

I. Focus, Grounding, and Centering of Intentions (10-15 minutes)

A. Focus

1. Bring yourself into the present space; review your intentions for being here (play music while participants arrive and for first five minutes while everyone settles in). Suggested: Victor Wooten Band, “My Life,” <https://youtu.be/ukVhTzcW3Uc?t=698>

2. Recognize land, water, and air protectors, Native/Indigenous Peoples, Ancestors, Movement leaders in space (see visual example 1 below from Nikki Bass for presentations in Southeastern Virginia where the Nansemond Tribe has occupied the land since before European colonization of the area in 1607)

THE OUTDOORSMAN: Chief Earl Lawrence Bass

(August 27, 1909 – October 12, 1996)



Earl Bass

Earl Lawrence Bass was the son of **Jesse L. Bass** and **Carrie L. Anderson**. He married **Lucille Bass** (the daughter of William and Victoria Bass) in **Camden County, NC** on November 8, 1927. Earl and Carrie raised their children on **Jolliff Road** in Norfolk County, VA on the northwestern edge of the Yadkin Nansemond community. Like his father, Earl was a member of Yadkin Hunt Club and he was known for keeping 30-60 hunting dogs at a time. He too was a guide for prominent professionals of the region into the swamp on paid hunting excursions and was featured in statewide magazines for his expertise.

Earl lived through a number of societal changes. The **Racial Integrity Act**, which passed the Virginia General Assembly on March 20, 1924, required that all Virginians be divided into two races at birth—“White” or “Negro.” This meant that members of the Nansemond community who were documented as “Indian” for generations would be forced into one of these categories. **Walter Plecker**, who was Virginia’s Registrar of Statistics from the 1920s through the 1940s, specifically targeted the **Basses of Norfolk County** (as well as the **Sawyers, Weavers, Locklears, Kings, Brights, Porters, and Ingrams**) for “passing” as Indian and retroactively changed a number of birth records to comply with this new piece of legislation.

Earl also lived through the **Civil Rights Movement** of the 1950s and 1960s and the political resurgence of tidewater Native Americans in the 1980s. Like his father, Earl Bass’ legacy was that of a hunter with an innate connection to the land, water, and wildlife. His legacy is also that of a **transitional figure**—his generation being the bridge between the unorganized, extended family of Nansemond descendants and the ultimate formation of the NITA.

B. Grounding

1. Breathing exercise – basic mindfulness breathing technique—sit in a comfortable and relaxed position allowing as much airflow as possible through the nose, throat, into the deepest parts of the lungs, up into their highest points in the chest; touch index finger to thumb if able; inhale:exhale=1:2 increasing every few breaths as you feel comfortable; set mantra for breaths (Dr. Baesler suggestion inhale=love, exhale=peace)

2. Cultural example (photo, painting, song, poem, narrative)

1. “Come, then comrades; it would be as well to decide at once to change our ways. We must shake off the heavy darkness in which we were plunged, and leave it behind. The new day which is already at hand must find us firm, prudent, and resolute...

Today we are present at the stasis of Europe. Comrades, let us flee from this motionless movement where gradually dialectic is changing into the logic of equilibrium. Let us reconsider the question of mankind. Let us reconsider the question of cerebral reality and of the cerebral mass of all humanity, whose connections must be increased, whose channels must be diversified and whose messages must be re-humanized...

What we want to do is go forward all the time, night and day, in the company of Man, in the company of all men...

If we wish to live up to our peoples' expectations, we must seek the response elsewhere than in Europe...

For Europe, for ourselves, and for humanity, comrades, we must turn over a new leaf, we must work out new concepts, and try to set afoot a new man” (Fanon, 311-316).

C. Centering of Intentions

1. Set safe space guidelines and intentions; documenter, timekeeper, question queue keeper
2. Key Theorists: Willie Baptist, James Cone, Frantz Fanon, Paulo Freire, Henry Giroux, Gustavo Gutiérrez, bell hooks, Colman McCarthy, and Victor Wooten
3. What is pedagogy (specifically critical pedagogy)? 70 minutes
4. Why pedagogy of oppressed? Pedagogy of poor? Pedagogy of peace? 45 minutes
5. Pedagogy of peace in practice. 60 minutes
6. Conclusion—60 minutes

II. What is pedagogy? (5-10 minutes on definition; 5 minutes A-B in small groups, 10 minutes discussing group; 10-15 minutes C-F Group Discussion; 10 minutes G Answering questions individually; 5-10 minute break; 10 minutes discussing G responses)

“the art, science, or profession of teaching” (“Definition of Pedagogy”).

“Since in Greek *agogos* means “leader”, a *paidagogos* was a slave who led boys to school and back, but also taught them manners and tutored them after school. In time, *pedagogue* came to mean simply “teacher;” today the word has an old-fashioned ring to it, so it often means a stuffy, boring teacher. The word *pedagogy*, though, is still widely used, and often means simply “teaching”. And *pedagogic* training is what everyone majoring in education receives” (“Definition of Pedagogy”).

“While there is nothing wrong with developing examples (not blueprints) of critical ways of teaching about a particular topic, I would argue that learning to become a critical educator involves becoming **someone who lives the transformative concepts** associated with the tradition. In the **immediacy of interpersonal relationships**, classroom interactions with students, the ways we deal with those below us in status hierarchies, and the ways we act against oppression in the world, we live our critical pedagogy” (Kincheloe 2)

As the academic term for the art, science, or profession of sharing knowledge, we will utilize *pedagogy* throughout this workshop. The examples above are intended to aid in defining this term framed through a Western philosophical tradition in a critical sense, such as recognizing the importance of *interpersonal relationships* in the sharing of knowledge. We will challenge this European centered view of knowledge through this process and provide a transformative definition of this mediated transfer of information among humans.

I will insert further research on how we learn here from Carl Roger. This information is unable to be included within the semester project.

Participants will break into small groups and come to a consensus on 3 key takeaways from quotes in A and B below. Please also answer two of the three questions in A and be prepared to share succinct response to the larger group. You will have 5 minutes to discuss in your breakout groups and then we will come back together and discuss as one whole collective for about 10 minutes.

A. “Classroom pedagogy in varying degrees is inextricably related to a number of social and political factors. Some of the more important include: the dominant societal rationality and its effect on curriculum thought and practice; the system of attitudes and values that govern how classroom teachers select, organize, and evaluate knowledge and classroom social relationships; and, finally the way students perceive their classroom experiences and how they act on those perceptions. By focusing on these limited but nonetheless important areas, **we can flesh out the relationships among power, ideology, and critical pedagogy**, particularly as applied to the social sciences” (Giroux 33)

- Social and political influences include poverty, race, sex and gender, nationality and country of origin, war, and propaganda.
- How is curriculum shaped and delivered to knowledge sharers? How do knowledge sharers deliver that information? What input do learners or knowledge receivers have in this process?
- What is the relationship between power, ideology, and critical distribution of knowledge in your practice?

B. “A more critical view of knowledge would define it as a social construction linked to human intersectionality and behavior. But if this view of knowledge is to be translated into a meaningful pedagogical principle, the concept of knowledge as a social construct will have to be linked to the notion of power. On one level, this means that classroom knowledge can be used in the interest of either emancipation or domination...Or it can be used unreflectively to legitimize specific sociopolitical interests by appearing to be value-free and beyond criticism. If the interface between knowledge, power, and ideology is to be understood, knowledge will have to be defined not only as a set of meanings generated by human actors, but also as a communicative act embedded in specific forms of social relationships. The principles that govern the selection, organization, and control of classroom knowledge have important consequences for the type of classroom encounter in which such knowledge will be distributed” (Giroux 40-41).

- Knowledge is a social construct based upon how we socialize and behave as humans
- This idea of knowledge as socially constructed must be linked with power
- Knowledge is either oppressive or liberatory
- Knowledge passed down from above can be veiled as without value and unable to be challenged.
- Knowledge is communicated by humans through relationships.
- These factors influence how knowledge is delivered and received.

The topics below are intended to be an open and facilitated discussion. I believe these definitions will vary from workshop to workshop and do not want to influence any responses by providing academic guidelines for each on this sheet. I will guide the discussion with an academic understanding of each term as noted in the citations.

C. Education (Discuss)

D. Knowledge (Discuss) [Epistemology definition (Edgar and Sedgwick 127-31)]

E. Power (Discuss) [Definition (Edgar and Sedgwick 304-5)]

F. Praxis (Discuss) [Definition (Edgar and Sedgwick 309; Freire 25; Cone 94)]

We will now spend 10 minutes individually considering the questions in section G. Please get the attention of a facilitator (suggestions include raising your hand or making some sort of gesture to alert facilitators without disturbing your neighbors) if you seek clarification for anything in this section. This period is intended for a critical personal reflection that you record on paper. Following the 10 minutes of prescribed individual reflection will be a 10 minute break and then a 10 minute group discussion period on these reflections. If you do not feel comfortable personally sharing your thoughts with the group, consider writing down one response and giving it to a facilitator to share anonymously during the discussion.

G. Fundamental questions regarding critical pedagogy (focus on production, distribution, and evaluation of classroom knowledge and social relationships) (Giroux 46):

1. What counts as disciplinary knowledge?
2. How is this knowledge produced and legitimized?
3. Whose interests does this knowledge serve?
4. Who has access to this knowledge?
5. How is this knowledge distributed and reproduced in the classroom?
6. What kinds of classroom social relationships serve to parallel and reproduce the social relations of production in the wider society?
7. What are the contradictions that exist between the ideology embodied in existing forms of disciplinary knowledge and the objective social reality?

III. Why Pedagogy of the...?

A. Oppressed (10 minutes)—we will discuss our experiences and thoughts on the following ideas, mapping out the importance of a critical understanding of knowledge sharing rooted among the oppressed.

1. “The pedagogy of the oppressed is an **instrument for their critical discovery** that both they and their oppressors are manifestations of dehumanization (Freire 22).
2. It is a pedagogy of those **fighting for their own liberation** (Freire 27).
3. Oppression is violence and under oppression violence can only be perpetrated by oppressors (Freire 29)
 - a) “Any situation in which “A” objectively **exploits “B” or hinders** his and her pursuit of **self-affirmation** as a responsible person **is** one of **oppression**. Such a situation in itself **constitutes violence**...because it **interferes** with the **individual’s** ontological and historical **vocation to become more fully human**. With the establishment of a relationship of oppression, violence has already begun” (Freire 29).
 - b) Force is used by oppressors, not the oppressed.
 - c) “It is only the oppressed who, by freeing themselves, can free their oppressors” (Freire 30).
 - d) “**Critical and liberating dialogue**, which **presupposes action**, must be carried on with the oppressed at whatever the stage of their struggle for liberation” (Freire 39).
 - e) Co-intentional education—**knowledge sharers and receivers**, “co-intent on reality, **are both Subjects**” (Freire 43) in the pursuit of knowledge, critical reflection, and transubstantiating (converting) that knowledge for liberatory purposes.

B. Why Pedagogy of the Poor (20 minutes)—we will discuss our experiences and thoughts on the following ideas, mapping out the importance of a critical understanding of knowledge sharing rooted among the poor.

1. “Immigrants, Muslims, homeless people, and youth are under attack. The poor are facing severe cuts to basic social services. Millions of people are living without clean water and sanitation services. Voting rights are being suppressed and wars are being waged across the world and intensifying. These and many other crises mean it is urgent we build a Poor People’s Campaign today” (Anderson).

Rev. Dr. Liz Theoharis, Co-Chair, Poor People’s Campaign

a) Systemic Racism

- (1) State and Federal legislation and legal decisions restricting BIPOC (Black, Indigenous, and People Of Color) participation in democratic processes
- (2) Law and Order Politics has led to mass incarceration of poor communities
- (3) Immigration, deportation, and border policies

b) Poverty

- (1) Low-wage economy linked to lower union membership complicates democratic participation
- (2) Income inequality – less economic growth going to bottom 99%. “400 wealthiest Americans own more wealth than bottom 64% of U.S. population (or 204,000,000 people)” (Anderson 9)
- (3) Approx. 41,000,000 Americans live below the federal poverty line; Approx. 140,000,000 people (43.5%) are either poor or low-income; almost 4 in 10 children spend at least 1 year of life in poverty
- (4) Housing, higher education, and health care costs increasing; massive student loan debt; U.S. is a debtor nation

c) The War Economy and Militarism (Anderson 10-11)

(1) “Washington’s wars of the last 50 years have had little to do with protecting Americans, while the profit motive has increased significantly.”

(a) “Out of every dollar in federal discretionary spending, 53 cents goes towards the military, with just 15 cents on anti-poverty programs.”

(2) High civilian death toll in poor countries

(3) “Militarism abroad has gone hand in hand with the militarization of U.S. borders and of poor communities across this country.”

(4) Perpetual war affects troops through mental health concerns including Military Sexual Trauma (MST) and suicide rates much higher than civilians; since many in lower ranks come from poor and impoverished communities this is especially taxing on lower income Americans.

d) Ecological Devastation (Anderson 12-13)

(1) Increased natural disasters impact poor communities more

(a) Hurricane Katrina in New Orleans 2005, LA; Hurricane Maria in Puerto Rico 2017; wildfires; flooding

(2) Water affordability, pollution, and scarcity

(3) Oil and gas transfer pipelines many times run through poorer communities before those with means to fight against such ecological devastations in more affluent communities

(4) “The U.S. Department of Defense (DOD) was responsible for emitting 72% of the U.S. government’s total greenhouse gas emissions in 2016.” 56% of these emissions occur overseas and are exempt from government’s emissions reduction goals.

2. *Pedagogy of the Poor*: book by Willie Baptist and Jan Rehmman

a) “Although poverty is spreading throughout the country, rarely are the realities of poverty analyzed in a way that speaks to systemic causes. The stories and struggles of the poor are reduced to statistics and stereotypes” (Baptist and Rehmman 2).

b) Interdisciplinary approach; drawing from antipoverty grassroots activism, poor organizing the poor; social theory; and ethical reflection (Baptist and Rehmman 4)

c) “The pedagogic goal is to learn how to critically investigate the merits and shortcomings of a sophisticated social theory from the perspectives and the experiences of struggle of the poor” (Baptist and Rehmman 9).

d) Overcoming poverty is a continuous struggle requiring a two-fold liberatory approach (Baptist and Rehmman 31):

(1) A social comprehension of poverty must include economic, political, and cultural power relations analysis; and

(2) “only the liberationist paradigm allows for a social movements approach that takes the agency of the poor seriously.”

(3) “Poverty cannot be overcome without developing a social movement to end poverty, led by the poor themselves, capable of forging broad alliances that can put governments under pressure.”

e) Violence versus Nonviolence (Baptist and Rehmman 46)

(1) Conversations regarding these dialectical opposites must be rooted in a firm analysis of the respective situation

(2) “The violence to break the locks and occupy a house so that homeless people find a home for their families and kids can be literally a life-saving operation, whereas the structural violence whereby the economic power relations condemn a growing part of the population to unemployment or underemployment...is a crime against basic human rights.”

- f) Education as a Basic Human Right (Baptist and Rehmann 56):
- (1) Article 26 of the Universal Declaration of Human Rights (United Nations, 1948):
 - (a) (1) “Everyone has the right to education.”
 - (b) (2) “Education shall be directed to the full **development of the human personality** and to the strengthening of **respect for human rights and fundamental freedoms**. It shall **promote understanding, tolerance and friendship** among all nations, racial or religious groups, and shall further the activities of the United Nations for the **maintenance of peace.**”
- g) Rev. Dr. Martin Luther King, Jr. (Baptist and Rehmann 73-74)
- (1) Poverty is a struggle among U.S. social and economic systems—capitalism
 - (2) “When he took up the peace movement, linking it to the struggle against poverty and racial relationships, he became the embodiment of what the poor embodied, that is, the combined interests of the antiwar movement, antiracism movement, and a movement against economic exploitation and poverty.”
- h) Religion (Baptist and Rehmann 132-33)
- (1) Vernacular of the most dispossessed
 - (2) “If we’re going to develop an organic connection to this segment of the population so as to influence the greater population, we’ve got to talk the same language. And what I’ve learned through my experiences is that that language is heavily influenced by—or described in religious terms. Martin Luther King, Jr. understood this.”

C. Why Pedagogy of Peace?

1. Interpersonal relationships
2. Human intersectionality and behavior
3. The sharing of knowledge liberates; the hoarding of knowledge oppresses
4. Humans must understand interconnectedness among knowledge, power, and ideology
5. Oppression = Violence; Liberation = Nonviolence; Nonviolence is interchangeable with, or at least on the path to, peace
6. Interconnected forms of oppression in U.S. include:
 - a) Systemic Racism
 - b) Poverty
 - c) Militarism and the War Economy
 - d) Ecological Devastation
7. Interdisciplinary and liberatory approach of oppressed and marginalized organizing themselves; empowerment
8. Choice of Violence versus Nonviolence
 - a) Complicated analysis; must be rooted in historical situation; oppressors initiate violence always
 - b) Blood has always been shed for liberation
9. Education is a basic human right according to the United Nations and should be promote peace, tolerance, and understanding among humans globally.
10. Religion and Rev. Dr. MLK- religion is the tongue of the most dehumanized peoples on this planet so we must dialogue with religion if we wish to dialogue among the most impacted of our society in their liberation, which in turn will liberate all of humanity.

IV. Pedagogy of Peace in Practice (60 Minutes)

A. Black Liberation Theology

1. Dr. James Cone

a) “The mind must be freed from the values of an oppressive society” (Cone 21).

b) “There can be no comprehension of Black theology without realizing that its existence comes from a community which looks back on its unique past, visualizes the future, and then makes decisions about possibilities in the present” (Cone 28).

c) The oppressed do not concern themselves with authorship of the Christian Bible; they instead focus on it as a tool against oppressors (Cone 33).

d) “The God of the oppressed is a God of revolution who breaks the chains of slavery. The oppressors’ God is a God of slavery and must be destroyed along with the oppressors” (Cone 61).

e) Realizing one’s entire humanity is turning one’s back on malfeasance; “to be fully human means to be identified with those who are enslaved as they fight against human evil... Quite literally, it means becoming oppressed with the oppressed, making their cause one’s own cause by involving oneself in the liberation struggle. No one is free until all are free” (Cone 93).

f) Freedom (Cone 92-110)- This could be a mini workshop in and of itself; I may distribute this selection to workshop participants and create a side workshop for this topic to occur over a dinner after the main workshop.

(1) “When the oppressed affirm their freedom by refusing to behave according to the masters’ rules, they not only liberate themselves from oppression, but they also liberate oppressors from enslavement to their illusions” (Cone 110).

g) Hope is here today, and it transgresses oppression liberating the formerly oppressed (Cone 148).

B. South American Liberation Theology

1. Fr. Gustavo Gutiérrez

a) Theology (*discourse about God*) is a second act; it comes after practice (Gutiérrez 25).

b) “But if salvation is understood as passing from less human conditions to more human conditions, it means that messianism brings about the freedom of captives and the oppressed, and liberates human beings from the slavery that Paul VI referred to” (Gutiérrez 26-27).

c) Liberation is a succinct idea focusing on human agency through liberatory action within one’s own existence (Gutiérrez 29).

d) Theology must include its own critical reflection, on “economic and sociocultural factors which condition the life and reflection of the Christian community” (Gutiérrez 31). This analysis reflects upon both society and the church.

e) “Theology as critical reflection on historical praxis is a liberating theology...which openly confesses Christ. This is a theology which does not stop with thinking about the world, but rather tries to be a moment in the process through which the world is transformed. It is a theology which opens itself—in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of humankind, in liberating love, and in the building of a new society of justice and fraternity—to the gift of the kingdom of God” (Gutiérrez 34).

f) Liberation theology seeks a radical comprehension of poverty, from its roots, and how those it causes to writhe in its grips overcome it (Gutiérrez 43).

g) “As I have reminded the reader, once the situation of poverty and marginalization comes to play a part in theological reflections, an analysis of that situation from the sociological viewpoint becomes important, and requires recourse to the relevant disciplines. This means that if there is a meeting, it is between theology and the social sciences...” (Gutiérrez 47)

h) “Contemplation and practice together make up what we call a first act; theologizing is a second act...In view of all this we can say that the first moment is silence, the second stage is speech... The moment of silence is the place of loving encounter with God and of prayer and commitment...When words do not suffice, when they are incapable of communicating what is experienced at the affective level, then we are fully engaged in loving. And when words are incapable of showing for our experience, we fall back on symbols, which are another way of remaining silent...symbolic language is the language of a love that transcends words” (Gutiérrez 52).

i) A liberating praxis originates from “authentic solidarity with the poor and the oppressed...a praxis of love” (Gutiérrez 57).

j) “Jesus was a story teller...Jesus is the narrator narrated. From that standpoint, Christianity is simply a saga of stories...Narration incorporates the hearer within it. It tells an experience and makes it an experience of those who hear it. The characteristic feature of the story is invitation, not obligation; its terrain is freedom, not command...Theology, says Paul Ricoeur, emerges at the intersection between “a space of experience” and “a horizon of hope”...Theology is a hermeneutic of hope, a hermeneutic that must be done and redone continually... Theology must protect the categories of story and memory...to play a role in liberating human beings from whatever hinders them from having their dignity respected and developing all their potentialities” (Gutiérrez 72-73).

C. bell hooks and Dr. Bettina Love

“Education Liberates”

https://youtu.be/kY2C_ATNFEM?t=710

1. “The classroom remains the most radical space of possibility in the academy...I celebrate teaching that enables transgressions—a movement against and beyond boundaries. It is that movement which makes education the practice of freedom” (*Teaching to Transgress* 12).

D. Thich Nhat Hanh—my conclusion and invitation to a liberatory practice and sharing of peace; my gift to you as it was shared with me by my Buddhist teacher.

1. *At Home in the World: Stories and Essential Teachings From a Monk’s Life*

- a) “Mindfulness in the Battle Zone” (69-70)
- b) “The Petition” (71)
- c) “Martin Luther King Jr., Bodhisattva” (72-73)

2. *Peace is Every Step: The Path of Mindfulness in Everyday Life*

- a) “The Roots of War” (114-15)

V. Conclusion

A. Colman McCarthy

1. “The students I’ve been with these twenty years are looking for a world where it becomes a little easier to love and a lot harder to hate, where learning nonviolence means that we dedicate our hearts, minds, time, and money to a commitment that the force of love, the force of truth, the force of justice, and the force of organized resistance to corrupt power are seen as sane and the force of fists, guns, armies, and bombs insane” (McCarthy xv).

B. Peter Kropotkin

1. “Think about the kind of world you want to live and work in. What do you need to build that world? Demand that your teachers teach you that” (McCarthy xv).

C. List 3 takeaways, goals, and/or actions you plan to commit to from this workshop. This is for your own reflection, although you may share with the community if you desire:

1.

2.

3.

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Peace Project—Final Presentation

Students will share what they learn from their peace project via a zoom presentation to the class. See course calendar for dates. I will send a zoom link and post the schedule for presentations on blackboard under the assignments tab prior to presentations. Students are allotted 10 minutes to present and receive feedback from the class.

Criteria for the presentation--cover the following areas in the order listed below:

1. **Topic** of Project (a sentence or two)

My project is a workshop curriculum entitled “Pedagogy of Peace” which I intend to teach as a six hour course. It challenges the traditional Western notions of theory and knowledge sharing among humans. This project recognizes the tendency of our classrooms to ignore not only how we learn, but also transgresses the lack of peace education in our curricula.

2. Personal **Motivation** for Project (why did you undertake the project?)

My main goal for attending graduate school was to be eligible for a certification in teaching Mindfulness Based Stress Reduction. Through this journey I realized I already have the certifications to teach peace through lived experiences and my course of study so therefore, I should design a curriculum from my own perspective that achieves my goal of liberating humanity as I have been taught. The goal of this workshop is to transgress traditional educational boundaries and recognize knowledge as power on a path to peace among humanity.

3. **Method** (describe **what you did**)

I first wrote out ALL of my ideas on this topic and brainstormed. I then consulted with Dr. B based upon this splatter of words upon a page. Once I felt satisfied with my ideas, I began organizing them into three categories – pedagogy, culture, and practice. I focused on the first idea of pedagogy and read a stack of books, articles, and watched many videos. Once I completed my initial research, I began drawing up an outline of what to cover. I submitted some of my initial work in progress to Dr. B for his feedback. I then focused on the finished product and pushed through until reaching a completion point for the semester.

4. **Results** (what did you **learn**?)

The first lesson I learned is that I am ready to take the knowledge of peace I have and share it with the world. Another lesson I learned is that feedback and critical reflection are important when designing curriculum. My project ideas tend to be grand in scope and get whittled down as I progress. This means I have to set some ideas aside for the future, and others may be included at the last minute (see the bell hooks and Bettina Love talk). A final lesson to share from this experience is the lack of stress I feel on this submission and

presentation day. I believe the environment and support of this class contributes greatly to this feeling of joy and accomplishment, instead of worry and stress.

5. Application (How can we **apply** what you learned to our everyday lives?)

First and foremost, I believe we can apply what I learned through this process by taking our experiences in this class into our future classrooms while still in the education process and then on to our future professions and lives. Secondly, we can recognize that our potentials are based upon critical reflection and analysis of our experiences and we should go ahead and do what we feel is best rooted in this practice leading to action (for me it is pursuing this theory or idea of teaching peace). My last thought on applying what came to me during work on this project is to participate in my workshop once I begin teaching it if you desire a more peaceful and nonviolent world liberated through knowledge and experiences.

6. **Extemporaneous** delivery--do not read your presentation but talk with us instead.

7. **Other criteria:** fulfilled the criteria, creative application, articulate, clear, on time

8. **Expected Grade: A:** My project is 20+ pages, utilizes 17 citations, envelopes more than 40 hours of direct effort from me (not to mention the personal experiences, classes, and other education leading up to this semester), and meets the Exceptional criteria for Quality Metrics 1 and 2.

Letter Grade	Quantity 1: Page Length Typed Single Spaced & 12 point font)	Quantity 2: References (types and number)	Quantity 3: Number of hours invested	Quality 1: Effort	Quality 2: Satisfaction with the process of learning	Quality 3: Feedback from professor and classmates
A	8-10 pages	5+ scholarly books 2+ academic journals 2+ other media	15+	Exceptional	Exceptional	Exceptional
B	7-8 pages	3-4 scholarly books 1-2 academic journals 1-2 other media	11-14	Great	Great	Great
C	6-7 pages	2-3 scholarly books 0 academic journals 0 other media	8-10	Mediocre	Mediocre	Mediocre