



Leveraging a Multicultural Classroom to Promote Living Together in Peace.

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This curriculum unit is recommended for k-2 Spanish immersion students

Keywords: multicultural peace education, social justice, cultural differences, dialogue, equity, justice, human beings, transformation, communal learning, critical social consciousness.

Teaching Standards: See [Appendix 1](#) for teaching standards addressed in this unit.

Synopsis:

Multicultural experiences in the classroom provide a rich tapestry of learning for children of all ages. Through multicultural peace education, children can gain a critical social consciousness with local to global understandings. When their awareness of the world around them is paired with their efforts to find connections among people globally, they can generate multicultural understandings toward peace.

Children's learnings in multicultural peace education can be embedded in meaningful, real life experiences. In this unit, my second graders will gain an appreciation of education as a privilege when they can understand the importance of living together in peace through caring for each other and sharing.

With the integration of other subjects and multiculturalism children's literacy, students will learn how to develop critical social consciousness, be better prepared with understanding and use the tools that they need in order to make a difference. This means, solving problems peacefully, recognizing multiple versions of learning and letting one another's voices contribute

to bring the comprehensive wisdom they need to weave a global tapestry for peace with the strong threads of the multicultural human experiences.

I am planning to develop this unit by guiding and facilitating in positive forms that contribute to cooperation, trust and open communication as means of operating in a global society. Children will observe and celebrate their unique identities through debates, role-plays, children's literature, songs, games and theatre that will emerge from their questions and concerns since children's innate sense of justice and fairness creates opportunities for them to wrestle with questions. Children have a lot of curiosity and wondering, and they need a way to figure out answers. As with other inquiry-based learning experiences, a curriculum that emerges from the children's process of making sense of the world often yields the most engaging opportunities for learning.

As a Colombian teacher I have created this unit with the hope that it can serve as part of the process of building a culture of peace by improving education as an ethical mean. Along this project, you will find activities that promote reflection about peace among young kids based on the experience that I have lived in a violent country. In Colombia the interest in peace in the educational context has been a constant, especially due to the different phenomena of violence that have historically been perpetuated not only in the history of the country but also in the life stories of a large number of Colombians. In addition, a marked social inequality, inequity, injustice and a permanent militarization of daily life that led to the formation of citizens in a culture of violence. Therefore, for more than a decade the topics of training in democracy, human rights, citizenship and coexistence have been included more frequently in the school curriculum. Now that I am international teacher, I just have special interest and sensitivity for these Spanish immersion students since I know that I can make my students learn and understand that is possible living together in peace.

Finally, as you read my CU you will find the pillars that I designed in my CU based on my experience as an international teacher.

1. The flexibility of the phenomenon of peace in the school curriculum, in which it is not seen as an *independent* subject but as an aspect that runs through the entire structure and school life, that is, as an Educational principle and not as just a simple lesson.

2. Promote peace from a critical and socio-affective pedagogy, where the value of the *expression of emotions* as part of the understanding between human beings is rescued. In general, in schools the control of emotions is promoted, under the general premise of rationality. Element closely associated with the fragmentation of the human being between feeling and thinking, assuming the expression of feeling as something negative. Therefore, it is not a question of diminishing the value of emotions but of enhancing their value for human relationships and enabling them to be transformed in a positive way that allows empathy, compassion and non-violent communication with the other.

3. Do not limit peace education to an *exclusively cognitive process* of learning about peace content. Peace goes beyond discourse and must be understood as *something real*, linked to

everyday experiences and realities. Peace made body, this makes it possible that peace is not seen as something distant and abstract but as a "possible" that we can all build from our different ways of living together in peace.

I plan to teach this unit during 2021 to 32 students in the Spanish immersion classes in second grade at Charlotte East Language Academy.

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School demographics and students to whom you'll teach your CU

Currently I teach second grade at Charlotte East Language Academy in Charlotte, North Carolina. Charlotte East consists of grades: Pre-K through 8th. We are a magnet school in Charlotte Mecklenburg and we offer Spanish immersion program from K to 4th grade. Our population is about 600 students from K to eight. Next school year, my second grade classes will consist of 40 students. Of those 40 students, 15 are English native speakers and the remaining students are Hispanic.

How your topic idea connects with your students' lives

We have many recent examples of significant changes that set the stage for possibilities in the future of higher education and teacher education: we witnessed the end of apartheid, a technological revolution, designer genetics and cloning, a future biological revolution, and the tragedy of terrorism and war. Speculating on the changes that are yet to appear in demographics, technology, biology, medicine, the environment, and social values seems to be near impossible. Yet it is clear that U.S. K-12 students remain too isolated from people who are different from themselves and are not developing respect for differences or the comparative skills they need to contribute effectively to a sustainable local and global society. We will need our collective abilities to adapt within the turbulence caused by our ever-changing world (Heifetz, 1994).

Educators and other leaders must continue to counter the persistence of racial, religious, class, gender, language based, social, regional, and ethnic discrimination in our society. For public education to meet the civic needs of students and society, educators must be able to envision and promote systemic change that is transformational, not merely additive, fundamental, not merely incremental, and adaptive for all students, not merely technically faster or cheaper. Our premise is that educators intrinsically want to learn and expand their collective awareness and capabilities, although the demonstration of such interest is insufficient in organizational or programmatic transformation. Quezada, Reyes; Romo, Jaime J. 2004

There are many long-drawn conflicts that exist in the world today, and it can sometimes be easier to look at what divides us rather than what unites us. The Sustainable Development Goals are a roadmap of how humanity can work together to achieve lasting and sustainable peace for everyone, but this requires a lot of work, commitment, and dedication — not just from governments, but from each and every one of us. Living together in peace is all about accepting differences and having the ability to listen to, recognize, respect and appreciate others, as well as living in a peaceful and united way.

Considering the current climate in America, where discrimination and violence are visible to adults and children, I feel the stakes are too high to ignore this topic in my classroom. Discrimination is a problem that occurs in schools, and is a socially relevant issue. This is a topic

that does not exist in our Curricular Design as such, but it is a social problem that due to its formative value, it is important within the classroom context.

Therefore, with this unit it is my intention to make my students realize that they can make the world a better place through their global actions, writings, and conversations and also teach them how to live and act together, be united in differences and diversity, in order to build a sustainable world living in harmony. With this didactic unit, students will also learn how to establish peacebuilding, tolerance and respect towards cultures, individual differences, building balanced and constructive relationships with their mates at school, which will allow us to achieve "interculturality" in the classroom.

It is also important to work from our classrooms on this topic, in order to ensure that students develop attitudes of solidarity, empathy and cooperation, know different cultures and learn to live with them, growing in tolerance and respect that will help them to know individual differences to contribute to development of the main goal of education. I have chosen these old references because they are so foundational and I found them still relevant for my curriculum unit.

Content and teaching standards you want to target

In the words of Martin Luther King, Jr.: "We have flown the air like birds and swum the sea like fishes, but have yet to learn the simple act of walking the earth as brothers(and sisters)."Through peace education, communications and conflict resolution skills, our newest young citizens could learn skills for successful futures in our democracy"

Importance of multicultural teaching as an essential peace in education

Culture is the essence of personal and national identity. What people read and watch, and the kind of culture, literature, values and norms they are exposed to, through the home, education, society, television and the internet - provide them with basic values, attitudes and norms which affect and motivate them throughout their lives. The stories people hear and read as children and as adults, become an integral part of the core of their identity and personalities. Aharoni, A. (2000)

Multiculturalism and pluralism can promote the awareness of the oneness of humanity and the consciousness of common values and norms in various cultures, and it can promote the new identity of the "global citizen," in addition to the various ethnic identities and cultures of specific and particular groups or nations. There can be a dynamic balance and a symbiotic enrichment of both levels, that of the national culture and that of the global culture, when they come in contact with each other and nourish each other. It has therefore become urgent to build an effective multicultural system, at regional and global levels.

To accomplish this, the following measures are recommended. States today, should invest in developing the multicultural culture of peace that would help people and nations to

understand and respect each other; this would reduce the possibility of conflicts and save in the cost of armaments. The creation, developing and spreading of a multicultural peace system, could be the best investment for defense. Aharoni A. (2001)

Multicultural peace in education

First, a common definition for peace education is essential. Peace education has many facets and includes multiple disciplines where many colleagues are actively involved in theory and practice. The scope of their actions includes teaching nonviolence and conflict resolution, social justice, economic well-being, political participation (citizenship for a democracy, social responsibility) and concern for the environment.

Furthermore, educators have stressed that violence prevention, peace promotion and cultural diversity training should be included in the curriculum at the preschool and primary level (Hinitz, 1995). In recent years, peace education has also been identified by a leading researcher as an "alternative curriculum in Early Childhood Education" (Spodek & Brown, 1993).

Common bonds with several disciplines have already been forged by those working in peace education and research. There have been noteworthy contributions from psychology, anthropology, political science, sociology and social work, along with education. Most of these efforts can relate directly to links for peace education and multicultural education. Clearly, the case for a multidisciplinary action plan has been made with growing recognition of the increased cultural diversity in our schools and society. As a result, strategies that include sensitivity toward the differences of others have blended slowly into professional practices in some areas.

Education provides an important channel for the building and the promotion of an influential and effective multicultural peace culture. Appropriate attention should be given in schools and universities to the teaching of multiculturalism.

The growing boom and expanding dimensions of communication technology offers various new opportunities and directions for the promotion of a pluralistic and multicultural education. International multicultural cooperation and cross-disciplinary research, promoted by electronic technology and information services, can significantly enrich education at all levels.

Recognizing the importance of this new technological trend, UNESCO convened a conference on "The Impact of Information and Communication Technologies on Teaching and Teachers," (Khvilon, Patru, 1997), in order to strengthen international cooperation in the pursuit of peace and international understanding. It was a fruitful and successful conference and it opened the door to more conferences of this kind nationally and globally.

The multicultural approach in education is also an important factor as a means of fostering consciousness and sensitivity to lacks and deficiencies not only in one's own society but also in the world at large. It moreover has the ability to promote willingness to take creative action in the building of a better world. The subject of multiculturalism in general, has received

relatively little attention in education, and it should be more encouraged. Ministries of education and culture regionally and globally should correct this, and should attempt to include multicultural and peace studies as required subjects at all levels of schooling.

Schools and colleges are suitable forums where culture, values, ideals and identity, as well as worldviews, are formed. Curricula should pay attention to the power of the multicultural trends and should be trained to teach it. Educators need to carry out programs that would give young people a vision of what could be, a future view that would draw on their imaginations to create new visionary dimensions of a world beyond war, terror, famine and poverty.

Multiculturalism should be considered as a central educative value and should inspire and influence all aspects of education. Violence in schools and in the streets in most cases arises from the mistaken notion that force is the only way that can solve conflicts. The study of multicultural peace culture could demonstrate that it is otherwise. In the teaching of history, for example, attention should be given to the policies and verbal diplomatic negotiations that lead to the successful conclusion of peace treaties, and not concentrate mainly on the waging of the wars, as is often the mode in schools in the present. The two sides of the conflicts should be presented in a lively and convincing way, and historical novels are a good means to present this duality.

Psychology

Colleagues in peace psychology have documented the impact of violence on young victims, especially the trauma of violence experienced by minority children in the inner city (Garbarino, 1994; Garbarino & Kostelny, 1991). The research of pioneering psychologists such as Morton Deutsch (1949, 1973, 1991) and David and Roger Johnson (1979, 1989, 1991, 1995, 1996), among others, has shaped our knowledge of the advantages of the cooperative, rather than competitive relationships in the classroom. These especially can form a nurturing social environment for the constructive, positive elements that foster conflict resolution and a caring school environment. Emily Werner has enriched our knowledge of the resiliency of children, who can overcome even the trauma of violence, if positive conditions for child rearing or a positive role model are present (Werner, 1992).

Peace Education, Conflict Resolution and Violence Prevention with an Agenda for Resolving Intercultural Conflicts

With the proliferation of violence prevention and conflict resolution programs, it is tempting to believe that these can solve the problems of school violence and intercultural conflicts. A survey of 51 violence prevention programs showed that less than half claimed to have reduced levels of violence (Wilson-Brewer, Cohen, O'Donnell & Goodman, 1991). Furthermore, it is only consistent, long-term training to be peacemakers and conflict resolvers that offers hope. These programs and interventions should also include planned periods for re-teaching. This is essential in order to improve student expertise (Johnson & Johnson, 1995).

Classroom teachers report that the nurturing of mutual respect in their students is the basic first step in promoting a classroom that is free of violence and strife. In such a setting, each student values the other with a recognition that there are strengths and positive aspects in each

member of their group. At the same time, teachers report that the necessary theories and skills for prejudice reduction, teaching for tolerance, and conflict resolution were not included in their teacher education programs. There are only a handful of programs for preservice teachers that do include conflict resolution (Wheelock, Lesley Colleges, University of Delaware, for example). Yet, these theories and practices are essential for a peaceable classroom that respects cultural differences.

For all children in a school, even where there may be only one culture that is predominant, the principles of tolerance can be taught. Teaching ALL children the skills to resolve conflicts can be the beginning of long-term changes in violent behavior. It is especially in schools where students are from different cultures or ethnic groups or speak different languages, that classroom conflicts could become overwhelming. Instead, suspicions and fears should be faced with differences explained and recognized as valid (Johnson & Johnson, 1995).

For early childhood and elementary children, progress has been made with inclusion of the Anti-Bias Curriculum developed by Louise Derman-Sparks of Pacific Oaks College(Pasadena,CA). Here, teachers embed respect for ALL children (who present a variety of skin colors, hair textures, or dialects) throughout the children's day as a way to counteract negative comments or stereotypes. A proactive stance is taken. In a similar way, a four-step method which functions as a personal response to prejudiced statements was formulated by Fennimore (1994). Students can be coached to state beliefs in an assertive manner and make a positive statement about the "specific subjects of the prejudice" Practice with role playing situations where teachers need to confront prejudiced attitudes and statements would assist future teachers in making assertive responses as classroom role models. Sadly, many teachers do not know how to react to prejudiced statements. As stated by Fennimore, "all of us share the responsibility of standing up against prejudice."(Fennimore, 1994).

An Action Plan

Several approaches should be considered that would enhance the integration of multicultural education and peace education: (1) integration of human rights education into the social studies curriculum; (2) enhancement of classroom management/discipline systems that blend cultural diversity with peace education and conflict resolution; (3) increased use of technology to prepare children and youth to live in harmony with a national and global diversity.

Integration of human rights

All children should be taught about their human rights including civil, political, economic, social and cultural rights. The experiences in the Minneapolis project have been especially enriching and positive "empowering students and teachers to become community

participants."(Partners, 1995). Efforts such as these would enhance a peace education and conflict resolution curriculum with a definite impact on multicultural perspectives.

Enhancement of classroom management/discipline systems with peace education and conflict resolution theories and practices:

Classroom management/discipline interventions have been used increasingly to influence the social behavior of students and especially to define the emotional/affective environment of the classroom. Methods such as cooperative learning, conflict management and peer mediation have been viewed in recent years as methods that can enhance communications and social skills(DeVries & Zan, 1994). A detailed, systematic approach can be used to help students deal with their disputes(Schrumpf,Crawford & Usadel, 1991).

In recent years, authors of classroom management texts have recognized the value of the inclusion of conflict resolution and peacemaking skills(Fields & Boesser, 1994; Gordon & Browne, 1996). Two leading authors view the classroom as an "ecosystem" with student diversity "a reality and increasingly, a mirror of the United States at large." Teachers are urged to view this fact as making their classrooms "growing places" for all(Zabel & Zabel, 1996). Learning the skills of peacemaking, according to another researcher "involves incorporating activities about the self, conflict with others, children's family and cultural roots" and teaching tolerance and cooperation (Gordon & Browne, 1996). Clearly, recognition of the synergy of peace education, conflict resolution, and multicultural education is apparent.

Increased use of technology to prepare children and youth to live In harmony with national and global diversity. Since the beginning of this century, telecommunication networks and projects have made an indelible impression on America's classrooms. In growing numbers, teachers and students have literally expanded their global understanding and used the electronic highway to provide access to others in far corners of the globe. Peace educators should view such technological advances as serendipity. The means to expand and understanding of the principles of peace education, multicultural perspectives or human rights education, present a new medium for understanding. Educators should encourage using telecommunications to increase students' knowledge based on other cultures.

Creating a critical consciousness in children

Research indicates that there is a correlation between exposure of violence in the media and in entertainment and student behavior (Morrison, 2002). Many students have been victims themselves of violent, verbal, and physical assaults. Mahatma Gandhi once said, "if we are to reach real peace in the world, we have to begin with the children." Classroom teachers and educators continue to address this issue locally in classrooms and in their schools. How can we provide future teachers with a vision that will promote multiculturalism, peace, justice, and social equality in the classroom? How can teacher training programs' include these skills in their curricula? Many schools have adopted mediation and conflict resolution programs, but too often

fall short of the implementation phase. For the most part issues of multiculturalism, peace education, justice, and equality seem to permeate the U.S. school curriculum during the celebration of Dr. Martin Luther King, Jr., Day and in California during the recognition of the life of Cesar Chavez and other celebrated holidays. Internationally, the United Nations continues to provide many forums for students to study peacebuilding efforts. Many institutions have degree programs that further the research of peace education and conflict resolution and mediation. Yet more research is needed regarding the impact it has on elementary and secondary schools. (Reyes Quezada & Jaime J. Romo 2004)

Among the children are multiple versions of life experiences that are proudly embraced, eagerly shared, and not yet neutralized by institutionalized and conforming elements of school cultures. They bring with them the realities of who they are, with an honesty that makes for real communication of thought and ideas. They have an eagerness and energy for discovery and comprehension of their own lives and those of others. They are real and natural in their being.

They have hopes and expectations. Second grade children are adept knowers of their lives so far. They are thinkers, observers, decision makers, and, given the opportunity, are able to communicate who they are and what they know. As I listen to their voices, I hear that their knowing have commonality with global human experiences (social, linguistic, cultural, political, geographic, economic, and environmental) and critical issues (change, problem solving, and peacemaking). For example, they negotiate friendships and loyalties, recognize commonalities and diversities, and interact on issues of language, familiar and new. They interact on issues of culture from the familiar context of their families to their expanding context of school, community, and world. They interact politically to negotiate ideas, decisions, and visions. They know a sense of geography as their familiar pathways connect to places and spaces of others. They interact on issues of economics as they negotiate individual and collective possessions.

They interact on issues of environment as they honestly use all their senses to know their habitats, notice changes and disturbances, and ask why? Children negotiate conflicts and make an effort to solve problems. Given how second grade children are knowers with increasing awareness of local to global happenings, given the comprehensiveness of their collective lives as they become a classroom of learners, and given that their experiences already encompass dynamics of global human experiences and critical concepts, a global philosophy of peace education toward a social consciousness, emerges from the teaching and learning dialogues of their classroom.

Drawing on these previous experiences in years past with my second graders, I have outlined four pedagogical concepts for weaving a tapestry of global *multicultural peace education in the classroom*:

Begin the unit with the voices of my children in dialogue about what peace means for them. Listen to what the children are saying and what emerges are dialogues of negotiating, identity, loyalties, territory, possessions, and leadership as well as dialogues of conflict, idea exchange, meaning clarification, sharing or exchange of resources, and helping one another. These conversations are not too unlike the global dialogues of regions, nations, and continents. From these dialogues, the words of the children become important curricular content in the process of multicultural peace education. In that process, it is important to recognize that each child has a culture. The focus is on connections among our cultures within the classroom as they have connection to cultures of the world.

Recognize and integrate multiple versions of knowing and multiple ways of presenting that knowing so that learning experiences are connected to our multicultural world. Peaceful and positive learning with multiple versions of learning and multiple versions of human experiences develops understanding of diversity. With multiple versions of ways of coming to know our world as well as multiple versions of presenting and sharing understandings, we begin to weave an educational tapestry that reveals the complexities, diversities, commonalities, and interconnectedness of many human experiences. Understanding multiple versions is the beginning of learning how to weave a global multicultural peace tapestry rich in many colors, textures, and styles.

When understanding that multiple versions exist, children begin to comprehend that a topic, idea, or situation can be understood differentially by different people. Understanding that different and similar views are a reality enables them to realize that different versions need not negate one another, that threads of diversity and commonality can be woven together, and that, amidst multiple versions, peace and respect can be found.

The classroom culture respects the integrity, uniqueness, and diversity of each child's way of learning and way of presenting the outcomes of that learning. In class discussions, we recognize that children have different ways of understanding and explaining ideas. We celebrate the multiple, diverse versions of thinking emerging within our classroom experiences.

In writing essays for example, all children's responses can stand as valid possibilities. Realizing that multiple versions need not negate one another creates a sense of peacefulness in the classroom as it can also create peacefulness in the world. When children are doing their writing, multiple versions of sound spellings result from celebrating each child's efforts to put their thoughts in print, using their own content ideas and letter/sound combinations.

Another example could be in small groups when students recognize and respect the validity of each child's writing effort as they look at and listen to one another's unique texts. With children, as with adults, many conflicts occur from the perspective that if one view or presentation is different from another, one must be wrong. In our classroom culture, children

have many opportunities to understand that multiple versions need not be mutually exclusive, that their diversities can stand side by side with validity and credibility.

When this culture takes shape, there is growth in the acceptance children have for one another. When children begin to explore multiple versions positively, they begin to understand and see diversity as enhancing the richness of our understandings rather than creating conflict. This becomes the beginning of developing a social consciousness that leads to understanding the possibilities of peace within and among people of many cultures.

Developing a social consciousness for a peaceful global tapestry, within a world of multiple versions of human experiences, does not emerge from artificially constructed "classroom lessons" but rather from the real lives of children as connected to global realms.

Focus on collaboration to build a social consciousness toward peace. Weaving the tapestry of peace education includes an emphasis on collaboration rather than competition. Collaboration is an essential process for global survival. A world dealing with finite resources that must be shared equitably to avoid scarcity and conflict needs leaders who understand the constructive dynamics of inclusionary collaborative dialogue versus the eliminating dynamics of competitive actions. Competitive models for learning have long held a place in education. However, the thinking that recognition of first, best, or top of the class provides motivation for all students loses credibility when honestly recognizing the defeat, discouragement, and dismay of increasing numbers that do not place.

Weaving a global tapestry of peace education is not a competitive process but rather a process where all children need to be recognized for their work and not negated by competitive comparison. A collaborative model of multicultural education holds the best hope for learning that can enable understanding of the world's intricate complexities. In collaboration, all ideas can become assets in understanding the whole. The collaboration of talking and listening together around our writing conference table provides an environment where one child's ideas build on another's exponentially and sets in motion a process for collaborative learning conversations.

Collaboration is built into our school's successful conflict resolution program whereby peer conflict managers mediate problems. When conflicts arise, children can choose to solve it through this peer process. The process puts the ownership of solving the problem with the disputants. It includes a listening component to hear how the actions of the disputants have made one another feel.

Collaboration is affirmed as children realize they can move beyond the descriptions of what happened to solutions and agreement on how they can prevent it from happening again. With this program in place, the children are building their confidence and trust that peaceful collaboration can lead to conflict resolution. For collaboration to work in the classroom, a culture needs to be built with genuine awareness that everyone has something to contribute, and the teacher needs to actively ensure each child will be empowered and has the opportunity to make a contribution.

Having a few children dominate does not build a culture of collaboration. Creating such a culture needs recognizing that all children are entitled to use their own voices rather than have

others talk for them or tell them what to say. It includes giving children time to think, respecting the timing of when a child is ready to present, and making that opportunity a safe and secure one. Inclusionary collaboration is essential for weaving peaceful multicultural understandings. We have many opportunities in our classroom to work in collaboration with an inclusive sense of each child being a valued contributor to the global tapestry of humanity.

Recognize that teaching and learning need to be continually generative in order for social consciousness toward peace to be ongoing. The multicultural education that embraces a goal of peace education must be continually generative so as to be in concert with the dynamic changing processes of life. Neither teachers nor children can assume to have found "the" definitions of global systems and critical issues. Rather, they must assume that understandings in our world are continually evolving. As children and teachers continually weave new information and experiences with prior knowledge in a multicultural peace education classroom, they are creating a growing global tapestry that makes ongoing sense of the present and connections to the future. The continual mingling of multiple versions to make connections among the experiences and knowing within and from one local village to another creates comprehension and understanding of the global village.

The world is continually generative. The struggles for peace and understanding are ongoing. Therefore, to develop a social consciousness through peace education, the concept of generative learning is critical. Educational contexts where children realize the need and value for revising to integrate new understandings and of being generative to solve problems, prepares them to be ongoing peacemakers in the present and future contexts of our dynamic world.

Learning from this teacher's experience has helped me to understand how real multicultural experiences in the classroom demonstrates how a critical social consciousness toward peace can evolve in the context of school learning and be sustained into the future. As peace education for children develops their critical social consciousness, they are better prepared with understandings and hope that they can make a difference. That hope coupled with their ongoing efforts to use their critical social consciousness to solve problems peacefully, to recognize multiple versions of learning and life, and to let one another's voices contribute will bring about the comprehensive wisdom they need to weave a global tapestry for peace with the strong threads of the multicultural human experiences.

Children's Literature

"Literature transforms human experience and reflects it back to us, and in that reflection we can see our own lives and experiences as part of the larger human experience."

Consider the utility of children's literature: it easily serves a variety of purposes. Pure pleasure is a primary purpose, as one author has pointed out (Huck, 1976, pp. 708-711). Understanding of literary form can result when children encounter books (Kingston, 1974): Children's literature can be used to enrich study of academic subjects (Chambers, 1971). It can be used to help children gain understanding of themselves, of others, and of other cultures (Lickteig, -1975). It can even be used didactically to impart a desired value system (Rudman,

.1976). Another purpose, well worth considering, is the impact books can have on children's language growth.

By exposing children to a rich variety of language models, we help them sense some of the infinite possibilities for experimenting with their own language. As we offer them books, we provide models and through experimentation children increase their ability to use language.

It is only through the active use of language that its growth is fostered; therefore, children must be given many opportunities to use language. Speech should be encouraged rather than discouraged and planned activities for oral language development must be a part of every day. Books can be a tremendous asset in planning such language-learning experiences. Verbal activities, which extend literary offerings, provide excellent opportunities on children to use language. As young children listen to stories and poems and respond to them in a variety of ways, they are developing skill in both the receptive and expressive oral language processes. As they use literature as a resource for organizing and integrating information and for extending their imaginative powers, children develop in their ability to think. Finally, as children explore abstract ideas through books, they are helped to organize their world and expand their conceptual awareness.

Group discussion, creative dramatics, listening activities, storytelling and puppetry can be stimulated through literature and can make the literary experience richer, as well as promote language development. It is the teacher's responsibility to make the most effective use of books as a natural means to the development of language and thought in the young child.

Topics	Activities	Materials needed
Critical social conscious. Multicult. peace Peacebuild. Acceptance of individual differences Dialogue Tolerance Inclusion Solidarity Empathy	<p>I requested children to send messages of encouragement to the families of the <i>Surfside building</i> since they are facing big challenges now.</p> <p>I sent artwork and compassionate written messages of hope and encouragement to these families.</p> <p>After receiving a message back, I posted the pictures, letters and or messages in the classrooms and hallway bulletin boards. The idea was to make students realize that emotional support is just as important as material support and that we are all inhabitants of the same small planet.</p> <p>I created a multicultural activity with my previous students from Colombia and my second graders from USA, in order to exchange artwork with narrative text in both languages about compassion. "A Sense of Family," exemplifies how children's</p>	<ul style="list-style-type: none"> ● Ipads ● Big books ● Sticky notes ● Smartboard ● White paper ● Sentence strips (cut up) ● Writing paper ● Pencils Chart paper

voices, expressed through art and writing, affirm their capacity for global multicultural understandings by learning from one another. The art will also show how our world is multilingual.

Children exchanged e-mail messages in response to one another's artwork; the idea was to work on their sense of global connectedness.

Learning project. 'Together for Colombian children' Make a raising fund for children from villages who did not have internet connection school, throughout the year pandemic. The idea is to make students realize that they are creating a better world as they learn the value of communicating and working globally to ensure that children and have access to internet.

Present the images of this video <https://www.youtube.com/watch?v=5iAmTO72EGo> without the lyric and ask the question:

"If you were the composer/author, what would you write happening next?" The idea is to encourage original thought and celebrates ideating. Certainly some children's ideas will coincide with the author's. Simultaneously, other children can still embrace their own ideas and not be negated when ideas are not the same as the author's or composer.

Getting to know what living together in peace means by listening and watching the following video:

<https://www.youtube.com/watch?v=5iAmTO72EGo>



I created a photo wall titled "Welcome to Second Grade Where We Are Children of the World"

I included, along with calendar photos of children from different countries, the photo portraits of each child in class. This was a powerful visual presentation with each child in the classroom and children around the world being a valued part of a global multicultural community of children.

I created rules of expectations for behavior. I asked them to incorporate a rule called "Give everyone a chance to change." This rule was in reference to realize that in the process of hoping that issues of conflict from physical or verbal altercation would end, they need to allow one another a chance to change. I think that those few small words carry a big component of the generative critical social consciousness that creates peace. The idea was also make children realize that the process of conflict resolution involves ongoing revision.

Understand what living together in peace means with the songs: TODOS SOMOS DISTINTOS AND "FIESTA EN AMERICA"

TODOS SOMOS DISTINTOS





https://youtu.be/_J50bJpqn6E

Movies, children's literature, songs, whole group dynamics, role-plays and debates will be also part of the didactic unit.

Children's literature:

El libro de la paz (SEE ANNEXE #1)

Imagine

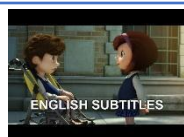
Todos mis amigos son diferentes pero todos somos iguales

El viaje

Pequeños grandes gestos sobre la discriminación

La paloma Maripaz

MOVIES:



Cuerdas



Ian



El regalo



	El circo de las mariposas	
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SONGS:

1. Vivir mi vida
2. La Gozadera
3. Color esperanza
4. Todos somos distintos
5. America
6. Fiesta en América
7. La vida es un carnaval



Whole group dynamics

1. La ola
2. Ensalad de frutas
3. El champiñón
4. El tiburón
5. Los peces
6. El pañuelo
7. Tienda de animales
8. El ciempies
9. Cocodrilo



ROLE PLAYS

- Ni golpes que duelen, ni palabras que hieren
- El día que la tierra bailó reguetón
- El duende del bosque

- La camisa del hombre feliz
- Historia del zapito raperito
- La guerra de los ratones



In the last 4 weeks of the projects, students will be working on the following activities that will attempt to reflect about what leaving in peace and harmony means. Fill in the blanks missing words from the lyric HIMNO DE LAS AMERICAS

<https://www.youtube.com/watch?v=5iAmTO72EGo>

Create with recyclable materials musical instruments like rattles and drums (art and music teacher will support us with this activity)

Sing the song: HIMNO DE LAS AMERICAS AND LA GOZADERA and listen to their opinions posing the question: what does living in peace means to you?

<https://www.youtube.com/watch?v=Tmn4U17F2NU>

https://youtu.be/SL3u7qU_09w

- Talk about the countries they heard in the song and their nationalities. We will talk about their traditions, languages and food.
- Close reading activities about Colombia and its traditions.
- Debates: what does America means to you?
- Sing and dance **todos somos distintos** and present it in the curriculum night to the families with reflections on a poster created with the class.

<https://youtu.be/dOkWLCXdgl8>



The main goal of this part of the unit is to work on reading comprehension and create meaningful reflection with the following books:

El libro de la paz

Imagine

Todos mis amigos son distintos pero somos iguales

Los cazadores invisibles (Nicaragua)

- Work with sentences strips and write down their favorite moral or lesson and explain their thoughts.



- Small group: drawing conclusions with the following books:

- Imagine

- El libro de la paz

- El viaje

Ask students about the central message or moral and help them to draw their own conclusions.

Who?	What?	Where?
Blue	Yellow	Green

Below the table are two horizontal lines for writing.

Small group:

- Ask students to write a short paragraph about the lesson or moral from the book: Imagine.
- One on one activity. Choose a country from America and be ready to share with the rest of the class: traditions, foods, celebrations and touristic places. These presentations will be shared to the community in the Multicultural Festival.

➤ Final project:

Art teacher will help us with the design of the American flags. Each students will be working with one country.

Curriculum night for parents: I will be integrating the families in the project by presenting some reflections about what living in peace means. After that, parents will practice and sing the songs “Todos somos distintos” and “Vivir mi vida”

I will also ask parents to bring some food from different countries to the Multicultural Festival and sell it to the rest of the community.

<https://www.youtube.com/watch?v=dIRC4U88js0>



I have established that I will teach my unit over the first semester of the school year. This unit will be developed in 9 steps that include whole group, small group and one on one activities. I have also included a list of standards under the Common Core that will be fulfilled during my unit. These are the elements that I want to cover during the first semester:

- Multicultural peace
- Critical social consciousness
- Social consciousness
- Acceptance of individual differences
- Dialogue
- Tolerance
- Inclusion
- Solidarity
- Empathy

It is my intention to develop this unit by planning for learning through children's literature. Children's literature provides an excellent starting point. Well-written children's literature allows children to identify with and develop empathy for cultures, particularly those that may be different from themselves. I will start by stocking my classroom library with

children's books that represent a diversity of cultures from America that allow them to see themselves in the pages and offer the kind of high-interest materials that support their early literacy. It is also especially important to have a classroom library that represents a range of characters and experiences since great children's books allow us to get inside the protagonists' experiences. The classroom library can offer a child-friendly opening to learn about important histories and to celebrate the accomplishments of seminal figures in the multicultural peace.

Here are some references:

[El libro de la paz](#)

[Imagine](#)

[El viaje](#)

[Pequeños grandes gestos sobre la discriminación](#)

[La paloma Maripaz](#)

<https://socialjusticebooks.org/booklists/latinx/>

[Wangari y los árboles de la paz](#)

<https://bookshop.org/lists/mexican-american-chicana-chicano>

<https://www.getepic.com/collection/484192/teaching-about-tolerance-acceptance-and-living-together-in-peace>

[Appendix 1](#)

STANDARDS I WANT TO TARGET	
2.C.1	Understand how various cultures influence communities.
2.H.1	Understand how various sources provide information about the past.
<u>CCSS.ELA-LITERACY.RL.2.7</u>	Use information gained from the illustrations and words in a print or digital text to demonstrate understanding of its characters, setting, or plot.
C.W.2.2	Write informative/explanatory texts in which they introduce a topic, use facts and definitions to develop points, and provide a concluding statement or section.
RL.2.2 & RL.2.2	Recount story elements & Determine the central message
<u>CCSS.ELA-LITERACY.RL.2.1</u>	Ask and answer such questions as <i>who</i> , <i>what</i> , <i>where</i> , <i>when</i> , <i>why</i> , and <i>how</i> to demonstrate understanding of key details in a text.

ANNEXES



<u>WHATS IS PEACE?</u>	<u>LEARNING A PEACE SONG</u>
<u>SUPPORT FROM PARENTS</u>	<u>SUPPORT FROM PARENTS</u>
<u>SINGING AND DANCING A SONG ABOUT PEACE</u>	<u>VIVIR MI VIDA SONG</u>

TEST PAGE FOR BLACK INK TO WRITE YOUR STORY ON THIS PAGE. ILLUSTRATION FOR THIS STORY SHOULD BE ON PAGE 11. PAGES 11 & 12 SHOULD BE FROM THE SAME STUDENT.

Qué es la paz?
yo aprendí que la paz es ayudar
a una persona que necesita pintar su
casa.
También aprendí que la paz es
abrazar a un amigo.

yo puedo hacer la paz en mi casa
lavando los frascos para poder
comer en platos limpios.

yo puedo hacer la paz en la
escuela ayudando a mis amigos
con los matemáticos.
si alguien no sabe hacer algo
yo le ayudo.

yo puedo hacer la paz en
mi vecindario cuidando su
jardín para que no esté
sucio.

Escrito por Dylan
Guardado

ILLUSTRATION PAGE: FOR ANSWERS TO THE QUESTIONS, YOUR DRAWING ON THIS PAGE, NOT FOR THE ILLUSTRATION SHOULD BE ON PAGE 12. PAGES 11 & 12 SHOULD BE FROM THE SAME STUDENT.



¿Qué es la paz?

La paz es: hacer mis trabajos
en silencio para que los
otros puedan trabajar.

En la escuela yo puedo hacer
la paz ayudando a mi maestra
si un niño necesita
ayuda.

En mi casa yo puedo
hacer la paz ayudando a
mi mamá con mi hermana
limpiando nuestra habitación
y recogiendo nuestros
juguetes y también puedo
ayudar a mi mamá con
mi comida para la escuela.

Y en la mañana yo
puedo ayudar a mi papá
a hacer el desayuno
para mí y mi hermana.

Escrito por Fincher Nelson

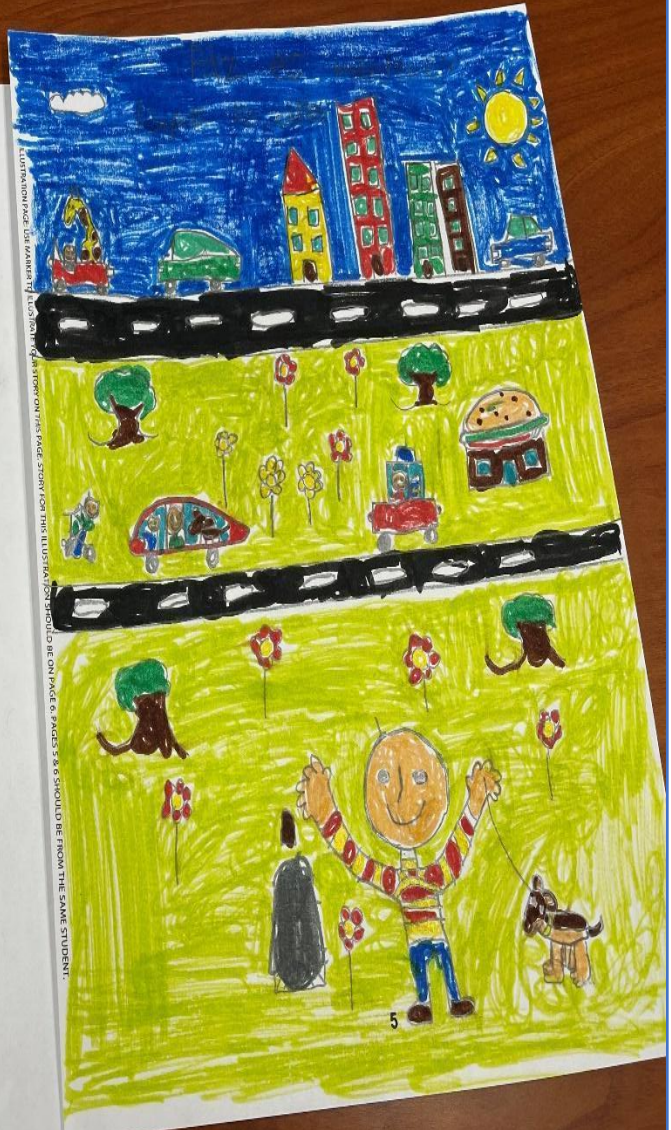


¿Que es la paz?

La paz es bailar y cantar porque tu mente
esta feliz enojado y amable.

Yo puedo hacer la paz en la escuela haciendo
a otros y recoger basura. En mi casa
yo puedo crear la paz ayudando a limpiar
mis juguetes, los espejos y los platos sucios.
Mi mamá esta trabajando, cocinando y estudiando
ingles. En mi vecindario yo puedo hacer la
paz plantando plantas, reglándola ropa y
jugando con alguien triste o enojado.
Es muy facil hacer la paz.

Escrito por Adrida Arrediza



Qué es la paz?

La paz es abrazar

un niño. La paz es

La paz es Leer

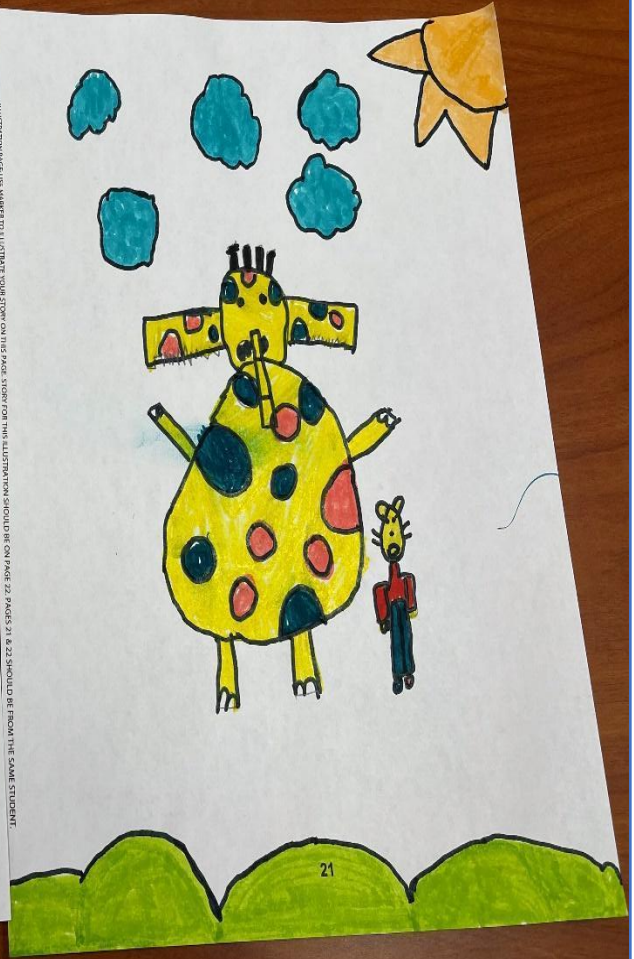
Libros.

finalmente la paz

es ayudar a mis

amigos.

Por: Julieth-Ardon."



TEXT PAGE: USE BLACK INK TO WRITE YOUR STORY ON THIS PAGE. ILLUSTRATION FOR THIS STORY SHOULD BE ON PAGE 17.

Que es la Paz?

la paz es olvidar a mis
amigos.

No Pelear con otras Personas.

Paz es ponerle atención a
la maestra.

Por: Daniela Rolin

Paz es hacer amigos Nuevos



ILLUSTRATION PAGE: USE MARKERS TO ILLUSTRATE YOUR STORY ON THIS PAGE. STORY FOR THIS ILLUSTRATION SHOULD BE ON PAGE 18. PAGES 17 & 18 SHOULD BE FROM THE SAME STUDENT.

¿Qué es la paz?

Yo aprendí que la paz es ser libre. También aprendí que no debes tirar basura en el mar porque los peces se pueden morir.

Yo puedo hacer la paz en mi casa limpiando la cocina y lavando los trastes.

En la escuela yo puedo hacer la paz ayudando a los niños que no saben las matemáticas.

También puedo hacer la paz siendo una niña amable.

En mi vecindario yo puedo hacer la paz limpiando las casas para que no estén sucias.

Es escrito por Emily Salazar 09



¿Que es la paz?

La Paz es ser muy amigable con la tierra.

Ya puedo hacer paz en la escuela

ayudando a mi maestro y hacer mi

tarea tambien puedo hacer la paz

en la escuela haciendo mi

trabajo de matematicas. En mi

casa puedo hacer la Paz

lavando los platos y doblando

la ropa. Tambien Puedo hacer

la paz en mi vecindario

ayudando a recoger las
hojas de la calle. Con Amor,

Allison Alvarez



¿Qué es la paz?

La paz es ser amable con los demás, recoger basura y ayudar a tus maestros.

En mi casa yo puedo hacer la paz estando con alguien que me necesite porque están tristes la paz es escuchar música.

También es tener unos padres y una casa. Paz es dormir tranquila. Paz es orar. Paz es ser libre, ir a diferentes lugares. Paz es amor, es ayudar nuestra planeta, es aprender, es estar tranquilo, es amarte ti mismo como tu eres. Paz es ser leal, prudente y no decir mentiras.

Escrito por Danna Celeste Contreras Nuñez

Paz es ayudar.



¿Qué es la paz?

La paz para mí es no hacer
bullying a mis amigos

La paz es plantar plantas

La paz es ayudar amigos

Yo puedo hacer la paz ayudando
a cocinar a mamá.

Yo puedo hacer la paz teniendo
nuevos amigos en la escuela.

Escrito por Lía Argüeta.



ILLUSTRATION PAGE: USE MARKERS TO ILLUSTRATE YOUR STORY ON THIS PAGE. STORY FOR THIS ILLUSTRATION SHOULD BE ON PAGE 12. PAGES 11 & 12 SHOULD BE FROM THE SAME STUDENT.

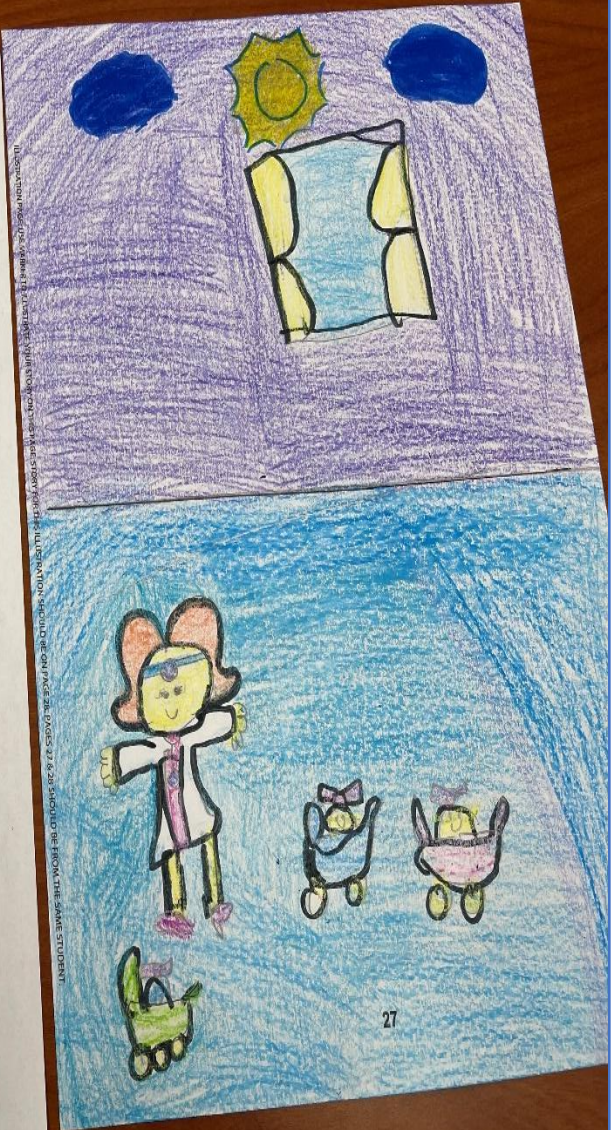
¿Qué es la paz?

La paz es compartir la comida
con los amigos.

La paz es ayudar a tu hermanita
a colorear sus tareas.

Finalmente la paz es arreglar
mi casa.

Natasha Alaniz Corona



¿Qué es la paz?

Yo aprendí que la paz es
limpiar los mares y los
lagos.

También aprendí que es
tener el mundo limpio y no
tirar basura, es hacer la paz.

Yo puedo hacer la paz en
casa, limpiando mi cuarto y
ayudando a mi mamá en la
cocina.

Yo puedo hacer la paz
en escuela ayudando mis amigos
y los niños que necesitan
explicación de matemáticas
y español.

Escrito de Aaron Reyes



¿Qué es la paz?

La paz es: hacer mis trabajos
en silencio para que los
otros puedan trabajar.

En la escuela yo puedo hacer
la paz ayudando a mi maestra
si un niño necesita
ayuda.

En mi casa yo puedo
hacer la paz ayudando a
mi mamá con mi hermana
limpiando nuestra habitación
y recogiendo nuestros
juguetes y también puedo
ayudar a mi mamá con
mi comida para la escuela.

Y en la mañana yo
puedo ayudar a mi papá
a hacer el desayuno
para mí y mi hermana.

Escrito por Fincher Nelson



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I plan to teach this unit during this 2020 to my 40 students in the Spanish immersion program.

I give permission for Charlotte Teachers Institute to publish my curriculum unit in print and online. I understand that I will be credited as the author of my work.