enable them to reflect, discuss and envision together how they want their school to be
- You will gain valuable and deep insights into how your staff and your students assess peace in your school
- You will have created a school peace report, identifying the work you do to build peace
- You will learn about a new peace-building methodology that you can then continue to employ to evaluate the school's peace-building work over time
- You can make links with other participating schools and build future collaboration

Do I have to participate?

Your participation in this study is entirely voluntary. You are free to withdraw from this study at any point with no penalty or loss.

Will my taking part in this study be kept confidential?

Your school will not be named in the writing up of this research report. All data will be identified only by a code, with personal details kept in a locked file or secure computer with access only by the researcher.

Results of this study will be presented at conferences and written up for publication.

The research will be conducted in accordance with the ethical standards required by Cambridge University.

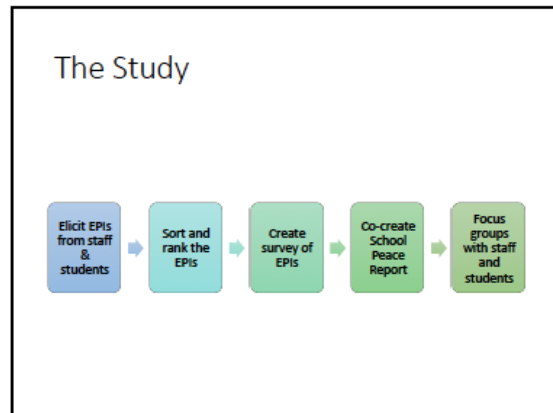
About the researcher

Terence Bevington is a Doctoral student at Cambridge University; he is also a freelance restorative approaches practitioner, trainer and consultant.

If you would like further information or are interested in participating in this research please contact Terence at _____ or on 07 _____

This research is supervised by Dr Hilary Cremin, Senior Lecturer at the Faculty of Education, who can be contacted at _____ or on 01 _____

Appendix C: Slides for Staff Elicitation Activity



- 1) Talk about a time when you felt most energised and connected with your work. Talk about what was happening, who was involved, why it was so special for you.
- 2) Without being modest, what do you value most...
 - ...about yourself?
 - ...about the work you do?
 - ...about this school?
- 3) If you had one wish to make this school even better, what would it be?

East Midlands Gazette

26 February 2020

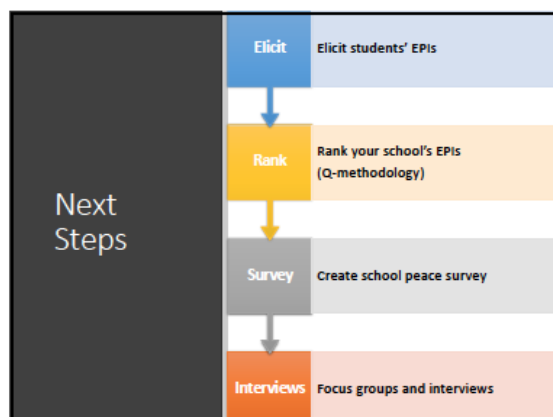
Peace in our schools...

Apselagh Academy wins National Peaceful Schools Award

A local Academy has won a national award for its work to build peace. Apselagh Academy has been selected from over 100 applicants, as the Peace-building School of 2020. Headteacher, Andrew Andrews, welcomed the award saying...

What would indicate *to you* that this is a peaceful place?
 What would *your* indicators of peace be?
 - what would we see, hear, feel?

Please write up to 3 Everyday Peace Indicators
 – one per card



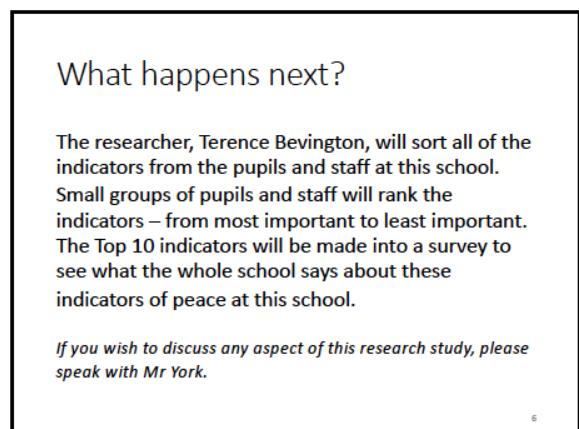
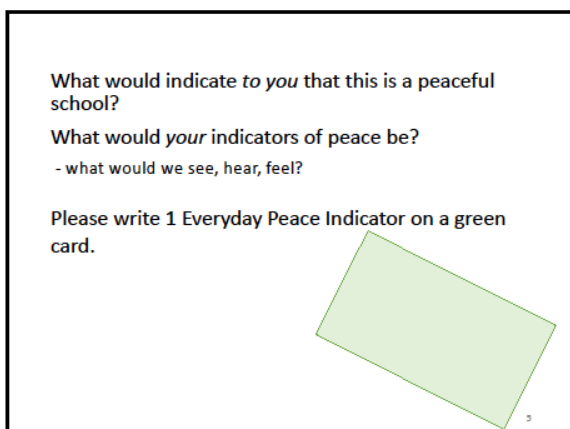
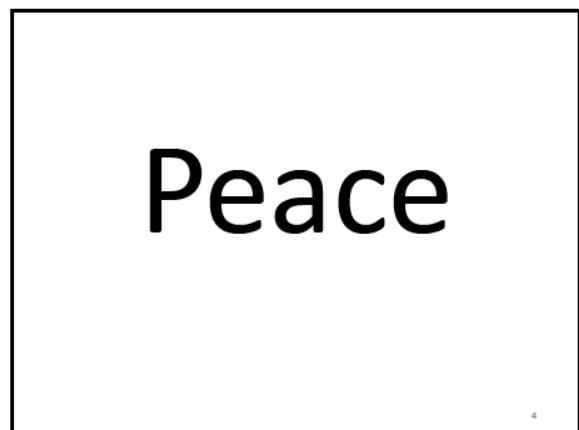
Appendix D: Slides for Students Elicitation Activity



In pairs, talk for 2 minutes each, answering these questions:

1. Talk about a time when you felt at your best in this school.
- Talk about what was happening, who was involved, why it was so special for you
2. Without being modest, what do you value most...
...about yourself?
...about this school?
3. If you had one wish to make this school even better, what would it be?

2



Appendix E: Student Consent Form

Invitation to take part in Research Study

You are being invited to take part in a research study.

Before you decide, I would like you to understand why this research is being done and what participation would involve for you. Please take a few minutes to carefully read this information sheet. If you have any questions either speak with Mr A in school or contact the researcher, Terence Bevington, using the contact details below. Once you have made your decision, you will be asked to indicate your consent to participate by signing the Consent Form on the next page.

What is this research study about?

This study is trying to find out whether we can measure peace in schools.

Why am I being invited?

You are being invited to take part because your school is involved in this study and you have been randomly selected to represent the students at your school.

What do I have to do?

You are invited to be interviewed as part of a small group to talk about what you thought about the Everyday Peace Indicators project at your school. This discussion group will last for about half an hour and will take place on 27 February 2018. The discussion group will be recorded to help the researcher remember what was said.

What are the possible benefits for me?

- You will help the researcher to find out more about peace in schools
- You will help your school to work to build peace
- You will take part in fun activities to think about and talk about peace in your school

Do I have to take part?

No, you don't have to take part. It is completely your choice whether you want to take part or not. If you choose to take part, you can then pull out from this study at any point without giving any reason and without any problem.

Will my taking part in this study be kept confidential?

Your identity will not be revealed in this study. Nobody's names will be used. All of the information that is gathered in this study will be kept safe and secure.

The results of this study will be presented at conferences and will be published in academic publications.

The research will be done in ways to make sure that nobody is negatively affected. These rules are laid down by Cambridge University.

About the researcher

Terence Bevington is a student at Cambridge University; he also works with schools to help them build peace. If you would like further information about this research please contact Terence at _____ or on _____.

This research is supervised by Dr H C, Senior Lecturer at the Faculty of Education, who can be contacted at _____ or on 01_____.

If you are happy to take part in this research study, then please complete the consent form below and give it to Terence

Research Participant Consent Form

Title of Study: **Everyday Peace Indicators in Schools**

Name of Researcher: **Terence Bevington**

➤ *I confirm that I have read and understood the information about the above study and what my contribution will be.*

Yes	No
------------	-----------

➤ *I have been given the opportunity to ask questions (face to face, via telephone or e-mail).*

Yes	No
------------	-----------

➤ *I agree to take part in the interview/focus group.*

Yes	No
------------	-----------

➤ *I agree to the group discussion being recorded.*

Yes	No
------------	-----------

➤ *I understand that my participation is voluntary and that I can withdraw from the study at any time **without giving any reason.***

Yes	No
------------	-----------

➤ ***I agree to take part in the above study.***

Yes	No
------------	-----------

Name of participant

Name of Parent/Carer

Parent/Carer signature

Date

Appendix F: Staff Consent Form

Invitation to take part in Research Study

You are being invited to take part in a research study.

Before you decide, I would like you to understand why this research is being done and what participation would involve for you. Please take a few minutes to carefully read this information sheet. Feel free to use the contact details at the bottom of this page if you have any questions. Once you have made your decision you will be asked to indicate your consent to participate by signing a Consent Form. If you have any questions about this, please ask a member of staff.

What is this research study about?

This study is trying to find out whether we can measure peace in schools.

Why am I being approached?

You are being invited to take part because your school is involved in this study and you have been randomly selected to represent the students at your school.

What do I have to do?

You will take part in a group workshop, where you will think about and talk about your school. You will be asked to write down three things about your school. If you need help with writing these things down then staff can help you. This workshop will last for about 45 minutes.

After this, you might be randomly chosen to take part in a follow-up activity where you will help to sort some sentences into groups. If you need help with reading, staff can help you. The activity will last for about 45 minutes and you will be asked to talk about how you completed the activity.

The last thing is that you might be invited to be interviewed as part of a small group to talk about what you thought about this project at your school. This discussion group will last for about half an hour.

What are the possible benefits for me?

- You will help the researcher to find out more about peace in schools
- You will help your school to work to build peace
- You will take part in fun activities to think about and talk about peace in your school

Do I have to take part?

No, you don't have to take part. It is completely your choice whether you want to take part or not. If you choose to take part, you can then pull out from this study at any point without giving any reason and without any problem.

Will my taking part in this study be kept confidential?

Your identity will not be revealed in this study. Nobody's names will be used. All of the information that is gathered in this study will be kept safe and secure.

The results of this study will be presented at conferences and will be published in academic publications.

The research will be done in ways to make sure that nobody is negatively affected. These rules are laid down by Cambridge University.

About the researcher

Terence Bevington is a student at Cambridge University; he also works with schools to help them build peace. If you would like further information about this research please contact Terence at _____ or on 07904 312120.

This research is supervised by Dr H C, Senior Lecturer at the Faculty of Education, who can be contacted at _____ or on 01_____.

If you are happy to take part in this research study, then please complete the consent form below and give it to Terence

Research Participant Consent Form

Title of Study: **Everyday Peace Indicators in Schools**

Name of Researcher: **Terence Bevington**

- *I confirm that I have read and understood the research briefing schedule for the above study and what my contribution will be.*

Yes	No
-----	----

- *I have been given the opportunity to ask questions (face to face, via telephone or e-mail).*

Yes	No
-----	----

- *I agree to take part in the interview/focus group.*

Yes	No
-----	----

- *I agree to the interview/focus group being digitally recorded.*

Yes	No
-----	----

- *I understand that my participation is voluntary and that I can withdraw from the study at any time **without giving any reason.***

Yes	No
-----	----

- ***I agree to take part in the above study.***

Yes	No
-----	----

Name of participant

Signature

Date

Name of researcher taking consent Terence Bevington

Researcher's e-mail address _____

Appendix G: Q sorting Grid

Least important ←  → Most important

-3	-2	-1	0	+1	+2	+3	
-3	-2	-1	0	+1	+2	+3	
	-2	-1	0	+1	+2		
	-2	-1	0	+1	+2		
		-1	0	+1			
		-1	0	+1			
			0				Important
			0				Not important
			0				Unsure

Code number:

Appendix H: Ranking Activity Instructions

These instructions will guide you through the ranking activity step by step.

Please read each step to the end before you start carrying it out.

This study is about peace. Our question to you is: “***How important are these statements as indicators of peace at this school?***”

STEP 1

Take the set of cards and the score sheet and go and sit at a table.

Lay down the score sheet in front of you. Write your code number on the yellow Post-It in the code number square.

All 29 cards in the deck contain a statement about peace at this school.

The numbers on the cards (from 1 to 29) have been assigned randomly and are not important.

STEP 2

Read the 29 statements carefully and make three piles:

IMPORTANT

NOT IMPORTANT

UNSURE

We are interested in what you think - there are no right or wrong answers.

STEP 3

Take the cards from the IMPORTANT pile and read them again.

Select the **two** statements you think are *most important as indicators of peace at this school* and place them in the two last boxes on the right of the score sheet (it does not matter which one goes on top or below).

Next, from the remaining cards in the IMPORTANT deck, select the three statements that are the next most important and place them in the next three boxes on the right. Carry on until you have placed all the cards from the IMPORTANT pile.

STEP 4

Now take the cards from the NOT IMPORTANT pile and read them again.

Just like before, select the two statements you think are *least important as indicators of peace at this school* and place them in the two last boxes on the left of the score sheet.

Carry on until you have placed all the cards from the NOT IMPORTANT pile.

STEP 5

Finally, take the cards from the UNSURE pile and read them again. Arrange the cards in the remaining open boxes of the score sheet in order of more and less important.

STEP 6

When you have placed all cards on the score sheet, please look over where you have placed the cards and move any cards if you want to.

Once you have completed the sorting activity please answer the 2 questions below.

Please explain **why** you the two statements you have placed on the right hand end are the MOST IMPORTANT to you.

card number:	
card number:	

Please explain **why** the two statements you have placed on the left hand end are the LEAST IMPORTANT to you.

card number:	
card number:	

Appendix I: Example Peace Report

Apselagh Academy Peace Report

All staff and the students from one tutor group across Years 7-13 generated 490 everyday peace in school indicators (EPSIs). These 490 EPSIs were reduced down to 29 for the purpose of ranking in order of importance as indicators of peace at this school. The 29 EPSIs were ranked by a sample of 10 students and 13 members of staff in terms of importance. The maximum possible score is 57. The minimum possible score is -57. These are the 29 EPSIs ranked according to their score:

EPSI	Score
People are tolerant of each other's differences	44
Mutually respectful relationships between staff and students	39
No bullying	32
People are willing to help each other	24
People forgive each other	23
Conflicts are resolved quickly	21
Staff and pupils feel listened to	19
No fighting	17
People have friends	16
People work together well	16
Staff and pupils are confident to say what they want to say	9
People's efforts are recognised	8
Positive interactions between pupils of all years	7
Staff talk to pupils when they've done something wrong and don't shout at them	4
Pupils are engaged in productive learning	3
People say please and thank you	2
People smiling and laughing	0
Clean and tidy environment	-5
We all have the time to slow down and not feel stressed	-6
No swearing	-11
No arguments	-15
No gossiping	-18
No smoking in school uniform	-21
Low number of behaviour logs for negative behaviour	-22
There are quiet zones	-26
People walk through corridors quietly and calmly	-28
No seating plans – pupils free to choose and are happy to sit with anyone	-42
Meditation	-43
Less strict uniform rules	-47

19 students, 4 staff members and 1 SLT member were then interviewed to find out:

- their perspectives on the indicators;
- what the school already does to promote these indicators
- what the school could do to promote these indicators;
- how these indicators might be used to promote a peace-building school.

The different perspectives are reported below.

People are tolerant of each other's differences	There was a strong sense from staff and students that this is an area of strength in the school. There was interesting discussion around the word 'tolerant'. Students reported that tolerance is about not discriminating against people, and respecting people even if you disagree with them. Staff reported that it may be useful to go beyond tolerance towards welcoming and celebrating difference.
Mutually respectful relationships between staff and students	The C system can get in the way of mutually respectful relationships. When a student feels that they have been unfairly sanctioned and they don't feel that they can have their say. With the Sixth Formers, mutually respectful relationships was noted as being even more important because the other 'behaviours' are less of a problem at that level and also because good relationships with teachers give students confidence to ask questions.
No bullying	Staff tended to report a strong focus on bullying. Students tended to report that bullying is publicly addressed through posters and in assemblies at the start of the year; some mentioned that it is otherwise forgotten. The text and email facility for reporting concerns was widely appreciated by students, as these are the media that they are more comfortable with.
People are willing to help each other	There were few comments on this indicator.
People forgive each other	The work of the Behaviour and Inclusion teams were widely recognised by staff and students as being valuable in helping conflicts be addressed quickly and helping people forgive each other. This indicator is linked with the next one.
Conflicts are resolved quickly	Pupils being able to report problems and those problems being quickly picked up were mentioned by several students as valuable.
Staff and pupils feel listened to	Pupils don't always feel listened to when they have been accused of wrongdoing and they want to present their side, teachers don't always listen. The School Council was recognized as a mechanism for hearing students voices, but questions were raised by staff and students about its inclusivity and its effectiveness.
No fighting	Whilst it was recognized that no fighting would be a desirable outcome and that fighting and its impact have reduced significantly, it was also accepted that these things will happen and it's how these things are managed that matters.
People have friends	Friendship issues lie at the heart of most incidents of conflict needing attention by the Behaviour and Inclusion teams. There were some expressions of concern about some students who are 'loners' and whilst there are places for them to go (e.g. the library or the Inclusion space) might more be done to enable them to develop their social skills?
People work together well	Staff and students recognised the work that is done to subtly get students working with different people, and the benefits this achieves in terms of mutual understanding and groups' cohesiveness.

<i>What does the school do to promote these EPSIs?</i>	The Apselagh Way. Work of the Behaviour and Inclusion team. Having static form groupings from Years 7-9. PD/Coaching time. Assemblies. Sanctions for students who fight.
<i>What else or different could the school do?</i>	Refinements to the C system, e.g. having more stages in between so things don't escalate so quickly: "C system is good if you don't want to get a detention but if people don't care about detention then it can go the other way, so instead of punishing them they need to find a way of helping people who don't care" (KS3 pupil) A strong recognition that there are good systems in place to address these indicators, and it's maybe a question of ensuring that these things are happening. Make the School Council more active.
<i>How could we use these EPSIs?</i>	Align these 'values and behaviours' with the Apselagh Way. Publicise, celebrate and use to praise people for their practice and behaviour. Publicise engagement with this research and the findings with parents. Use these as school rules. Use coaching groups and reminders from teachers in lessons.
<i>Other comments</i>	There was widespread pride in the fact that these are the indicators that matter at this school, and also that these things are generally happening here. Staff were pleased that the highest ranking indicators are not to do with school discipline and people following rules, but are about how people view one another and how they interact with one another. Some discussion about how the indicators reflect against Christian values and DfE British values and how this is all articulated through the Apselagh Way.

The 10 indicators were made into a web-based survey for the school to assess the prevalence of these indicators ([survey link here](#)). The survey has not yet been undertaken by students or staff.

Appendix J: Comparison of Factor Analysed and Weighted Mean Rankings

Comparison of factor analysed and weighted mean rankings for School Four EPSIs

Factor z score	Factor rank	Everyday Peace in School Indicator	Mean rank	Weighted mean score
1.998	1	Feeling safe in and around the school	1	1.922
1.853	2	People are respected for who they are	2	1.903
1.112	4	Students know that teachers care	3	1.253
1.182	3	Students and staff have their voices heard	4	1.136
1.041	5	Everyone has someone to turn to	5	1.082
0.906	7	People are encouraged to talk about their differences	6	1.055
0.944	6	People listen to each other	7	0.912
0.663	9	Good manners	8	0.738
0.712	8	Calm conversations between staff and students	9	0.736
0.499	12	People feel confident to challenge when something's not right	10	0.574
0.609	10	Respectful language is used even when people disagree	11	0.552
0.535	11	Teachers handle situations calmly	12	0.473
0.474	13	Students are engaged in lessons	13	0.454
0.19	15	Students break up fights instead of waiting for teachers	14	0.330
0.313	14	Everyone has friends	15	0.221
0.19	16	Using restorative meetings to deal with conflicts	16	0.096
0.121	17	Acts of kindness, e.g. letting someone borrow a pen	17	-0.061
-0.149	18	Students do the right thing because they want to and not for R-points	18	-0.234
-0.19	19	No fights	19	-0.275
-0.386	21	Smiling faces	20	-0.293
-0.399	22	Clean and tidy environment	21	-0.357
-0.345	20	Students follow the school code	22	-0.370
-0.601	23	No swearing	23	-0.584
-0.899	24	Students are trusted to go to the toilet when they need to	24	-0.859
-0.917	26	Quiet areas	25	-0.890
-0.905	25	Displays about peace	26	-0.989
-1.168	27	Queuing for lunch patiently	27	-1.162
-1.314	29	Meditation in tutor time	28	-1.228
-1.463	31	Open doors in classrooms	29	-1.380
-1.381	30	Prayer meetings	30	-1.398
-1.281	28	Empty IER	31	-1.464
-1.946	32	Silent walking in corridors	32	-1.890

Appendix K: Sample Transcript and Coding

Inductive codes and memos	Transcript (Hilbre House School)	Deductive codes and memos
<p>Calm: Staff as well as students</p> <p>Limits on staff resourcefulness.</p> <p>Being human.</p>	<p>Another point is actually not just talking about the students but also with the staff when things go wrong we deal with it calmly because when I am not enjoying work my patience is a lot lower and I react in a way which I don't like. When I am engaged with work and I am eager to be involved then I'm curious and I can engage with the students and I'm calm and I can see the bigger picture. So it's not just about it will be an indicator of how the whole school is. We are just as guilty as staff sometimes of falling into those traps.</p>	<p>Agency and responsibility</p> <p>Being human / professional</p>
<p>Least important = most time</p> <p>Accept there will be fights, so it's how dealt with</p> <p>Quiet: reliability as EPSI?</p>	<p>The least important things are the things I often spend a lot of my time looking at which is being quiet and lining up. What I also found interesting is none of others have put no fights as the most important indicator of peace. It's like there is an acceptance there will be, it's how they're going to be dealt which I'd not thought about that before. It isn't necessarily the indicator I thought it would be. Quiet and lining up yes sometimes there is quiet that can mean anything they could be be quiet because they are scared, quiet because something's happened quiet because they're engaged it doesn't necessarily mean anything.</p>	<p>Systems and structures take up time but are they the most important?</p> <p>Conflict (fights) inevitable. Conflict resolution / transformation</p> <p>Surface appearance (silence=peace)?</p>
<p>Games clubs: quality not quantity</p>	<p>Likewise. Quiet. I have put also more games clubs for me it could be could be a balance that doesn't mean that we would have more clubs our students would be behaving themselves perfectly. As long as the clubs that we are running is productive. Even one club would do.</p>	
<p>Order: the happy not order paradigm</p> <p>Equate peace with happiness</p>	<p>Pupils line up in order and we walk and don't run. I think they wouldn't necessarily indicate peace they might indicate order but that doesn't, especially in terms of what I have as the most that really wouldn't necessarily be an indicator that we are a happy school.</p>	<p>Order. Control and compliance.</p> <p>Cultures of schooling.</p> <p>Peace=happiness?</p>
<p>Value of EPSI process</p>	<p>It's a really interesting exercise you have to reflect a lot taking into consideration our cohort of students we have, you have to keep that in mind and then work it out.</p>	
<p>Smiling: silly but important</p> <p>Value of EPSI process: reflection</p>	<p>I found it hard because most of them I feel are really important and even silly things like people smiling I thought was quite important. It wasn't hard but it makes you reflect and think actually what makes the school a peaceful place I was applying it to this school, I wasn't necessarily thinking outside of this school.</p>	<p>Everydayness (simling)</p>

Appendix L: Pope Pius Datasheet

Pope Pius Everyday Peace in School Indicator	Summed student score	Summed staff score	Common weighted mean	Mean student score	Mean staff score	Difference between student and staff mean scores
We are all valued equally	21	16	2.05	2.10	2.00	0.10
No bullying	20	15	1.94	2.00	1.88	0.13
We all feel listened to	10	16	1.51	1.00	2.00	-1.00
Conflicts are resolved calmly	13	13	1.47	1.30	1.63	-0.33
We are all able to be ourselves, without fear of being judged	15	10	1.38	1.50	1.25	0.25
Friendship and cooperation between people of different ages & races	12	11	1.29	1.20	1.38	-0.18
Teachers love teaching	10	6	0.87	1.00	0.75	0.25
Pupils speak kindly to each other	8	7	0.84	0.80	0.88	-0.08
Pupils follow the school rules	9	6	0.83	0.90	0.75	0.15
No fights	9	5	0.76	0.90	0.63	0.28
Pupils love learning	7	6	0.73	0.70	0.75	-0.05
High attendance - from staff and pupils	7	4	0.60	0.70	0.50	0.20
Staff are friendly towards pupils	3	7	0.59	0.30	0.88	-0.58
Pupils do not back chat staff	0	5	0.32	0.00	0.63	-0.63
Pupils help to make the school rules	-1	-3	-0.24	-0.10	-0.38	0.28
Year 7s feel welcome	-8	1	-0.33	-0.80	0.13	-0.93
Staff are relaxed	2	-7	-0.34	0.20	-0.88	1.08
Parents value teachers' hard work	-2	-4	-0.35	-0.20	-0.50	0.30
The environment is clean and tidy	-1	-7	-0.39	0.10	-0.88	0.98
We hold doors open for one another	-8	-1	-0.46	-0.80	-0.13	-0.68
People smile	-18	5	-0.58	-1.80	0.63	-2.43
We greet each other, say hello	-14	0	-0.69	-1.40	0.00	-1.40
No exclusions	-6	-8	-0.80	-0.60	-1.00	0.40
No shouting	-13	-4	-0.90	-1.30	-0.50	-0.80
We walk in corridors, and don't run	-8	-8	-0.90	-0.80	-1.00	0.20
Fewer exams	-2	-13	-0.92	-0.20	-1.63	1.43
Less punishments given to pupils	-5	-12	-1.01	-0.50	-1.50	1.00
More PSHE lessons	-8	-11	-1.09	-0.80	-1.38	0.58
We say a prayer at the start of each lesson	-19	-3	-1.13	-1.90	-0.38	-1.53
Silence in classrooms	-12	-16	-1.61	-1.20	-2.00	0.80
More cameras, so people feel safe	-11	-17	-1.62	-1.10	-2.13	1.03
Tasty food in the cafeteria	-12	-19	-1.79	-1.20	-2.38	1.18

Appendix M: Hilbre House Datasheet

Hilbre House Everyday Peace in School Indicator	Summed student score	Summed staff score	Common weighted mean	Mean student score	Mean staff score	Difference between student and staff mean scores
Everyone is treated fairly	6	12	1.18	0.86	1.50	-0.64
We help each other	5	7	0.79	0.71	0.88	-0.16
We listen to each other	1	11	0.76	0.14	1.38	-1.23
When things go wrong, we deal with it calmly	0	12	0.75	0.00	1.50	-1.50
We talk kindly to each other	5	6	0.73	0.71	0.75	-0.04
Pupils work hard in class	6	-2	0.30	0.86	-0.25	1.11
When things go wrong, we forgive each other	-2	7	0.30	-0.29	0.88	-1.16
Everybody has good friends	4	0	0.28	0.57	0.00	0.57
We play nicely together	2	-1	0.08	0.29	-0.13	0.41
There are no fights	1	-2	-0.05	0.14	-0.25	0.39
We talk and don't shout	-2	-1	-0.20	-0.29	-0.13	-0.16
People smile	-2	-2	-0.27	-0.29	-0.25	-0.04
Pupils stay in class and don't walk out	-3	-5	-0.53	-0.43	-0.63	0.20
We walk and don't run	-3	-10	-0.84	-0.43	-1.25	0.82
There is quiet	-5	-8	-0.85	-0.71	-1.00	0.29
Pupils line up in order	-5	-13	-1.17	-0.71	-1.63	0.91
There are more games clubs	-8	-11	-1.25	-1.14	-1.38	0.23

Appendix N: Apselagh Academy Datasheet

Apselagh Academy Everyday Peace in School Indicator	Summed student score	Summed staff score	Common weighted mean	Mean student score	Mean staff score	Difference between student and staff mean scores
People are tolerant of each other's differences	13	31	1.84	1.30	2.38	-1.08
Mutually respectful relationships between staff and students	14	25	1.66	1.40	1.92	-0.52
No bullying	24	8	1.51	2.40	0.62	1.78
People forgive each other	4	21	1.00	0.40	1.62	-1.22
People are willing to help each other	4	20	0.97	0.40	1.54	-1.14
Conflicts are resolved quickly	6	15	0.87	0.60	1.15	-0.55
No fighting	18	-1	0.86	1.80	-0.08	1.88
Staff and pupils feel listened to	2	17	0.75	0.20	1.31	-1.11
People have friends	8	8	0.71	0.80	0.62	0.18
People work together well	3	13	0.65	0.30	1.00	-0.70
Staff and pupils are confident to say what they want to say	2	7	0.37	0.20	0.54	-0.34
People's efforts are recognised	2	6	0.33	0.20	0.46	-0.26
Positive interactions between pupils of all years	2	5	0.29	0.20	0.38	-0.18
Staff talk to pupils when they've done something wrong & don't shout at them	1	3	0.16	0.10	0.23	-0.13
Pupils are engaged in productive learning	-2	5	0.09	-0.20	0.38	-0.58
People smiling and laughing	3	-3	0.04	0.30	-0.23	0.53
People say please and thank you	-1	1	-0.01	-0.10	0.08	-0.18
Clean and tidy environment	0	-6	-0.23	0.00	-0.46	0.46
We all have the time to slow down and not feel stressed	0	-6	-0.23	0.00	-0.46	0.46
No swearing	3	-14	-0.39	0.30	-1.08	1.38
No arguments	-2	-13	-0.60	-0.20	-1.00	0.80
No smoking in school uniform	2	-23	-0.78	0.20	-1.77	1.97
No gossiping	-10	-8	-0.81	-1.00	-0.62	-0.38
Low number of behaviour logs for negative behaviour	-6	-16	-0.91	-0.60	-1.23	0.63
There are quiet zones	-15	-11	-1.17	-1.50	-0.85	-0.65
People walk through corridors quietly and calmly	-14	-14	-1.24	-1.40	-1.08	-0.32
No seating plans – pupils free to choose and are happy to sit with anyone	-16	-26	-1.79	-1.60	-2.00	0.40
Meditation	-29	-14	-1.99	-2.90	-1.08	-1.82
Less strict uniform rules	-17	-30	-2.00	-1.70	-2.31	0.61

Appendix O: Cobden Community Datasheet

Cobden Community Everyday Peace in School Indicator	Summed student score	Summed staff score	Common weighted mean	Mean student score	Mean staff score	Difference between student and staff mean scores
Feeling safe in and around the school	30	23	1.92	1.76	2.09	-0.33
People are respected for who they are	34	20	1.90	2.00	1.82	0.18
Students know that teachers care	18	16	1.25	1.06	1.45	-0.40
Students and staff have their voices heard	14	16	1.14	0.82	1.45	-0.63
Everyone has someone to turn to	23	9	1.08	1.35	0.82	0.53
People are encouraged to talk about their differences	19	11	1.06	1.12	1.00	0.12
People listen to each other	11	13	0.91	0.65	1.18	-0.53
Good manners	19	4	0.74	1.12	0.36	0.75
Calm conversations between staff and students	5	13	0.74	0.29	1.18	-0.89
People feel confident to challenge when something's not right	1	12	0.57	0.06	1.09	-1.03
Respectful language is used even when people disagree	8	7	0.55	0.47	0.64	-0.17
Teachers handle situations calmly	-4	13	0.47	-0.24	1.18	-1.42
Students are engaged in lessons	0	10	0.45	0.00	0.91	-0.91
Students break up fights instead of waiting for teachers	19	-5	0.33	1.12	-0.45	1.57
Everyone has friends	6	1	0.22	0.35	0.09	0.26
Using restorative meetings to deal with conflicts	-6	6	0.10	-0.35	0.55	-0.90
Acts of kindness, e.g. letting someone borrow a pen	1	-2	-0.06	0.06	-0.18	0.24
Students do the right thing because they want to and not for R-points	-8	0	-0.23	-0.47	0.00	-0.47
No fights	3	-8	-0.28	0.18	-0.73	0.90
Smiling faces	-10	0	-0.29	-0.59	0.00	-0.59
Clean and tidy environment	-6	-4	-0.36	-0.35	-0.36	0.01
Students follow the school code	-8	-3	-0.37	-0.47	-0.27	-0.20
No swearing	-6	-9	-0.58	-0.35	-0.82	0.47
Students are trusted to go to the toilet when they need to	-3	-17	-0.86	-0.18	-1.55	1.37
Quiet areas	-18	-8	-0.89	-1.06	-0.73	-0.33
Displays about peace	-9	-16	-0.99	-0.53	-1.45	0.93
Queuing for lunch patiently	-18	-14	-1.16	-1.06	-1.27	0.21
Meditation in tutor time	-28	-9	-1.23	-1.65	-0.82	-0.83
Open doors in classrooms	-27	-13	-1.38	-1.59	-1.18	-0.41
Prayer meetings	-9	-25	-1.40	-0.53	-2.27	1.74
Empty IER	-19	-20	-1.46	-1.12	-1.82	0.70
Silent walking in corridors	-32	-21	-1.89	-1.88	-1.91	0.03

Appendix P: All 110 EPSIs Coded into Dimensions and Categories of Peace

	Personal			Relational		Institutional		
	Feelings	Freedom	Function	Relationships	Routine social practices	Environment	Curriculum	Systems
	<i>Indicators that relate to how people feel (e.g. valued) and how they express those feelings (e.g. smiling)</i>	<i>Indicators that relate to people's freedom to be themselves and threats to that freedom</i>	<i>Indicators that relate to students' engagement in learning and teachers' engagement in teaching</i>	<i>Indicators that relate to friendships, professional relationships and community connectedness</i>	<i>Indicators that relate to routine prosocial or antisocial behaviours</i>	<i>Indicators that mention the physical environment of the school</i>	<i>Indicators that relate to what is included in the school's curriculum</i>	<i>Indicators that relate to school processes and systems (including rules and institutional norms)</i>
We are all valued equally		X						
No bullying				X				
We all feel listened to	X							
Conflicts are resolved calmly				X				
We are all able to be ourselves, without fear of being judged		X						
Friendship and cooperation between people of different ages and races				X				
Teachers love teaching			X					
Pupils speak kindly to each other					X			
Pupils follow the school rules								X
No fights				X				
Pupils love learning			X					
High attendance - from staff and pupils			X					
Staff are friendly towards pupils				X				
Pupils do not back chat staff					X			
Pupils help to make the school rules								X
Year 7s feel welcome	X							
Staff are relaxed	X							

Parents value teachers' hard work			X				
The environment is clean and tidy						X	
We hold doors open for one another					X		
People smile	X						
We greet each other, say hello					X		
No exclusions							X
No shouting					X		
We walk in corridors, and don't run					X		
Fewer exams						X	
Less punishments given to pupils							X
More PSHE lessons						X	
We say a prayer at the start of each lesson						X	
Silence in classrooms							X
More cameras, so people feel safe						X	
Tasty food in the cafeteria						X	
Everyone is treated fairly		X					
We help each other					X		
We listen to each other					X		
When things go wrong, we deal with it calmly				X			
We talk kindly to each other					X		
Pupils work hard in class			X				
When things go wrong, we forgive each other				X			
Everybody has good friends				X			
We play nicely together					X		
There are no fights				X			
We talk and don't shout					X		
People smile	X						
Pupils stay in class and don't walk out			X				
We walk and don't run					X		
There is quiet						X	
Pupils line up in order							X

There are more games clubs							X	
People are tolerant of each other's differences		X						
Mutually respectful relationships between staff and students				X				
No bullying				X				
People forgive each other				X				
People are willing to help each other					X			
Conflicts are resolved quickly				X				
No fighting				X				
Staff and pupils feel listened to	X							
People have friends				X				
People work together well				X				
Staff and pupils are confident to say what they want to say		X						
People's efforts are recognised	X							
Positive interactions between pupils of all years				X				
Staff talk to pupils when they've done something wrong and don't shout at them				X				
Pupils are engaged in productive learning			X					
People smiling and laughing	X							
People say please and thank you					X			
Clean and tidy environment						X		
We all have the time to slow down and not feel stressed	X							
No swearing					X			
No arguments				X				
No smoking in school uniform					X			
No gossiping				X				
Low number of behaviour logs for negative behaviour								X
There are quiet zones						X		
People walk through corridors quietly and calmly					X			
No seating plans – pupils free to choose and are happy to sit with anyone								X

Meditation							X	
Less strict uniform rules								X
Feeling safe in and around the school	X							
People are respected for who they are		X						
Students know that teachers care	X							
Students and staff have their voices heard								X
Everyone has someone to turn to				X				
People are encouraged to talk about their differences		X						
People listen to each other					X			
Good manners					X			
Calm conversations between staff and students					X			
People feel confident to challenge when something's not right	X							
Respectful language is used even when people disagree					X			
Teachers handle situations calmly					X			
Students are engaged in lessons			X					
Students break up fights instead of waiting for teachers					X			
Everyone has friends				X				
Using restorative meetings to deal with conflicts								X
Acts of kindness, e.g. letting someone borrow a pen					X			
Students do the right thing because they want to and not for R-points			X					
No fights				X				
Smiling faces	X							
Clean and tidy environment						X		
Students follow the school code								X
No swearing					X			
Students are trusted to go to the toilet when they need to								X
Quiet areas						X		
Displays about peace						X		

Queuing for lunch patiently					x			
Meditation in tutor time							x	
Open doors in classrooms								x
Prayer meetings							x	
Empty IER								x
Silent walking in corridors								x
Count (out of 110)	13	7	9	23	26	9	7	16
Percentage representation	12%	6%	8%	21%	24%	8%	6%	15%
	26%			45%			29%	

References

- Adams, R. (2016, December 30). 'No excuses': inside Britain's strictest school. *The Guardian*. Retrieved from <https://www.theguardian.com/education/2016/dec/30/no-excuses-inside-britains-strictest-school>
- AFAF (2019). In defence of difference. Retrieved from <https://www.afaf.org.uk/in-defence-of-difference/>
- Albin, C. (2009). Peace vs. Justice - and Beyond. In J. Bercovitch, V. Kremenyuk & I. Zartman (Eds.), *Sage Handbook of Conflict Resolution* (pp. 580–94). London: Sage Publications.
- Allen, R., & Higham, R. (2018). Quasi-markets, school diversity and social selection: Analysing the case of free schools in England, five years on. *London Review of Education*, 16(2), 191-213. <https://doi.org/10.18546/LRE.16.2.02>
- Angell, C., Alexander, J., & Hunt, J. A. (2015). 'Draw, write and tell': A literature review and methodological development on the 'draw and write' research method. *Journal of Early Childhood Research*, 13(1), 17–28. <https://doi.org/10.1177/1476718X14538592>
- Bajaj, M. (2008). "Critical" peace education. In M. Bajaj (Ed.), *Encyclopedia of peace education* (pp. 135-146). Charlotte: Information Age Publishing.
- Bajaj, M. (2014). 'Pedagogies of resistance' and critical peace education praxis. *Journal of Peace Education* 12(2), 154–66. <http://dx.doi.org/10.1080/17400201.2014.991914>
- Bajaj, M., & Hantzopoluos, M. (2016). (Eds.) *Peace education: International perspectives*. London: Bloomsbury.
- Bar-Tal, D. (2002). The elusive nature of peace education. In G. Salomon & B. Nevo (Eds.), *Peace education: The concept, principles and practice in the world* (pp. 27-36). Mahwah, NJ: Lawrence Erlbaum.
- Beck, R. J. (2009). The cultivation of students' metaphoric imagination of peace in a creative photography program. *International Journal of Education & the Arts*, 10(18). Retrieved from <http://www.ijea.org/v10n18/>.
- Behr E. H. (2014). *Politics of difference: Epistemologies of peace*. London: Routledge.
- Behr E. H., Megoran N., & Carnaffan J. (2018). Peace education, militarism and neo-liberalism: Conceptual reflections with empirical findings from the UK. *Journal of Peace Education*, 15(1), 76-96. <https://doi.org/10.1080/17400201.2017.1394283>
- Bennett, T. (2018). Perfect isolation. Why the hysteria about removal rooms misses the point [Blog post]. Retrieved from <http://behaviourguru.blogspot.com/2018/10/perfect-isolation-why-hysteria-about.html>
- BERA (2018). Ethical Guidelines for Educational Research, fourth edition. Retrieved from <https://www.bera.ac.uk/publication/ethical-guidelines-for-educational-research-2018>

- Bevington, T., Kurian N., & Cremin H. (2019). Peace education and citizenship education: Shared critiques. In A. Peterson, G. Stahl, & H. Soong (Eds.), *The Palgrave Handbook of Citizenship and Education* (pp. 1-13). Cham: Palgrave Macmillan.
- Bevington, T. (2015). Appreciative evaluation of restorative approaches in schools. *Pastoral Care in Education*, 33(2), 105-15. <http://dx.doi.org/10.1080/02643944.2015.1046475>
- Bevington, T. (2019). Evaluation: the art of valuing. In M. Thorsborne, N. Riestenberg & G. McCluskey (Eds.), *Getting More Out of Restorative Practice in Schools* (pp. 109-25). London: Jessica Kingsley Publishers.
- Bevington, T., & Gregory, A. (2019). Restorative practice as peace practice. In M. Thorsborne, N. Riestenberg & G. McCluskey (Eds.), *Getting More Out of Restorative Practice in Schools* (pp. 189-201). London: Jessica Kingsley Publishers.
- Biaggio, A., De Souza, L., & Martini, R. (2004). Attitudes toward peace, war and violence in five countries. *Journal of Peace Education*, 1, 179-189. <https://doi.org/10.1080/1740020042000253730>
- Bickmore, K. (2011). Keeping, making, and building peace in school. *Social Education*, 75, 40-44. Retrieved from https://www.socialstudies.org/system/files/publications/articles/se_75011140.pdf
- Biesta, G. J. J. (2010). *Good Education in an Age of Measurement*. Boulder: Paradigm Publishers.
- Biesta, G. J. J. (2013). *The Beautiful Risk of Education*. Boulder: Paradigm.
- Biesta, G. J. J. (2015). What is education for? On good education, teacher judgement, and educational professionalism. *European Journal of Education*, 50(1) 75-87. <https://doi.org/10.1111/ejed.12109>
- Biesta, G. J. J., & Burbules, N. (2003). *Pragmatism and educational research*. Lanham, MD: Rowman and Littlefield.
- Biton, Y., & Salomon, G. (2006). Peace in the eyes of Israeli and Palestinian youths as a function of collective narratives and participation in a peace education program. *Journal of Peace Research*, 43(2), 167–80. <https://doi.org/10.1177%2F0022343306061888>
- Booth, T., & Ainscow, M. (2016). *The Index for Inclusion: Developing learning and participation in schools* (fourth edition). Bristol: Centre for Studies on Inclusive Education.
- Bourgeois P. L. (2002). Phenomenology and Pragmatism: A Recent Encounter. In A.T. Tymieniecka. (Ed.), *Phenomenology World-Wide. Analecta Husserliana (The Yearbook of Phenomenological Research)*, 80, 58-60. Dordrecht: Springer. https://doi.org/10.1007/978-94-007-0473-2_61
- Brantmeier, E. J. (2005). Constraints and possibilities for intercultural peace curricula: A critical case study of teacher involvement in multicultural change at Midwestern High School. Unpublished dissertation, Indiana University. Retrieved from <https://scholarworks.iu.edu/dspace/bitstream/handle/2022/7006/umi-indiana-1210.pdf?sequence=1&isAllowed=y>

- Brantmeier, E. J. (2007). Connecting inner and outer peace: Buddhist meditation integrated with peace education. *In Factis Pax*, 1(2), 120-57. <http://www.infactispax.org/volume2/Brantmeier.pdf>
- Brantmeier, E. J. (2011). Toward mainstreaming critical peace education in U.S. teacher education. In C. Stephenson Malott & B. Porfilio (Eds.), *Critical pedagogy in the twenty-first century: A new generation of scholars* (pp. 349-375). Charlotte: Information Age Publishing.
- Breen, R. L. (2006). A practical guide to focus-group research. *Journal of Geography in Higher Education*, 30(3), 463-475, <http://doi.org/10.1080/03098260600927575>
- Bretherton, D., & Law, S. F. (2015). *Methodologies in peace psychology: peace research by peaceful means*. Springer International Publishing. <https://doi.org/10.1007/978-3-319-18395-4>
- Bricheno, P., & Thornton, M. (2016). *Crying in cupboards: What happens when teachers are bullied?* Kibworth-Beauchamp: Troubador Publishing.
- Bromseth, J. & Sörensdotter, R. (2013). Norm-critical pedagogy. In A. Lundberg & A. Werner (Eds), *A series in gender studies: Gender studies education and pedagogy* (pp. 24-32). Göteborg: Nationella sekretariatet för genusforskning.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, Mass.: Harvard University Press.
- Brown, K. (2018). Bullying: A review of the evidence [Blog post]. Retrieved from <https://epi.org.uk/publications-and-research/bullying-a-review-of-the-evidence/>
- Brown, S. R. (1980). *Political subjectivity: Application of Q methodology in political science*. New Haven: Yale University Press.
- Brown, S. R. (1993). A primer on Q methodology. *Operant Subjectivity*, 16, 91-138. <http://doi.org/10.15133/j.os.1993.002>
- Bursa, S., & Ersoy, A. F. (2016). Social studies teachers' perceptions and experiences of social justice. *Eurasian Journal of Educational Research*, 64, 319-40. <http://doi.org/10.14689/ejer.2016.64.18>
- Carrington, B., & Troyna, B. (1988). *Children and controversial issues: strategies for the early and middle years*. London: Falmer Press.
- Carter, C. (2008). Voluntary standards for peace education. *Journal of Peace Education* 5(2), 141-55. <https://doi.org/10.1080/17400200802264347>
- Cengelci Kose, T., & Gurdogan Bayir, O. (2016). Perception of peace in students' drawings. *Eurasian Journal of Educational Research*, 65, 181-98. <http://dx.doi.org/10.14689/ejer.2016.65.11>
- Centre for Mental Health (2020). Trauma, challenging behaviour and restrictive interventions in schools (Briefing paper). Retrieved from https://www.centreformentalhealth.org.uk/sites/default/files/2020-01/Briefing_54_traumainformed%20schools_0.pdf

- Coghlan, A. T., Preskill, H., & Catsambas, T. (2003). An overview of Appreciative Inquiry in evaluation. *New Directions for Evaluation*, 100, 5–22. <https://doi.org/10.1002/ev.96>
- Collier, D., Hidalgo, F. D., & Maciuceanu, A. O. (2006). Essentially contested concepts: Debates and applications, *Journal of Political Ideologies*, 11(3), 211-46. <https://doi.org/10.1080/13569310600923782>
- Coogan, J., & Herrington, N. (2011). Q methodology: an overview. *Research in Secondary Teacher Education*, 1(2), 24-28. <https://www.uel.ac.uk/wwwmedia/microsites/riste/Q-methdology-Article.pdf>
- Cooper, D. (2013). *Everyday Utopias: The conceptual life of promising spaces*. Durham: Duke University Press.
- Cooperrider, D. L., & Srivastva, S. (1987). Appreciative inquiry in organizational life. In R. W. Woodman & W. A. Pasmore (Eds.), *Research in Organizational Change and Development*, 1, 129-69. Stamford, CT: JAI Press.
- Corazzon, R. (2006). *Ontology. A resource guide for philosophers*. Retrieved from <https://www.ontology.co>
- Cremin, H. (2015). Peace education research in the twenty-first century: Three concepts facing crisis or opportunity? *Journal of Peace Education*, 13(1), 1-17. <https://doi.org/10.1080/17400201.2015.1069736>
- Cremin, H., & Bevington, T. (2017). *Positive peace in schools: tackling conflict and creating a culture of peace in the classroom*. Abingdon: Routledge.
- Creswell, J. W. (2003). *Research design: qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, California: Sage Publications.
- Curle, A. (1975). *The scope and dilemmas of peace studies*. Bradford: University of Bradford.
- Damirchi, E. S., & Bilge, F. (2014). The effect of peace education program on the seven grade student's conflict resolution and communication skills. *Education and Science*, 39(175) 309-318. Retrieved from https://www.researchgate.net/profile/Esmail_Sadri_Damirchi/publication/280800546_The_Effect_of_Peace_Education_Program_on_The_Seven_Grade_Student%27s_Conflict_Resolution_and_Communication_Skills
- Danju, I., Maasoglu, Y., & Maasoglu, N. (2013). The reasons behind U.S. invasion of Iraq. *Procedia - Social and Behavioral Sciences*, 81, 682-90. <http://dx.doi.org/10.1016/j.sbspro.2013.06.496>
- De Souza, L. K., Sperb, T. M., McCarthy, S., & Biaggio, A. (2006). Brazilian children's conceptions of peace, war, and violence. *Peace and Conflict: Journal of Peace Psychology*, 12(1), 49–63. https://doi.org/10.1207/s15327949pac1201_4
- Demir, S. (2011). An overview of peace education in Turkey: definitions, difficulties, and suggestions: a qualitative analysis. *Educational Sciences: Theory and Practice* 11(4):1739-45. <https://files.eric.ed.gov/fulltext/EJ962672.pdf>

Deutsch, M. (1973). *The resolution of conflict: constructive and destructive processes*. London: Yale University Press.

DfE (2019). School exclusion: A literature review on the continued disproportionate exclusion of certain children. Retrieved from https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/800028/Timpson_review_of_school_exclusion_literature_review.pdf

Doyle, M. (2005). Three Pillars of the Liberal Peace. *American Political Science Review*, 99(3), 463-66. <http://doi.org/10.1017/S0003055405051798>

Dresse, A., Fischhendler, I., Nielsen, J. Ø., & Zikos, D. (2019). Environmental peacebuilding: Towards a theoretical framework. *Cooperation and Conflict*, 54(1), 99-119. <https://doi.org/10.1177/0010836718808331>

Du Plessis, T. C. (2005). A theoretical framework of corporate online communication: a marketing public relations perspective. Unpublished doctoral thesis. Pretoria: University of South Africa.

Dutta, U., Andzenge, A. K., & Walkling, K. (2016). The everyday peace project: An innovative approach to peace pedagogy. *Journal of Peace Education*, 13(1) 79–104. <https://doi.org/10.1080/17400201.2016.1151773>

Ecclestone, K., & Hayes, D. (2008). *The dangerous rise of therapeutic education*. London: Routledge.

Elliott, C. (1999). *Locating the energy for change: an introduction to Appreciative Inquiry*. Winnipeg: International Institute for Sustainable Development. Retrieved from <http://wgbis.ces.iisc.ernet.in/biodiversity/sdev/appreciativeinquiry.pdf>

Esteva, G., & Guerrero, A. (2011). Guelagetza and Tu Chha'ia: a Zapotec perspective of what others call friendship. In W. Dietrich, J. Echavarría Alvarez, G. Esteva, D. Ingruber & N. Koppensteiner (Eds.), *The Palgrave International Handbook of Peace Studies: A Cultural Perspective* (pp. 352-72). New York: Palgrave Macmillan.

Etherington, K. (2007). Ethical Research in Reflexive Relationships. *Qualitative Inquiry* 13(5) 599-616. <https://doi.org/10.1177/1077800407301175>

Everyday Peace Indicators (2020). Brief guide. Retrieved from <https://everydaypeaceindicators.org/wp-content/uploads/2019/07/EPI-brief-English.pdf>

Everyday Peace Indicators codebook (2016). Codebook – EPI Categories. Retrieved from <https://everydaypeaceindicators.org/wp-content/uploads/2013/05/Codebook---EPI-Categories-copy.pdf>

Everyday Peace Initiative (2020). The Concept of Everyday Peace. Retrieved from <https://everydaypeaceinitiative.com/the-concept-of-everyday-peace/>

Feinberg, W. (1998). *Common schools/uncommon identities: national unity and cultural difference*. New Haven: Yale.

- Felski, R. (2011). Suspicious Minds. *Poetics Today* 32(2), 215-34.
<https://doi.org/10.1215/03335372-1261208>
- Ferreira, A., & Janks, H. (2009). Doves, Rainbows and an Uneasy Peace: Student Images of Reconciliation in a Post-Conflict Society. *Perspectives in Education*, 27(2), 133–46.
- Fine, (1994). Ontological Dependence. *Proceedings of the Aristotelian Society*, 95, 269-90.
<https://doi.org/10.1093/aristotelian/95.1.269>
- Fine, K. (1991). The Study of Ontology. *Noûs* 25, 263–94. <https://doi.org/10.2307/2215504>
- Firchow, P. (2018). *Reclaiming everyday peace: local voices in measurement and evaluation after war*. Cambridge: Cambridge University Press.
- Firchow, P., & Urwin, E. (2019, May 9). What Afghan Women (and Men) Really Want. *Foreign Policy Magazine*. Retrieved from <https://foreignpolicy.com/2019/05/09/what-afghan-women-and-men-really-want/>
- Foliano, F., Meschi, E., & Vignoles, A. (2010). *Why do children become disengaged from school?* (Working Paper No. 10-06). London: Institute of Education. Retrieved from <http://repec.ioe.ac.uk/REPEc/pdf/qsswp1006.pdf>
- Fountain, S. (1999, June). *Peace Education in UNICEF*. Working Paper. New York: UNICEF. Retrieved from <https://www.grainesdepaix.org/en/peace-resources/peace-dictionary/peace-education-unicef-susan-fountain-et-al-1999>
- Four Arrows (aka Jacobs, D. T.) (2010). Indigenous spirituality as a source for peaceful relations. In E. J. Brantmeier, J. Lin, & J. P. Miller (Eds.), *Spirituality, religion, and peace education* (pp. 133-48). Charlotte: Information Age Publishing.
- Four Arrows (aka Jacobs, D. T.) (2017). Peace within oneself and all of creation - an indigenous perspective. Retrieved from https://www.researchgate.net/profile/Four_Arrows/publication/324224645_Peacefulness_Within_Oneself_and_All_Creation_An_Indigenous_Perspective/links/5ac646c1aca2720544d1dc63/Peacefulness-Within-Oneself-and-All-Creation-An-Indigenous-Perspective.pdf
- Freire, P. (1968/1996). *Pedagogy of the oppressed* (M. B. Ramos Trans.). London: Penguin.
- Gallie, W.B. (1956). Essentially contested concepts. *Proceedings of the Aristotelian Society*, 56, 167–98. <https://doi.org/10.1093/aristotelian/56.1.167>
- Galtung, J. (1964). An Editorial. *Journal of Peace Research*, 1(1), 1-4.
<https://doi.org/10.1177%2F002234336400100101>
- Galtung, J. (1969). Violence, Peace, and Peace Research. *Journal of Peace Research*, 6(3), 167-91. www.jstor.org/stable/422690
- Galtung, J. (1976). Three approaches to peace: peacekeeping, peacemaking and peacebuilding. In J. Galtung (Ed.), *Peace, war and defence: Essays in peace research: vol. 2* (pp. 282-304). Copenhagen: C. Ejlertsen.

- Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. International Peace Research Institute Oslo: Sage Publications.
- Garatti, M., & Rudnitski, R. A. (2007). Adolescents' views on war and peace in the early phases of the Iraq conflict. *Adolescence*, 42(167), 501–23.
- Gill, K. (2017). *Making the difference: Breaking the link between school exclusion and social exclusion*. London: IPPR. Retrieved from <http://www.ippr.org/publications/making-the-difference>
- Gillard, D. (2011). Education in England: a brief history. Retrieved from <http://www.educationengland.org.uk/history/chapter15.html>
- Gledhill, J., & Bright, J. (2018). A divided discipline? Mapping peace and conflict studies. *International Studies Perspectives*, 19(2), 128-47. <https://doi.org/10.1093/isp/ekx009>
- Graham, L. J. (2018). Student compliance will not mean ‘all teachers can teach’: a critical analysis of the rationale for ‘no excuses’ discipline. *International Journal of Inclusive Education*, 22(11), 1242-1256. <https://doi.org/10.1080/13603116.2017.1420254>
- Gregor, K., & Spetschinsky, S. (2010). (Eds.) *Concerning peace: New perspectives on Utopia*. Newcastle-upon-Tyne: Cambridge Scholars Publishing.
- Groff, L., & Smoker, P. (1996). Spirituality, religion, culture, and peace: exploring the foundations for inner-outer peace in the twenty-first century. *International Journal of Peace Studies* 1(1), 57-113. https://www.gmu.edu/programs/icar/ijps/vol1_1/smoker.html
- Guba, E. G., & Lincoln, Y. S. (1989). *Fourth generation evaluation*. Newbury Park, CA: Sage Publications.
- Gürbüz, M. E., & Bernstein, M. (2016). “Thou shall not protest!”: Multi-institutional politics, strategic nonconfrontation and Islamic mobilizations in Turkey. In S. E. Nepstad & L. R. Kurtz (Eds.), *Nonviolent conflict and civil resistance Vol: 34* (pp. 63-91). Bingley: Emerald Group Publishing.
- Gurdogan-Bayir, O., & Bozkurt, M. (2018). War, peace, and peace education: Experiences and perspectives of pre-service teachers. *International Journal of Progressive Education*, 14(1), 148-164. <https://doi.org/10.29329/ijpe.2018.129.11>
- Haavelsrud, M. (2019). Peace education confronting reality. In D. T. Snauwaert (Ed.), *Exploring Betty A. Reardon’s perspective on peace education* (pp. 41-51). Cham: Springer.
- Hajir, B., & Kester, K. (2020). Toward a decolonial praxis in critical peace education: Postcolonial insights and pedagogic possibilities. *Stud Philos Educ*. <https://doi.org/10.1007/s11217-020-09707-y>
- Hakvoort, I. (1996). Conceptualizations of peace and war from childhood through adolescence. Unpublished doctoral dissertation, University of Amsterdam.
- Hakvoort, I., & Hägglund, S. (2001). Concepts of peace and war as described by Dutch and Swedish girls and boys. *Peace and Conflict: Journal of Peace Psychology*, 7(1), 29–44. https://doi.org/10.1207/S15327949PAC0701_03

- Hakvoort, I., & Oppenheimer, L. (1998). Understanding Peace and War: A Review of Developmental Psychology Research. *Developmental Review*, 18(3), 353-389. <https://doi.org/10.1006/drev.1998.0471>.
- Hamilton, L., & Corbett-Whittier, C. (2013). *Using Case Study in Education Research*. London: Sage Publications.
- Hantzopoulos, M. (2011). Institutionalizing critical peace education in public schools: A case for comprehensive implementation. *Journal of Peace Education*, 8(3), 225-242. <https://doi.org/10.1080/17400201.2011.621364>
- Hantzopoulos, M. (2016). Beyond American exceptionalism: Centering critical peace education in US school reform. In M. Bajaj & M. Hantzopoulos (Eds.), *Peace education: International perspectives* (pp. 177-92). London: Bloomsbury.
- Hantzopoulos, M., & Bajaj, M. (2016). Conclusion: critical directions for peace education. In M. Bajaj & M. Hantzopoulos (Eds.), *Peace education: International perspectives* (pp. 233-8). London: Bloomsbury.
- Harris, I. (2008). History of peace education. In M. Bajaj (Ed.), *Encyclopedia of peace education*, (pp.15-24). Charlotte: Information Age Publishing.
- Harris, I. (2009). A select bibliography for peace education. *Peace & Change*, 34(4), 571-576. <https://doi.org/10.1111/j.1468-0130.2009.00601.x>
- Harris, I. M., & Morrison, M. L. (2013). *Peace education* (third edition). Jefferson: McFarland & Co.
- Hashemi, S., & Shahraray, M. (2009). How do Iranian adolescents think about peace? A study of the perception of female secondary school students and their families. *Peace and Conflict*, 15, 249-261. <https://doi.org/10.1080/10781910902838634>
- Hayes, J. C., & Kraemer, D. J. M. (2017). Grounded understanding of abstract concepts: The case of STEM learning. *Cognitive Research*, 2(1), 7. <http://doi.org/10.1186/s41235-016-0046-z>
- Hellström, T. (2008). Transferability and naturalistic generalization: New generalizability concepts for social science or old wine in new bottles? *Qual Quant* 42, 321–337. <https://doi.org/10.1007/s11135-006-9048-0>
- Hersey, P., & Blanchard K. (1984). *The management of organizational behaviour* (fourth edition). Englewood Cliffs: Prentice Hall.
- Hicks, D., & Holden, C. (2010). *Teaching the global dimension: Key principles and effective practice*. New York: Routledge.
- Higham, R., & Booth, T. (2018). Reinterpreting the authority of heads: Making space for values-led school improvement with the Index for Inclusion. *Educational Management Administration & Leadership*, 46(1), 140–157. <https://doi.org/10.1177/1741143216659294>
- Hirsch, E. D. (1976). *Validity in interpretation*. New Haven, CT: Yale University Press.

- Horner, L. (2017). Peace as an event, peace as utopia: a re-imagining of peace and its implications for peace education and development, *Discourse: Studies in the Cultural Politics of Education*, 34(3), 366-79. <https://doi.org/10.1080/01596306.2012.717190>
- Hymel, S., & Darwich, L. (2018). Building peace through education, *Journal of Peace Education*, 15(3), 345-357. <http://doi.org/10.1080/17400201.2018.1535475>
- Ide, K. (2015). For the sake of peace: maintaining the resonance of peace and education. *Ethics and Education*, 10(1), 73-83. <https://doi.org/10.1080/17449642.2014.998026>
- Institute for Economics and Peace (2015). Research Area: Positive Peace. Retrieved from <http://economicsandpeace.org/research/#positive-peace>
- Isaksson, A., Börjesson, E., Gunn, M., Andersson, C., & Ehrnberger, K. (2017). Norm critical Design and ethnography: Possibilities, objectives and stakeholders. *Sociological Research Online*, 22(4), 232–252. <https://doi.org/10.1177/1360780417743168>
- Ishida, T. (1969). Beyond the Traditional Concepts of Peace in Different Cultures. *Journal of Peace Research*, 6(2), 133-145. <https://doi.org/10.1177/002234336900600205>
- Jabbar, S., & Amy Betawi, A. (2019). Children express: war and peace themes in the drawings of Iraqi refugee children in Jordan. *International Journal of Adolescence and Youth*, 24(1), 1-18. <https://doi.org/10.1080/02673843.2018.1455058>
- Jagodić, G. K. (2000). Is war a good or a bad thing? The attitudes of Croatian, Israeli, and Palestinian children toward war. *International Journal of Psychology*, 35(6), 241-257. <https://doi.org/10.1080/002075900750047969>
- Jakob, D. R. (2002). An adolescent theory of peace: A study of adolescents' conceptualisation of peace. Unpublished doctoral thesis manuscript.
- Jiménez, F. (2018). Paz imperfecta: Nuevas querellas amistosas [Imperfect Peace: New friendly quarrels]. *Revista de Cultura de Paz*, 2, 25-43. Retrieved from <https://www.revistadeculturadepaz.com/index.php/culturapaz/article/view/38/23>
- John, V. M. (2016). Using conflict mapping to foster peace-related learning and change in schools. *Education as Change*, 20(2) 221-242. <http://dx.doi.org/10.17159/1947-9417/2016/756>
- Johnson, D. W., & Johnson, R. T. (1999). Making cooperative learning work. *Theory into Practice* 38(2), 67-73. <https://doi.org/10.1080/00405849909543834>
- Johnson, D. W., & Johnson, R. T. (2005). This Issue: Peace Education. *Theory into Practice*, 44(4), 275-79. https://doi.org/10.1207/s15430421tip4404_1
- Johnston, T. (2011). *Being Soviet: Identity, rumour, and everyday life under Stalin 1939–1953*. New York: Oxford University Press.
- Journal of Peace Education (2018). Aims and Scope. Retrieved from <https://www.tandfonline.com/action/journalInformation?show=aimsScope&journalCode=cjpe20>

- Kagaari, J., Nakasiita K., Ntare, E., Atuhaire, R., Baguwemu, A., Ojok, G., ... Thompson, C.E. (2017). Children's conceptions of peace in two Ugandan primary schools: Insights for peace curriculum. *Research in Comparative & International Education* 12(1) 9–25. <https://doi.org/10.1177%2F1745499917698299>
- Kalekin-Fishman, D. (2013). Sociology of everyday life. *Current Sociology*, 61(5–6), 714-32. <https://doi.org/10.1177/0011392113482112>
- Kamler, B. & Thomson, P. (2006). *Helping doctoral students write: Pedagogies for supervision*. London: Routledge.
- Kant, I. (1803/1900). *Kant on Education* (A. Churton Trans.). Boston: D.C. Heath and Co. Retrieved from http://oll-resources.s3.amazonaws.com/titles/356/0235_Bk.pdf
- Kelm, J. (2005). *Appreciative living: The principles of Appreciative Inquiry in personal life*. Wake Forest: Venet Publishers.
- Kenway, J. (2017). Art and the ordinary: Literary and visual constructs of the mundane. UNLV Theses, Dissertations, Professional Papers, and Capstones. Retrieved from <https://digitalscholarship.unlv.edu/thesesdissertations/2995>
- Kester K., & Cremin, H. (2017) Peace education and peace education research: Toward a concept of post-structural violence and second order reflexivity. *Educational Philosophy and Theory*, 49(14) 1415-27. <http://dx.doi.org/10.1080/00131857.2017.1313715>
- Kester, K. (2011). Education for peace: content, form, and structure: Mobilizing youth for civic Engagement. *Peace & Conflict Review*, 4(2), 1-10. <http://www.review.upeace.org/index.cfm?opcion=0&ejemplar=19&entrada=101>
- Kester, K. (2012). Peace education primer. *Journal of Global Citizenship & Equity Education* 2(2), 1-12. <http://journals.sfu.ca/jgcee/index.php/jgcee/article/viewFile/77/68#page=63>
- Kester, K. (2018). Coproducing Peace: Beyond psychologized approaches - toward a transrational onto-epistemology and dialogic learning community as the foundations of peace education. *In Factis Pax: Journal of Peace Education and Social Justice*, 12, 1-24. <http://www.infactispax.org/wp-content/uploads/2015/06/Kester-V12.1.pdf>
- King, M. L. (1956/1997). When Peace becomes Obnoxious. In Carson, C. (Ed.), *The papers of Martin Luther King, Jr.: Vol. 3. Birth of a new age, December 1955-December 1956* (pp. 207-8). Berkeley: University of California Press.
- King, N., & Horrocks, C. (2010). *Interviews in qualitative research*. London: Sage Publications.
- Koram, K. (2020, June 4). Systemic racism and police brutality are British problems too. *The Guardian*. Retrieved from <https://www.theguardian.com/commentisfree/2020/jun/04/systemic-racism-police-brutality-british-problems-black-lives-matter>
- Kulz, C. (2013). *'Structure Liberates?': Making compliant, consumable bodies in a London Academy*. Goldsmiths, University of London. Retrieved from https://research.gold.ac.uk/10157/1/SOC_thesis_Kulz_2013.pdf

- Kumar, K. (2018). Can education contribute to peace? (Working Paper). Delhi: UNESCO. Retrieved from https://d27gr4uvvgxfbqz.cloudfront.net/files%2F74b94694-8f97-4aaa-b2c7-d6f8e4b084dc_Can%20Education%20Contribute%20to%20Peace.pdf
- Lazo, G. (2017, March 20). George Mason undergraduates define their everyday peace. Retrieved from <https://everydaypeaceindicators.org/2017/03/20/george-mason-undergraduates-primarily-look-to-indicators-of-diversity-to-define-their-everyday-peace/>
- Lederach, J. P. (1999). Justpeace - The challenge of the 21st Century. In *People Building Peace: 35 Inspiring Stories from Around the World* (pp. 27-36). Utrecht, Netherlands: European Centre for Conflict Prevention.
- Lederach, J. P. (2003). *The Little Book of Conflict Transformation*. Intercourse: Good Books.
- “LGBT teaching row” (2019, November 26). Retrieved from <https://www.bbc.co.uk/news/uk-england-birmingham-50557227>
- Mac Ginty, R. (2011). International peacebuilding and local resistance: Hybrid forms of peace. Houndmills: Macmillan Palgrave.
- Mac Ginty, R. (2013). Indicators +: A proposal for everyday peace indicators. *Evaluation and Program Planning*, 36(1), 56-63. <https://doi.org/10.1016/j.evalprogplan.2012.07.001>
- Mac Ginty, R. (2014). Everyday Peace: Bottom-up and local agency in conflict-affected societies. *Security Dialogue* 45(6): 548-564. <https://doi.org/10.1177/0967010614550899>
- Mac Ginty, R., & Firchow, P. (2014). Everyday Peace Indicators: Capturing local voices through surveys. *Shared Space*, 18, 33-39. Retrieved from <https://pdfs.semanticscholar.org/d973/e20b712a7d758758880f54f0a6bf028ff96d.pdf>
- Mac Ginty, R., & Firchow, P. (2016). Top-down and bottom-up narratives of peace and conflict. *Politics* 36(3), 308-23. <https://doi.org/10.1177/0263395715622967>
- Mac Ginty, R., & Richmond, O. P. (2013). The local turn in peace building: a critical agenda for peace. *Third World Quarterly*, 34(5), 763-83. <http://doi.org/10.1080/01436597.2013.800750>
- Malterud, K. (2001). Qualitative research: Standards, challenges, and guidelines. *The Lancet* 358(9280): 483-88. [https://doi.org/10.1016/S0140-6736\(01\)05627-6](https://doi.org/10.1016/S0140-6736(01)05627-6)
- Matsuo, M. (2007). Concept of peace studies: A short historical sketch. Hiroshima University: Institute of Peace Service. Retrieved from <http://ir.lib.hiroshima-u.ac.jp/00030712>
- McKeown, B., & Thomas, D. (1988). *Q Methodology*. Newbury Park: Sage.
- McLernon, F., & Cairns, E. (2001). Impact of political violence on images of war and peace in the drawings of primary school children. *Peace and Conflict: Journal of Peace Psychology*, 7(1), 45–57. https://doi.apa.org/doi/10.1207/S15327949PAC0701_04

- McLernon, F., & Cairns, E. (2006). Children's attitudes to war and peace: When a peace agreement means war. *International Journal of Behavioral Development*, 30(3), 272–279. <https://doi.org/10.1177/0165025406066763>
- McNeill, F. (2018). Rehabilitation, Corrections and Society. *Advancing Corrections Journal*, 5, 10-20. <http://eprints.gla.ac.uk/159625/7/159625.pdf>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (third edition). London: Sage Publications.
- Millar, G. (2020). Preserving the everyday: Pre-political agency in peacebuilding theory. *Cooperation and Conflict*. [Online Publication] <https://doi.org/10.1177/0010836720904390>
- Mills, A. J., Durepos, G., & Wiebe, E. (2010). *Encyclopedia of case study research*. Thousand Oaks, CA: Sage Publications.
- Mitchell, A. (2011). Quality/control: International peace interventions and 'the everyday'. *Review of International Studies*, 37(4), 1623-1645. <https://doi.org/10.1017/S0260210511000180>
- Montessori, M. (1949). *Education and Peace* (H. R. Lane Trans). Madras: Kalakshetra Press.
- Moreno-Parra, H. A. (2014). La paz imperfecta en el marco del conflicto político armado en Colombia. *Entramado* 10(1), 202-18. Retrieved from http://www.scielo.org.co/scielo.php?script=sci_arttext&pid=S1900-38032014000100013&lng=en&nrm=iso
- Morgan, D. L. (2007). Paradigms lost and pragmatism regained: Methodological implications of combining qualitative and quantitative methods. *Journal of Mixed Methods Research* 1(1), 48-76. <https://doi.org/10.1177%2F2345678906292462>
- Morgan, D. L. (2014). Pragmatism as a paradigm for social research. *Qualitative Inquiry*, 20(8), 1045–53. <https://doi.org/10.1177/1077800413513733>
- Muñoz F. A. (2001). *La Paz Imperfecta*. Granada: Universidad de Granada.
- Muñoz F. A. (2006). La Paz Imperfecta. In W. Dietrich., J. Echavarría., G. Esteva., D. Ingruber., & N. Koppensteiner (Eds.), *Key Texts of Peace Studies* (pp. 392-421). Vienna: Münster.
- Muñoz, F. A. (2010). *Imperfect Peace*. Retrieved from: <http://www.ugr.es/~fmunoz/documentos/ImperfectPeacepisa.pdf>
- Myers-Bowman, K. S., Walker, K., & Myers-Walls, J. A. (2005). "Differences between war and peace are big": Children from Yugoslavia and the United States describe peace and war. *Peace and Conflict: Journal of Peace Psychology*, 11(2), 177-98. https://doi.org/10.1207/s15327949pac1102_4
- Myers-Walls, J. A., & Lewsader, J. (2015). A qualitative approach to identifying the developmental progression of children's understanding of peace. *Peace and Conflict: Journal of Peace Psychology* 21(3), 508–514. <http://dx.doi.org/10.1037/pac0000090>

- Nasser, I., & Abu-Nimer, M. (2012). Perceptions of forgiveness among Palestinian teachers in Israel. *Journal of Peace Education*, 9(1), 1-15. <https://doi.org/10.1080/17400201.2011.614568>
- National Children's Bureau (2011). Guidelines for research with children and young people. Retrieved from <https://www.ncb.org.uk/resources-publications/guidelines-research-children-and-young-people>
- National Foundation for Educational Research (2018). New DfE data shows that early-career teacher retention continues to be an issue [Blog post]. Retrieved from <https://www.nfer.ac.uk/news-events/nfer-blogs/new-dfe-data-shows-that-early-career-teacher-retention-continues-to-be-an-issue/>
- OfSTEd (2019). *Teacher well-being at work in schools and further education providers*. Manchester: OfSTEd. Retrieved from https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/819314/Teacher_well-being_report_110719F.pdf
- Olweus, D. (2007). *Olweus Bullying Prevention Program: schoolwide guide*. Center City, MN: Hazelden.
- Oppenheimer, L., & Kuipers, I. (2003). Filipino children's understanding of peace, war, and strategies to attain peace. *Peace and Conflict: Journal of Peace Psychology*, 9(3), 235-57. https://doi.org/10.1207/s15327949pac0903_4
- Özkutlu, S. (2018). "Peace" perceptions of special education students in North Cyprus: a metaphorical approach. *Qual Quant*, 52, 1287-96. <https://doi.org/10.1007/s11135-018-0701-1>
- Padgett, S., & Notar, C.E. (2013). Bystanders are the Key to Stopping Bullying. *Universal Journal of Educational Research* 1(2): 33-41 <https://files.eric.ed.gov/fulltext/EJ1053992.pdf>
- Page, J. S. (2008). *Peace education: Exploring ethical and philosophical foundations*. Charlotte: Information Age Publishing.
- Patil, R. K. (2018). International peace in the light of Indian philosophy. *International Journal on World Peace*, 35(4) 9-36. <https://www.questia.com/library/journal/1P4-2251989056/international-peace-in-the-light-of-indian-philosophy>
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (third edition). London: SAGE.
- Piper, H., & Simons, H. (2005). Ethical responsibility in social research. In B. Somekh & C. Lewin (Eds.), *Research methods in the social sciences* (pp. 56-63). London: Sage Publications.
- Pole, C.J. (1993). *Assessing and recording achievement*. Buckingham: Open University Press.
- Preskill, H., & Catsambas, T. (2006). *Reframing evaluation through appreciative inquiry*. London: Sage Publications.
- Ramlo, S. (2016). Mixed method lessons learned from 80 years of Q Methodology. *Journal of Mixed Methods Research* 10(1) 28-45. <https://doi.org/10.1177/1558689815610998>

- Randazzo, E. (2016). The paradoxes of the 'everyday': Scrutinising the local turn in peace building. *Third World Quarterly*, 37(8), 1351-70. <https://doi.org/10.1080/01436597.2015.1120154>
- Ranta, M., Pessi, A. B., & Grönlund, H. (2017). Young adults' conceptions of the sacred in Finland today. *YOUNG*, 25(1), 45–65. <https://doi.org/10.1177/1103308816669212>
- Reardon, B. A. (2000). Peace Education: A Review and Projection. In B. Moon, S. Brown & M. Ben Peretz, (Eds.), *International Companion to Education* (pp. 397-425). New York: Routledge.
- Reflexivity (n.d.). In Cambridge Dictionary Online. Retrieved from <https://dictionary.cambridge.org/dictionary/english/reflexivity>
- Reiter, D. (2017). Is Democracy a Cause of Peace? *World Politics* (Online Publication). <https://doi.org/10.1093/acrefore/9780190228637.013.287>
- Richmond, O. (2011). *A post-liberal peace*. London: Routledge. <https://doi.org/10.4324/9780203810262>
- Richmond, O. (2017). Critical engagements with peace. *International Studies Review*, 19, 140-41. <https://doi.org/10.1093/isr/vix004>
- Richmond, O. P. (2005). *The Transformation of Peace*. Houndmills: Palgrave Macmillan.
- Richmond, O. P. (2010). Resistance and the post-liberal peace. *Millennium*, 38(3), 665-92. <https://doi.org/10.1177/0305829810365017>
- Rights Watch UK (2016). Preventing education: Human rights and UK counter-terrorism policy in schools. Retrieved from <https://www.rightsandsecurity.org/assets/downloads/Preventing-Education.pdf>
- Roberts, L. (2020). *Bullying in Schools: A complexity approach to sustainable restorative approaches?* Unpublished doctoral thesis.
- Salomon, G. (2002). The nature of peace education: Not all programs are created equal. In G. Salomon & B. Nevo (Eds.), *Peace Education: The Concept, Principles and Practices Around the World* (pp. 3-15). Mahwah, NJ: Lawrence Erlbaum Associates.
- Salomon, G., & Cairns, E. (2009). *Handbook on peace education*, London: Routledge.
- Samadi, R., Rezaei, A., Beydokhti, A., Najafi, M., & Ersi, F. (2018). *Opción*, 34(7) 63-80.
- Sarrica, M., & Wachelke, J. (2010). Peace and war as social representations: a structural exploration with Italian adolescents. *Universitas Psychologica*, 9(2), 315-30. <https://revistas.javeriana.edu.co/index.php/revPsycho/article/view/802>
- Schott, R. M., & Søndergaard, D. M. (2014). *School Bullying: New Theories in Context*. Cambridge: Cambridge University Press.
- Schrodt, P. (2004). Democratic Peace or Liberal Peace: The Debate. *International Studies Review*, 6(2), 292-294. www.jstor.org/stable/3699600

- Scriven, M. (1991). *Evaluation thesaurus* (fourth edition). Newbury Park: Sage Publications.
- Skinner, B. F. (1938). *The Behavior of Organisms: An Experimental Analysis*. New York: Appleton-Century.
- Slevin, E., & Sines, D. (2000). Enhancing the truthfulness consistency and transferability of a qualitative study. *Nurse Researcher*, 7(2), 79-97. <http://doi.org/10.7748/nr2000.01.7.2.79.c6113>
- Smith, R., & Neill, J. (2005). Examining the possibilities of school transformation for peace in Northern Ireland from a narrative perspective. *Journal of Transformative Education*, 3, 6-32. <https://doi.org/10.1177%2F1541344604270863>
- Snauwaert, D. (2011). Social justice and the philosophical foundations of critical peace education: Exploring Nussbaum, Sen, and Freire. *Journal of Peace Education*, 8, 315-31. <http://dx.doi.org/10.1080/17400201.2011.621371>
- Stake, R. E. (2006). *Multiple Case Study Analysis*. London: The Guilford Press.
- Stephenson, W. (1950). A statistical approach to typology: the study of trait universes. *Journal of Clinical Psychology*, 6(1) 26-37. [https://doi.org/10.1002/1097-4679\(195001\)6:1%3C26::AID-JCLP2270060108%3E3.0.CO;2-3](https://doi.org/10.1002/1097-4679(195001)6:1%3C26::AID-JCLP2270060108%3E3.0.CO;2-3)
- Stephenson, W. (1978). Concourse theory of communication. *Communication*, 3, 21-40.
- Stephenson, W. (1982). Q Methodology, interbehavioral psychology, and quantum theory. *Psychological Record*, 32, 235-248.
- Sunal, C., Kelley, L., & Sunal, D. (2012). What does peace mean? Kindergarteners share ideas. *Social Studies Research and Practice*, 7(2), 1-14. http://www.socstrpr.org/wp-content/uploads/2013/01/06477_no1.pdf
- Tahko, T. E., & Lowe, E. J. (2016). Ontological Dependence. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy*. Retrieved from <https://plato.stanford.edu/archives/win2016/entries/dependence-ontological/>
- Thorsborne, M., & Blood, P. (2013). *Implementing restorative practices in schools: A practical guide to transforming school communities*, London: Jessica Kingsley Publishers.
- Toews, B., & Zehr, H. (2003). Ways of knowing for a restorative worldview. In E.G.M. Weitekamp & H-J. Kerner (Eds.), *Restorative Justice in Context: International Practice and Directions* (pp. 257-71). Cullompton, Devon: Willan Publishing.
- Ummanel, A. (2018). What Cypriot children think about the concept of peace? *European Journal of Education Studies*, 5(8) 247-57. <https://doi.org/10.5281/zenodo.2527166>
- UNICEF (2011). *The Role of Education in Peacebuilding: Literature Review*. New York: UNICEF. Retrieved from https://educationanddevelopment.files.wordpress.com/2016/06/1-unesf_peacebuilding_literaturereview.pdf

- Van Exel N., & de Graaf, G. (2005). *Q methodology: A sneak preview*. Retrieved from <http://sites.nd.edu/lapseylab/files/2014/10/vanExel.pdf>
- Vanhoozer, K. J., Anderson, C. A., & Sleasman, M. J. (2007). *Everyday Theology: How to Read Cultural Texts and Interpret Trends*. Grand Rapids: Baker Academic.
- Walker, K., Myers-Bowman, K. S., & Myers-Walls, J. A. (2003). Understanding war, visualizing peace: children draw what they know. *Art Therapy, 20*(4), 191-200. <https://doi.org/10.1080/07421656.2003.10129605>
- Watts, S., & Stenner, P. (2005). Doing Q methodology: theory, method and interpretation. *Qualitative Research in Psychology 2*, 67-91. Retrieved from http://sites.nd.edu/lapseylab/files/2014/10/Watts_2005_Doing-Q-method-1.pdf
- Watts, S., & Stenner, P. (2012). *Doing Q Methodological Research: Theory, Method and Interpretation*. London: Sage Publications.
- Weare, K. (2014). *Evidence for Mindfulness: Impacts on the Wellbeing and Performance of School Staff*. University of Exeter. Retrieved from <https://mindfulnessinschools.org/wp-content/uploads/2014/10/Evidence-for-Mindfulness-Impact-on-school-staff.pdf>
- Webel, C., & Galtung, J. (2007). *Handbook of Peace and Conflict Studies*. Abingdon: Routledge.
- Westendorf, J. K., & Searle, L. (2017). Sexual exploitation and abuse in peace operations: trends, policy responses and future directions. *International Affairs, 93*(2), 365-87. <https://doi.org/10.1093/ia/iix001>
- Williams, H. (2015). Peaceableness as raison d'être, process and evaluation. In C. Del Felice, A. Karako & A. Wisler (Eds.), *Peace Education Evaluation: Learning from experience and exploring prospects* (pp. 3-18). Charlotte: Information Age Publishing.
- Wilson, M. R. (1989). *Our Father Abraham: Jewish Roots of the Christian Faith*. Grand Rapids: Eerdmans Publishing Company.
- Yilmaz, F. (2018). Road to peace education: Peace and violence from the viewpoint of children. *International Education Studies, 11*(8), 141-152. <https://doi.org/10.5539/ies.v11n8p141>
- Yin, R. K. (2012). *Case Study Research* (4th edition). Thousand Oaks: Sage Publications.
- Yousuf, M. I. (2010). Peace perceptions of prospective teachers for promoting peace activities for school settings in Pakistan. *Journal of College Teaching & Learning, 7*(3), 53-57. <https://doi.org/10.19030/tlc.v7i3.103>
- Zabala, A., & Pascual, U. (2016). Bootstrapping Q Methodology to Improve the Understanding of Human Perspectives. *PLoS ONE 11*(2) [Online Publication]. <https://doi.org/10.1371/journal.pone.0148087>
- Zembylas, M. (2018). Con-/divergences between postcolonial and critical peace education: Towards pedagogies of decolonization in peace education. *Journal of Peace Education 15*(1): 1–23. <https://doi.org/10.1080/17400201.2017.1412299>

Zembylas, M., & Bekerman, Z. (2013). Peace education in the present: dismantling and reconstructing some fundamental theoretical premises. *Journal of Peace Education*, 10(2), 197-214. <https://doi.org/10.1080/17400201.2013.790253>